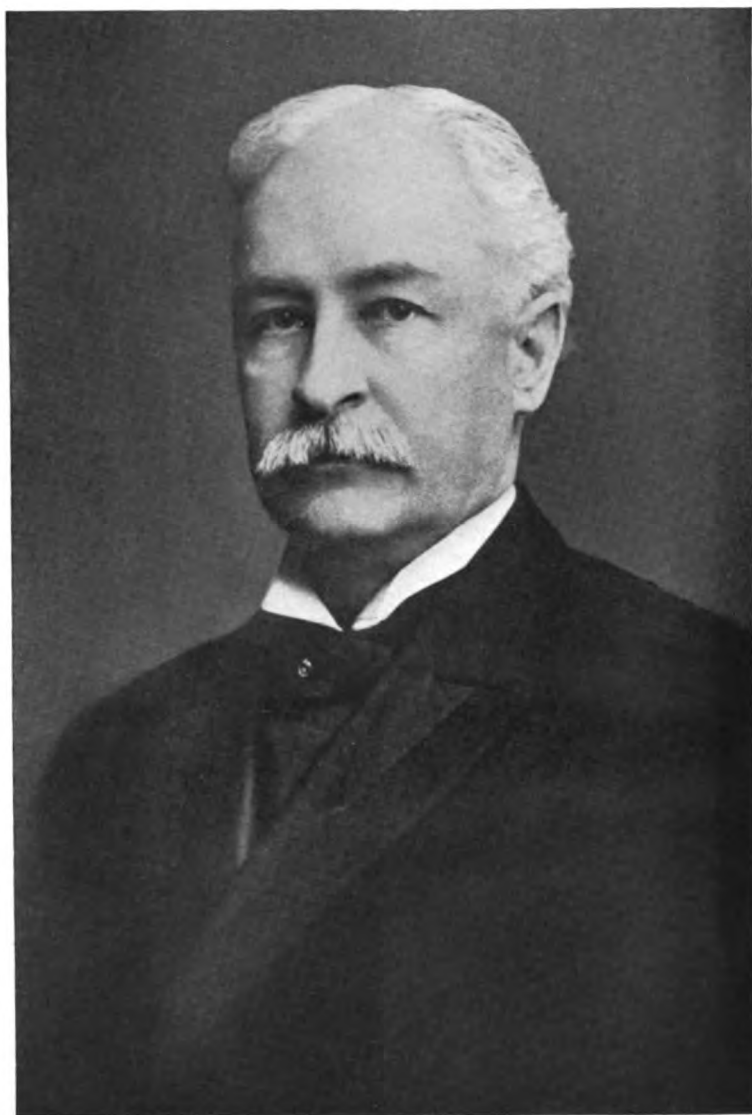


THE LIFE and LETTERS of WALTER W. MOORE

by J. Gray Wallister.



Walter C. Moore

THE LIFE AND LETTERS OF

Walter W. Moore

SECOND FOUNDER AND FIRST PRESIDENT

OF

UNION THEOLOGICAL SEMINARY
IN VIRGINIA

BY

J. GRAY MCALLISTER



1939

UNION THEOLOGICAL SEMINARY
RICHMOND, VIRGINIA

Other books by the same author: *McAllister Family Records*,
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TO HIS WIFE

MRS. LOULA FRIES MOORE

*whose life was so graciously merged
with his in this
distinguished service*

Johnson
Union Theol.
6-19-40
41229

Foreword

BY THE AUTHOR

BEFORE launching into this biography of a newsboy who became a prince among men the indulgent reader may be interested to know that in its preparation, begun in 1930, suspended for half a decade by other demanding work, resumed in 1935 and now brought to completion, more than 20,000 letters and papers from the home and office files of Dr. Moore have been examined and files of periodicals and books by the score have been requisitioned for the material out of which the life story that follows has been woven. As the work is ending I wish to express my gratitude to many friends who in varied ways have given me their help, and especially:

To Mrs. Walter W. Moore, of Richmond, who has not only borne the large cost of the secretarial work but has placed at my disposal all but the most personal letters of Dr. Moore and has, besides, contributed other valuable material, as have also the members of her family, particularly Miss Louise Moore, whose assistance from the beginning has been beyond estimate.

To Miss Ida Hudson Moore, of Charlotte, N. C., for letters and reminiscences of the early years of Dr. Moore; and to Miss Mattie H. Moore, of the same city, for her help in forwarding valuable records.

To the officials of Union Theological Seminary for reducing and arranging my work so as to give me more continuous time for writing; and to its President, Dr. Benjamin R. Lacy, Jr., and its Librarian, Mr. H. M. Brimm, and its Treasurer, Mr. M. W. Norfleet, Jr., and their staffs, for other very definite assistance in the work.

To President Lacy, of Union Seminary, President Walter L. Lingle, of Davidson College, Dr. R. F. Campbell, of Asheville, N. C., and Dr. J. M. Wells, of Sumter, S. C., for the use of their collections of letters; and to Miss Julia M. Alexander, of Charlotte, N. C., for important data concerning the history of her city.

To the "Elect Lady" of my home for not only "forgiving me for writing books," but also protecting me, months on end, from friendly

interruptions while writing this one; to another member of the home, Mrs. Russell Greenway McAllister, now of Williamston, N. C., for her discriminating help in shaping and assembling the material for later use; and to Mr. R. McLean Whittet, of Richmond, for many courtesies and helpful suggestions regarding the physical make-up of the book.

To five friends of the enterprise—Mrs. Walter W. Moore, Mr. John Sprunt Hill, of Durham, N. C., Mr. James Owen Watts, of Lynchburg, Va., Mr. Benjamin P. Alsop, of Richmond, Va., and Mr. Robert A. Dunn, of Charlotte, N. C.,—for gifts that have made possible the issuance of a handsome book within reach of many to whom expensive books are forbidden territory.

From the beginning of this work I have been greatly indebted to the Walter W. Moore Memorial Number (October, 1926) of *The Union Seminary Review* and particularly to its leading article on "Walter W. Moore—Sketch of His Life and Labors," by Dr. T. C. Johnson. I wish also to acknowledge my indebtedness to many other friends whose contributions, due to the mounting material at my command, I have been able to use only in an indirect way.

The reader will observe as the story progresses that some of the friends of Dr. Moore figure much more prominently in the book than do others. This is due to the fact that Dr. Moore had occasion to correspond with these friends or perhaps write sketches of them for publication. His correspondence, for example, with certain members of his Faculty and Board was very extensive; with others, as close to him in many ways, very limited. This biography is based in the main on letters and other records from his files. Let me add that it has been my aim throughout to place these letters and other records against the background of the time and with a minimum of comment and interpretation have them tell their own story of a life distinguished for high service and marked by singular graciousness and charm.

J. GRAY McALLISTER.

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Introduction

BY THE PRESIDENT OF UNION THEOLOGICAL SEMINARY

DR. WALTER W. MOORE was the last of the great triumvirs of Union Theological Seminary in Virginia. The Seminary was founded largely by Dr. John Holt Rice; it was saved after the War Between the States by Dr. Benjamin M. Smith; it was removed to Richmond, rebuilt and launched upon its career of largest service by Dr. Walter W. Moore.

So intimately was Dr. Moore's life woven into the fabric of the Church which he served that at his death demands were immediately made that his biography be prepared and published. Dr. J. Gray McAllister was selected for this task by the family of Dr. Moore and the Board of Trustees of the Seminary. He was not only the logical but the inevitable man for such an undertaking.

In his books and numerous articles Dr. McAllister has displayed a quality of scholarship and a mastery of style which are essential for an author of such a work. He likewise had a unique relationship to Dr. Moore. This began when Dr. McAllister entered Hampden-Sydney College, where for four years he felt the influence of the personality of Dr. Moore, which was dominant in the community at that time, and where for one year as a college student he attended classes taught by him. When the Seminary opened its doors in Richmond young McAllister was enrolled in the first class to begin their studies in the new location. His major interest was in the field of Hebrew and Oriental Literature, and it was in this field as the first Hoge Fellow that he pursued his graduate studies under Dr. Moore. The year Dr. Moore was in Europe Dr. McAllister taught his classes and later for a year was adjunct-professor in this same department, going from it to the Presidency of Hampden-Sydney College. Dr. Moore was a member of the Board of Trustees of the College and visits in the home of each other were frequent between the President of the Seminary and the President of the College, as were conferences and conversations on all matters affecting the educational program of the Church.

This friendship was maintained by correspondence and not infrequent personal association during all of the time when Dr. McAllister was Professor of English Bible and Biblical Theology at Louisville Presbyterian Seminary. Dr. Moore coveted him for his Seminary and one of the last major acts of his administration was the securing of Dr. McAllister in 1925 as the Stuart Robinson Professor of English Bible in Union Theological Seminary. Out of such associations and after years of patient research Dr. McAllister has prepared this biography as a labor of love for his former teacher, guide and friend.

BENJAMIN R. LACY, JR.

THE LIFE and LETTERS of WALTER W. MOORE

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Antecedents and Early Years in Charlotte

TO THE general student of history, the eighteenth century speaks of sweeping changes in political and social fields of action. Great Britain conquered Canada, came to supremacy in India, founded the British Empire, alienated and then lost the colonies of overseas America. France overturned the monarchy, established the Republic, shuddered through the Reign of Terror. Hargreaves invented the spinning jenny and laid the foundation of a world-wide industrial revolution. To the student specializing in Presbyterian history, this eighteenth century will especially and vividly recall the Great Emigration that transplanted thousands of that faith—as individuals and by families and clans—from Ulster in north Ireland to the rich lands and the richer freedom of the New World.¹ These Scotch folk became Scotch-Irish, it is well known, not by racial intermixture with the Irish to the south of them, for of this there was practically none, but by residence for a time in Ireland, just across the Channel from the homeland. In this broad stream of Scotch-Irish leaving Ulster for better chances in America was one John Moore,² fifth-generation ancestor of the distinguished church leader whose life story is attempted in these pages, the line running: John the emigrant and pioneer; Alexander; William; Isaac Hudson; Walter William Moore. John Moore is said to have left Ireland for America about 1742. Was it religious persecution that sent him overseas?

¹Among older books sketching the migration of the Scotch-Irish and their life in America, W. H. Foote's *Sketches of Virginia and Sketches of North Carolina* are invaluable. Among newer books on the subject, Maude Glasgow's *The Scotch-Irish in Northern Ireland and the American Colonies* and G. S. Klett's *Presbyterians in Colonial Pennsylvania*, both published in 1937, will be found informing and interesting.

²Given as "William" Moore in Humphrey Hunter's *Sketches of Western North Carolina* and corrected in W. W. Moore's "The Moore Family in North Carolina" (unpublished), the source of much of the family data given below.

And did the great famine in Ireland in 1740 and 1741³ speed his going, as it did great numbers of other Presbyterians? At all events, he probably got his first views of the promised land—a welcome sight!—as his ship headed into Delaware Bay and steered its course up the fifty miles of river to Philadelphia. Once ashore, he made his way to Bucks County, Pennsylvania, and there made his home for the next ten years or so.⁴ But the tides of emigration pushed further on. Not that these Scotch-Irish, for all their long voyaging, were a migratory people. Far from it. They were home-loving to the last degree, and that very love of home urged them on to the wide lands where they could establish their homes for the long future, and so they struck out for the virgin territory beyond, though the trek meant hundreds of miles over deeply rutted roads, with no little of toil and exposure along the way. Many were leaving Pennsylvania for the South. Some of these made their homes in the beautiful Valley of Virginia, while others pressed further on into the Carolinas, each tide destined to leave deep traces on the civil and religious history of the ongoing generations. In the year 1753, according to one record, or in 1757, according to another, John Moore, with his wife and the two oldest boys, William and Alexander, and perhaps other small children, left their home in Pennsylvania, took the long journey of about six hundred miles to the south, reached what was then Anson County, North Carolina, and settled on the savannahs of the Catawba River, northwest of Charlotte.⁵ Due to the change in county lines, his lands were soon (1762) to lie in Mecklenburg County and later on in Lincoln. The fact that he deeded nearly six hundred acres to three of his children about forty years later

³"After the famine of 1740 and for a number of years afterwards, 12,000 a year left Ulster for the American plantations. Hanna estimates that about 200,000 Protestants, most of them Presbyterians, one-third of the entire Protestant population of Ireland, left the Emerald Isle during the disastrous period, 1725-1768. These represented the young, the enterprising, the most energetic and desirable classes of its population."—E. T. Thompson, *Presbyterian Missions in the Southern United States*, p. 21.

⁴Data from an unsigned statement in the Moore material.

⁵Dr. R. B. Woodworth of Burlington, W. Va., an authority on the Scotch-Irish of Colonial days, says that John Moore's "most probable route was that taken by the earlier Scotch-Irish immigrants into North Carolina from Pennsylvania, the route of the great Scotch-Irish migration into Virginia and the Southwest," giving all places their present names, from Philadelphia (to purchase supplies needed en route and for the new home) to Gettysburg, Winchester, Roanoke, Winston-Salem, Salisbury and thence to his destination near Charlotte. If he followed the usual practice, he moved his cattle and other live stock to the new home and used the cattle to draw the carts and wagons. Rev. Hugh McAden of the Synod of Philadelphia, on a tour of evangelism and headed for North Carolina, took this route, his *Journal* giving glimpses of conditions along the way. See Foote's *Sketches of North Carolina*, pp. 160-174. Cited hereafter as Foote.

shows that his holdings were substantial to start with or were substantially added to as years went by. He was one of the first settlers in the county and "was a prominent member of society."⁶ No towns of any size were near, for Charlotte, recently settled (about 1750), was a mere village, its incorporation as a town being due to wait for a dozen years or so, but "family after family, group after group," were now moving into this inviting open country.⁷

These early settlers, it need hardly be said, found life no holiday affair. Log homes were to be set up, fields cleared and planted, roads run through the tall, waving grass,⁸ churches built; and happy the settler who had his quiver full of children large enough to lend a hand to the work. John Moore was not so fortunate. His family in time enrolled, it is thought, the respectable number of ten children—six sons and four daughters—but at this early stage the children were small and the family in consequence more of a cheerful burden than a present help in establishing the new home. Books, of course, were few and cultural advantages all but absent in the very practical life of the pioneer, but faith in God and in his own right arm was there, along with the physical hardihood and the Spartan virtues which a frontier life has a way of developing.

Charlotte was incorporated as a town in November, 1768, and came to still greater distinction when in 1774 it was made officially the permanent county seat of Mecklenburg.⁹ In the following year the little town became the scene of one of the most stirring events in the Colonial history of America when on the 19th of May, 1775,—just a month after the battle of Lexington, whose shot was heard round the world and down in Mecklenburg,—twenty-seven representatives of the militia districts of the county¹⁰ rode into Charlotte, met in convention in the two-story court house "at the crossing of the great streets" in the center of the town while "an immense concourse of people under great excitement" surrounded the place of meeting, drew up the Mecklenburg Declaration of Independence, unanimously adopted and signed it at two o'clock on the morning of

⁶Hunter's *Sketches*, corrected as above, p. 299.

⁷ Foote, p. 189.

⁸ Foote, p. 189.

⁹ *Americana*, Vol. VI, p. 333; D. A. Tompkins, *History of Mecklenburg County and the City of Charlotte*, Vol. I, pp. 32-33. Cited hereafter as Tompkins.

¹⁰ All from the seven Presbyterian churches of the county.

May 20th and ordered it to be proclaimed from the court house steps at noon that day. This was done when Colonel Thomas Polk, who had been empowered to call the convention and had been appointed by it to this further service, read the Declaration to an enthusiastic, cheering throng of several thousands at the hour of noon.¹¹ An iron plate in the center of what is now Independence Square in Charlotte marks the site of the court house of Colonial days and commemorates the signing of the Declaration and also the defence of Charlotte, the inscription reading: "Mecklenburg Declaration of Independence, May 20, 1775. Defence of Charlotte, Sept. 26, 1780," and a short distance away, set in a plaza in front of the handsome Mecklenburg court house, stands the impressive shaft, unveiled on the 20th of May, 1898, to the signers of the Mecklenburg Declaration.¹² Still further to perpetuate the memory of their work, the state seal and the state flag of North Carolina bear proudly the commemorative date of May 20, 1775.

It is only fair to say that the authenticity of the Mecklenburg Declaration, unlike the better known Declaration of 1776, is by no means universally admitted. It has, instead, been the subject of protracted and acrimonious debate, with such historic figures as Thomas Jefferson and John Adams, on opposing sides, taking a hand, the debate resulting in a voluminous and substantial literature.

Many have stoutly held that although the original document was lost in the burning of the home of John McKnitt Alexander, the secretary of the convention and a signer of the Declaration, its authenticity has been established beyond all question. This was the view of Dr. Moore, one of whose ancestors, Zaccheus Wilson, was one of the signers. After weighing all the evidence pro and con, Dr. Moore was convinced that the Declaration was authentic,¹³ wrote a prize poem on it¹⁴ and on more than one occasion stood staunchly in its defence. On Presbyterian Day at the Tennessee Centennial Exposition in Nashville, October 28, 1897, Dr. Moore, addressing a

¹¹ Foote, pp. 34-45, 204-212; Tompkins, Vol. I, pp. 46-48; John H. Wheeler, *Historical Sketches of North Carolina*, Vol. I, pp. 68-70. Hunter in his *Sketches* is quoted by Tompkins as saying that "half the men of Mecklenburg County were in Charlotte that day."

¹² The monument originally stood in front of the Mecklenburg court house on South Tryon Street. but was re-located when the new court house was built on East Trade Street.

¹³ See, e. g., his review of Dr. George W. Graham's *Why North Carolinians Believe in the Mecklenburg Declaration of Independence of May 20th, 1775*, in *The Union Seminary Magazine*, January-February, 1896, pp. 219-221.

¹⁴ See page 304.

great audience on the subject of "Presbyterianism and Education," quoted the historian Bancroft as saying that "the first voice publicly raised in America to dissolve all connection with Great Britain came, not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch-Irish of North Carolina." Dr. Moore added: "The Mecklenburg Declaration of Independence in May, 1775, was the work of Presbyterians exclusively, nine of its signers being Presbyterian elders and one a Presbyterian minister." Pursuing further the part the Scotch-Irish have played in the winning of our independence and the formation of our government he declared:

"Fourteen months after that memorable action [in Mecklenburg], when, in Philadelphia, the Colonial Congress was hesitating to pass the Declaration of National Independence, it was the eloquence of an illustrious Presbyterian that swept the waverers to a decision—John Witherspoon, the President of Princeton, the only minister of any denomination who signed that immortal document. Later still, in one of the darkest hours of the Revolution, the great Washington said that should all his plans be crushed he would plant his standard on the Blue Ridge, and, rallying around him the Scotch-Irish, make a final stand for freedom on the Virginia frontier. To this sterling strain belongs the unique distinction of being the only race in America that never produced a Tory. Calvinism, in fact, was the backbone of the Revolution" [and] "the mould of the Republic."

Mecklenburg County claims not only the Mecklenburg Declaration of Independence but also the birth-place of two Presidents of the United States¹⁵—Andrew Jackson, though South Carolina affirms that he was born on her side of the state line, and James K. Polk, whom all concede to have been born in Mecklenburg, not far from the then small town of Charlotte.

Four of John Moore's sons—doubtless all who could shoulder a musket—"were all true patriots in the Revolutionary War,"¹⁶ William, the oldest, reaching the rank of captain, and John the rank of gen-

¹⁵Tompkins, I, 189, 190.

¹⁶Hunter's *Sketches*, p. 299.

eral, Alexander serving as a private. "My forbears," said Dr. Moore in a letter to Mr. Charles T. Mohr, of Allentown, Pa., May 9, 1912, ". . . took their creditable part in the Revolutionary War, and General John Moore and the rest of that generation and of one or two succeeding generations lie buried in the old graveyard of Goshen, two or three miles from Belmont, N. C." Alexander Moore married Elizabeth Robinson and they had a large family—ten children. One of his sons, William, had four children, and one of these, Isaac Hudson Moore, married Martha Parks, of the Sugar Creek neighborhood near Charlotte, on July 22, 1853.¹⁷ To this union four children were born: Charles Cloyd, Walter William, Thomas Lock, who died in infancy, and Ida Hudson Moore.

The Charlotte of the 1850's had a population of between a thousand and two thousand souls,¹⁸ but it held rank as a civic, educational and commercial center. The first church in Charlotte dates from 1815; the first newspaper, from 1824; the first railroad, from 1852; the first use of gas for lighting purposes, from 1858. In 1851, Mecklenburg County, including Charlotte, of course, listed one college (with 81 students), 5 academies (with 185 students), 25 common schools (with 475 students), 9 tanneries, 15 distilleries (!), 15 gold mines and 32 stores. It had also whipping posts and stocks, taverns, saloons and two hotels.¹⁹

The War Between the States brought stirring times to Charlotte: recruiting, drilling, companies marching off to war, twenty-one of them in all from Charlotte and Mecklenburg County, clothing and provisions going forward to soldiers in the field, local men coming to high rank in the Confederacy, the gallant D. H. Hill becoming a lieutenant-general before the end of the war. President Davis, with

¹⁷Isaac Hudson Moore was born November 22, 1830, and Martha Parks, November 20, 1829. Her parents died when she was a child. She then lived with her grandparents and after their death with an uncle in Tennessee. When he moved to Texas, another uncle, David Parks, went out to Memphis and brought her to his home in Mecklenburg County, where she lived until married to Mr. Moore. One of the numbers of *Progress*, published by the Sunday School of the Ginter Park Presbyterian Church, Richmond, gives an interesting account of her horseback ride from Memphis to Charlotte.—Information furnished the writer by Miss Ida H. Moore, Charlotte, N. C., February 13, 1939. "It is unfortunate," Dr. Moore wrote to Mrs. Walter Parks Moore of Gastonia, N. C., on February 27, 1925, "that those who came before us did not set down these [genealogical] facts for the benefit of the younger generations. For instance, I think it is now hopeless to attempt to get the facts on Mother's side. She could of course give one or two such facts as you suggest if she were able to state anything, but I fear she will never recover the use of her mind and speech sufficiently to do so." This was just two weeks before his mother's death.

¹⁸In 1850 Charlotte numbered 569 white and 496 colored. The census of 1860 showed white, colored and slaves, 2,265.

¹⁹Tompkins, Vol. I, pp. 118, 123, 125, 127.

an escort of a thousand cavalry, reached Charlotte on April 15, 1865, and there received with grief and horror the news of the assassination of President Lincoln.²⁰ The war ended, Charlotte and Mecklenburg County attracted or continued to hold an unusual number of outstanding men who were seeking to rebuild their homes and shattered fortunes. It is worthy of note that "in the latter part of 1867 three generals (D. H. Hill, Rufus Barringer and R. D. Johnston) were citizens of Charlotte, and besides them were ex-Governor Vance, six colonels, two lieutenant-colonels, six majors, twenty-four captains and twenty-six lieutenants, all of whom were active in rebuilding the properties of the country." It is not surprising therefore that within a decade after emancipation "both wealth and population doubled in the county and trebled in the city," Mecklenburg escaping the worst evils of Reconstruction because of the presence of these high-minded ex-Confederates, the good behavior of the Federal troops under competent and considerate officers and the peaceable conduct of the Negroes. The campaign of 1876 swept ex-Governor Vance again into the governorship, this time with a new constitution,²¹ and war, with its tragic aftermath, was left behind forever.

Isaac Hudson Moore, Walter Moore's father, was a general merchant in Charlotte, his store being on North Tryon Street, about half a block from the Square. After a long siege of poor health he died of tuberculosis, in the midst of war,²² at the early age of thirty-three, leaving three small children—Charles, aged eight; Walter, with golden curls, aged five and a half, and a baby girl, Ida, only three weeks old—to the care of the widowed mother. But she was an uncommon mother, strong in faith, clear in purpose, practical, resourceful. She was fortunate in having as her allies her uncle, Mr. David Parks, a former Mayor of Charlotte and now for many years an elder in the First Presbyterian Church, and his wife, to whose childless home she came with her children a few months after the death of her husband, to remain there for ten years, until the death of Mr. Parks in 1873. Writing Mr. Howard Banks, of Wash-

²⁰Tompkins, Vol. I, pp. 138, 140, 141.

²¹Tompkins, Vol. I, pp. 143, 151-153, 147-148, 191-192.

²²January 29, 1863. It has been noted that there was no other death in the immediate family circle for sixty-two years.

ington, D. C., under date of December 1, 1916, Dr. Moore says: "I was born in a little house, no longer standing, on Church Street at Seventh, opposite the Sanitorium, and lived afterwards at the corner of Eighth and Graham Streets, then in the house of my great-uncle, David Parks, where McAden's drug store used to be, next to the Realty Building, I think it is now called."

The life of the home was ordered, simple, wholesome and positively Christian, with family prayers just after breakfast and with the proper balance kept, even in such days, between work and play. "We lived a rather quiet life," the sister says, "stuck pretty close together and always went to church together. In the evenings Mother was accustomed to read to us when we were not studying."²³ The older brother used to say playfully that he had stunted his growth carrying Walter on his back to school.²⁴ A boy of four could hardly have retained any very definite impressions of the drilling and marching of troops in the early days of the war, but as Walter grew older and saw company after company marching through the streets of Charlotte on the way to the front or returning in remnants when war had done its work, impressions would certainly be made that time could not efface. "I clearly remember," says his older daughter,²⁵ "my Father describing how he helped bury the family silver before the Northern army passed through, and my Grandmother's saying that after the war, while driving out into the country near Charlotte one afternoon, she saw in the yard of a Negro cabin the rosewood crib in which she had rocked her babies and which, piled high with stove wood, had been taken from her home." A picture of Walter at about ten years of age shows an earnest face; hands in coat pocket, thumbs out; long trousers; shoes well shined. He was dressed for the occasion. Usually he went barefooted, "as boys of his age," he said when speaking of the early years of Cyrus H. McCormick,²⁶ "ought to do." The boy who has never gone barefooted, or extracted splinters, or nursed stone bruises, has missed half his heritage. The years, in fine, present pictures of a normal, growing boy, one who loved to play ball, ride horseback, fish, hunt and swim. He became

²³Miss Ida Moore to Miss Louise Moore, March 25, 1936.

²⁴Miss Mattie H. Moore, Charlotte, N. C., to the writer, Nov. 28, 1937.

²⁵Mrs. Andrew Reid Bird, Washington, D. C., to the writer, January, 1939.

²⁶*Appreciations*, p. 38.



*Walter at Eight Years
Walter, Mother, Ida, Charlie*



The Boy of Ten

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indeed an expert swimmer and in later life loved surf-bathing and always went beyond the breakers.²⁷ "I was healthy and active but not specially robust," he wrote years later when asked about his physical condition in childhood and youth.²⁸

Predilections not seldom develop early in life. Or in this case was the wish the father to the thought? At any rate, Isaac Hudson Moore, not long before his death, said to his wife that the older boy would be "a man of figures" and the younger "a man of letters"²⁹—quite a striking prediction of the accountant and clerk in the one case and the scholar and author in the other.

The foundations of this scholarship were laid first of all in the home. "Dr. Moore and I," says Mrs. Moore,³⁰ "were once guests in the home of Dr. S. M. Neel, of Kansas City. One day Dr. Neel said to Dr. Moore: 'How did you gain such a command of language? It seems to come easy to you.' 'I owe that to to my mother,' Dr. Moore replied. 'She would never let me pass a word I did not know without looking it up in the dictionary. My reading also helped me'"—a reading that for some years was carefully guided by his mother. This careful drill-work and wise guidance in reading tied in with the classroom work of the school for boys which Walter attended. This school was conducted by Rev. R. H. Griffith, a Baptist minister, and Captain Armistead Burwell, later an Associate Justice of the Supreme Court of North Carolina. The influence of these two teachers upon this growing boy was wholesome and abiding. It was Mr. Griffith who, in these hard days, assured him that the Lord would open the way for his education—a word of encouragement recalled with gratitude in later years—and it was the name of Judge Burwell that was last upon the lips of the mother and then of her son as each approached the end nearly sixty years beyond this time.³¹ These were the earlier teachers. As the boy grew into a lad he was enrolled in the school of General D. H. Hill and Mr. James P. Irwin, both of whom he gratefully remembered down the years.

²⁷Mrs. W. W. Moore, to the writer.

²⁸Information for sketch in *Men of Mark in North Carolina*, March 11, 1905. This work became *The Biographical History of North Carolina*, Charles L. Van Noppen, Historian and Publisher, Greensboro, N. C. Succeeding references will be to the latter work.

²⁹Miss Ida Moore to Miss Louise Moore, 1936.

³⁰To the writer, February 12, 1936.

³¹Dr. Charles A. Blanton to the writer.

But the hours at home, in school and at play do not give the whole picture. There was manual work to be done—done out of sheer necessity. When asked what difficulties he had had to overcome in acquiring an education, this boy grown to manhood replied: "Chiefly those growing out of the poverty into which the country was plunged by the war."³² Through the years between 1869 and 1875 the mother taught a day school for underprivileged children in the southwestern section of Charlotte, known as "California," her salary of \$20.00 a month being paid by a group of ladies of the First Presbyterian Church. The school, which was about a mile from Mrs. Moore's home, with a railroad trestle to be crossed going and returning, was conducted in "a plain wooden building—a good-sized room," in which the First Presbyterian Church for many years maintained a Sunday School, the superintendent of this Sunday School from 1874 to 1877 being General D. H. Hill, an elder in this church. It is a point of interest that both General Hill and his brother-in-law, General Stonewall Jackson, were devoted Christian laymen and active in mission Sunday School work, General Jackson's Negro Sunday School in Lexington being even better known than the mission Sunday School of General Hill in Charlotte.³³ Mrs. Moore had the sturdy help of her boys in her struggle through these years to make tongue and buckle meet. Charles, the older brother, during most of this time worked in a book store at \$12.00 a month; Charles and Walter for three years (1869-1872) delivered the *Daily Carolina Observer*³⁴ early each morning at the wage of a dollar a week each, and Walter, besides serving as an errand boy in a book store, worked in the bindery of General Hill's magazine, *The Land We Love*, folding pages for three hours, after school, in the afternoon.³⁵ "In talking of old times," related Dr. Charles L. Alexander,³⁶ Walter "mentioned with great feeling his appreciation of the kindness and thoughtfulness shown by many of the good old Charlotte people when he delivered the morning paper at their door—especially on cold, wintry days when snow and sleet added to the discomfort and burden of his task. He

³²Information for sketch in *The Biographical History of North Carolina*.

³³See G. F. R. Henderson's *Stonewall Jackson and the American Civil War*, Vol. I, pp. 55, 61, and S. H. Chester's *Memories of Four-Score Years*, p. 87.

³⁴Founded 1869. Now the *Charlotte Observer*.

³⁵Mr. C. C. Moore. See letter of Mr. R. A. Dunn, Charlotte, to Dr. A. M. Fraser, Staunton, Va., August 19, 1926.

³⁶In letter to the writer, from Charlotte, N. C., October 28, 1930.

said that he was often invited in to warm by a good fire and that he was usually given a cup of coffee or something to eat, to cheer him on his way. Doubtless such kindness must have left an indelible impression upon his young mind."

The years, it should be said, were furnishing an ideal training to this lad for the work that lay ahead, for through these vital days he was seeing faith and courage and self-sacrifice and co-operation in the home; he was learning the value of money and of what Gladstone called "the thrift of time"; he was practicing the virtues of self-reliance and resourcefulness and persevering patience—all of which would be called for in a supreme work a generation later on.

But there seems to have come at least one thrilling interruption of the routine—when General Robert E. Lee, the idol of the South, made his famous tour, his "last review," through the South in 1870. He reached Charlotte by way of Salisbury March 30th and was enthusiastically welcomed at the railway station by a band and cheering multitudes.³⁷ While we have no record here, it goes almost without saying that Walter Moore, the alert thirteen-year-old newsboy, the protégé of General D. H. Hill, was in that throng at the station that afternoon to catch a glimpse of the great Lee, as another boy of thirteen, Woodrow Wilson, got a closer view of his hero in the reception line at Augusta, Ga., the next day.³⁸

Other interests, too, were developing for this boy, conspicuous among them a love of literature, an interest that broadened and deepened with the years. When asked³⁹ what his special tastes and interests were in childhood and youth, he answered: "Fond of reading." "Give him a book and a quiet place," said his brother,⁴⁰ "and he was contented." But the family had few books and no money to buy others. A friend in need appeared in the person of Mr. Tiddy, proprietor of the book store in which Charles worked, who generously lent Walter any book from his stock he wished to read.⁴¹ As showing his love of books we have this incident from his own pen.⁴² The minister of whom he was writing was Dr. Jacob Henry Smith, pastor of the First Presbyterian Church of Greensboro, N. C.:

³⁷Tompkins, Vol. I, p. 152.

³⁸D. S. Freeman, *R. E. Lee*, Vol. I, pp. 447, 448, 449.

³⁹Questionnaire for *The Biographical History of North Carolina*.

⁴⁰To Mr. R. A. Dunn, Charlotte, N. C.

⁴¹*Ibid.*

⁴²*Appreciations*, p. 14.

"The first time I ever saw Dr. Smith was in a large book-store in Charlotte, N. C. If I had never seen him again I should have carried with me through life the memory of that compact frame with its decided and vigorous movements, the deep rich tones of his voice, his genial and hearty greeting of the proprietor as he asked where the latest books were kept, and the intelligent sureness and authority of his manner, as with shrewd and racy comments he took down and ran through with his eye one volume after another of history, philosophy and works on general literature. Having some taste for reading myself, though then quite ignorant of the particular books he was handling, I felt drawn to a man who was evidently so much at home among books, and lingered near him to hear his remarks, though I did not venture to speak to him, being only a lad of some thirteen years and very shy. He remained only a few minutes, but quite long enough to impress me with the fact that this was no ordinary man. I wished he had stayed longer."

But not only did Walter love literature. He began to produce it,—not on classic models but in the form of hair-raising stories for boys of about his own age. "When he was about fourteen years old," says his brother Charles, "he began to write 'Wild West' stories. These," said his brother, "I preserved until my home was burned. They were as interesting as any dime novel of the period."⁴³ Somewhere in this general period, too, fall the incidents given in a brief personal sketch of Walter, as boy and man, by Mr. R. A. Dunn, of Charlotte, Moderator of the 1931 General Assembly of the Presbyterian Church in the United States:⁴⁴

"My friendship with Dr. Walter W. Moore had its beginning in my childhood. We lived in the same neighborhood in Charlotte, N. C., and I seem to have known him always, for while there are vivid memories of incidents in my association with him, I cannot recall a first meeting or impression. The friendship extends back into that period of earliest childhood when there is not a continuity of recollection, but detached, radiant events remain in the memory.

⁴³In letter of Mr. R. A. Dunn to Dr. A. M. Fraser, Staunton, Va., Aug. 19, 1926. Quoted by Dr. T. C. Johnson in *The Union Seminary Review*, October, 1926.

⁴⁴To the writer, February 24, 1932.

"There was the fishing trip which holds first place in importance, if not in time. One of memory's highest lights is of that day when, all equipped with the accoutrements of the fisherman's art, I went with him for a day's happiness. He was some years older but that fact did not seem to diminish his pleasure and certainly tremendously increased mine. With utmost kindness, without condescension, he shared the joys of the sport with his little comrade who followed on shorter legs. Here was a characteristic as noble as rare. He had always kindness and consideration for younger boys.

"He had abundant resources within himself, and his wit and humor, his stories and songs, were entertainment for a host of boys. When he read a story aloud it was a memorable experience to his audience and the charming expression of his face as he read increased manifold the pleasure of listening. His noble and illuminating manner of reading the Scriptures which in later years was the wonder and joy of the whole Southern Presbyterian Church was the development of a natural gift.

"He had not only the power of entertaining to a high degree but he possessed those traits of personality and character which attached others to him in admiration and affection. He was a handsome, big boy, as he was in his maturity one of the handsomest men I have ever known.

"The intimate association of that early time was interrupted by long periods of separation, but our friendship grew with the years. A correspondence is favorable to the growth of friendship and in our exchange of letters there was a continuation of the understanding and close relationship of boyhood. He was a master of the attractive art of conveying his meaning in perfect English, and letters from him in his beautiful handwriting, individual and delightful, are a memory to be cherished through a lifetime. When he was a guest in my home on his visits to Charlotte, we had opportunity for renewed expression of friendship, and long hours of delightful fellowship strengthened the bonds formed in youth.

"Listening to him as he preached in the old First Presbyterian Church which we both had attended in boyhood, I felt not only the inspiration which came from listening to a man of his spirituality

and exalted gifts, but deep pride and happiness in the power and attainments of the noble-hearted boy who had won my admiration and affection in childhood.

“The many high honors which were bestowed upon him by his fellow-men as tributes to his greatness never destroyed the humility of his nature and the modesty of his demeanor in his relationship with others. The grace and beauty of his bearing were always marked characteristics. As in his youth, he had still utmost kindness and consideration for those who followed on shorter legs.”

We have other engaging glimpses of these days in Dr. Moore's address at the presentation of the portrait of Lieutenant-General D. H. Hill to the Portrait Gallery of the Confederate Memorial Institute in Richmond, Va., December 8, 1923:

“During my boyhood there lived in Charlotte, North Carolina, three persons in whom all the people in the town and all visitors to the community felt a peculiar interest. One was Zebulon B. Vance, the famous war Governor of the state, who was again elected Governor in 1876 and repeatedly elected United States Senator. Another was the widow of Stonewall Jackson, a lady of refinement and charm who survived her illustrious husband for more than half a century. The third was the Christian soldier whose portrait is now to be added to this unique gallery through the filial affection of his daughter, Mrs. T. J. Arnold of Elkins, West Virginia, and his son, Dr. Randolph Hill of Los Angeles, California. Although I was often in General Hill's house, his sons being my playmates, and although I had the honor of being one of his pupils in the school that he and Mr. James P. Irwin taught in Charlotte after the war, and although I saw him frequently when he was editor of *The Land We Love* magazine and *The Southern Home* newspaper, and have a vivid memory of his personality, I was of course too young to have any personal knowledge of his career as a soldier, and therefore I am indebted for the facts which I shall use in this address to various printed accounts, and especially to the Memorial Address on the Life and Character of Lieutenant-General D. H. Hill delivered thirty years ago by Hon. A. C. Avery, Associate Justice of the Supreme Court of North Carolina.”

It will be of interest to note that the three distinguished persons mentioned in this address were all members of the First Presbyterian Church of Charlotte, of which Dr. Arnold W. Miller was pastor, Mr. David Parks, Walter's great-uncle, a ruling elder, and his mother a Sunday School teacher—of a class of small boys. In a letter of December 1, 1916, to Mr. Howard A. Banks, of Washington, who wished to bring the story of Charles and Walter into a book he was planning, Dr. Moore said that he "lived almost a stone's throw of Dr. Miller all my life from my birth till the time I left Charlotte to go to Finley High School, Lenoir, and then to college, and of course I received a strong impression of his intense personality, but I find myself doubting whether I can lay hand on anything in the halls of memory that will serve your purpose." The church had—and has—a site unsurpassed by any church in the South,—a whole city block, and a beautiful one, in the heart of Charlotte. On a Sunday afternoon not so long ago,⁴⁵ in connection with the celebration of the seventy-fifth anniversary of the organization of the Presbyterian Church, South, the pews of the three members of this church whom Dr. Moore sketched in his address, together with the pew of Mr. John Irwin, whose gift had made possible the splendid site on which the church stands, were dedicated in a special service, the address of the occasion being delivered by Dr. Benjamin R. Lacy, Jr., President of Union Theological Seminary, Richmond, Va.

When about fourteen years of age, Walter Moore, accompanied by his mother, appeared before the session of this church and sought admission on confession. Though his examination was considered entirely satisfactory, he was thought too young for church membership and was held over for another three months to the next communion!

One of Walter's church friends of this period was Alexa Macdonald. Writing a generation after to thank him for her enjoyment of his book, *A Year in Europe*,⁴⁶ she said that the book had additional charm "from my knowing its now distinguished author when a boy in Charlotte. Indeed," she goes on to say, "it requires no strain of memory to recall you, as if it was but yesterday, walking up the

⁴⁵November 22, 1936.

⁴⁶See letter of Mrs. Alexa Macdonald Macauley, Chester, S. C., to Dr. Moore, February 3, 1905.

long aisle of the First Church and sedately taking your seat in front of your venerable grandfather [granduncle], directly facing our beloved pastor, Dr. Miller. And doubtless even then your young mind was busy absorbing the 'form of sound words' issuing from that ably-filled pulpit."

Dr. Moore was fond of speaking of Charlotte in the phrase Sir Walter Scott used in speaking of Edinburgh, as "my own romantic town." His affection for his own home church in Charlotte was even stronger. In a letter of November 20, 1923, to Mrs. J. A. Fore, who had just published a sketch of the church in the *Charlotte Observer*,⁴⁷ Dr. Moore said: "I trust that the article may be the means of interesting the younger people in the congregation in the history of the great old church. My Mother, my Sister and I follow with keen interest all the developments in connection with the work of the congregation." Dr. Moore was grateful for the history of the church, visited the church whenever possible and preached in it many times through the years. And the church, as the city, held him in high honor, and even sought him for its pastorate. When he came to present the cause of Union Seminary to his many friends in this church on Sunday morning, November 6, 1910, he responded to the gracious welcome of the pastor in these words:⁴⁸

"Dr. Kincaid's remarks went right to my heart. Any man would be gratified to know that his home people are not indifferent to him and his home-comings. My visits awaken such a train of memory. I can close my eyes and see the old church plainly; can see myself sitting there, in the fourth or fifth pew from the pulpit, with my mother. I hear the impassioned eloquence of that great preacher, Dr. Miller; the organ under the skilled touch of Professor Bauman and Mrs. Dewey, the marvelous voice of Mr. Frank Wilson, who was my Sunday School teacher, and the deep bass of Mr. Howell. I can look down the centre aisle of the old church and see Mr. Harvey Wilson, Col. John L. Brown, Mr. William Maxwell, Mr. John Morehead, Governor Vance.

⁴⁷Since extended to include the history of the church for a full century of its life, 1832-1932, under the title *A Sketch of The First Presbyterian Church of Charlotte*.

⁴⁸The *Charlotte News*, November 8, 1910.

“And over there (to the right) the venerable Rev. Dr. Robert Burwell with his bevy of pretty college girls; and over there, Mr. Overman, Mr. James Irwin, Mr. James H. Carson, General D. H. Hill, Dr. E. Nye Hutchison, Mr. R. M. Miller, Col. John E. Brown, Dr. Scarr, Prof. Hanna, Mr. Yates, Col. Osborne, Mr. Arthur Steele, Mr. Shaw, Mr. David Parks, Col. Johnston, Mr. Davidson, and many others—Alexanders, Davidsons, Springs; also many godly women who were the very salt of the earth. ‘Seeing that we are compassed about with so great a cloud of witnesses,’ we feel the inspiration of their presence . . . a rich heritage indeed.”

Something has been said of the mother of the home. More needs to be said. “How Mother managed with only \$30.00 a month to clothe and feed three children and keep Walter at school,” said the older brother, “I do not know, but she did.”⁴⁹ She did even more than this, as we have seen. She helped to give the children a real home, guided them in their study and reading, inspired them for work and play, kept them in the stream of church life and through it all lived out her faith before them day by day. The abiding influence of such a mother was inevitable. When Dr. Moore was asked in 1905⁵⁰ about the “influence upon you of your mother; was it particularly strong on your intellectual life, or your moral and spiritual life, or on both?” the crisp answer was given: “Both—decidedly.” To the further question: “Can you estimate the relative strength of influence (a) of home, (b) of school, (c) of early companionship, (d) of private study, (e) of contact with men in active life, upon your own success in life?” he answered: “The influence of home and of private study have outranked the others.” Writing his mother about a friend who had left his widow and family in “a destitute and helpless condition,” Dr. Moore added: “I wish for her the same blessing and success which attended your efforts to rear your family properly under like adverse circumstances. There was never a better mother than mine, though, and very few women could do what she has done. God has been very good to us all.” It was not without reason that Dr. Moore once wrote to a friend⁵¹ that “heaven has no better gift than a godly

⁴⁹Mr. C. C. Moore, above.

⁵⁰Questionnaire of *The Biographical History of North Carolina*.

⁵¹Dr. H. W. McLaughlin, Raphine, Va., February 26, 1925.

mother”; that he spoke on “Religion in the Home” as retiring Moderator of his great church; that he dedicated his *Indispensable Book* to his mother who had so faithfully taught him its great truths; that he said of one of the towering figures of the Old Testament: “Samuel was emphatically the son of his mother. The most potent influence in the making of the man who remade Israel, who first founded schools and who first organized preaching was that of a devout and loving mother . . . what a man inherits from his mother,” he continued, “goes a long way towards making him what he is. It has been said that it was not a mere accident that Nero’s mother was a murderess, or that Napoleon’s mother was a woman of prodigious energy, or that John Wesley’s mother had executive ability enough to manage an empire, or that Sir Walter Scott’s mother was a great lover of poetry, or that Lord Byron’s mother was a proud woman, ill-tempered and violent, or that Washington’s mother was devout and true and of the loftiest character—the woman of whom the first American said, ‘All that I am I owe to my mother.’ . . . The greatest thing, not only of France, as Napoleon Bonaparte said, but of every nation, is mothers,—good, pure, faithful, loving mothers. The influence which it is hardest for all other civilizing agencies to overcome is the influence of bad mothers, and the influence which it is hardest for all other degrading influences to overcome is the influence of good mothers.”

“Mother Moore,” as she came to be affectionately called, after nearly twenty years’ service as matron of the infirmary at Salem Academy, Winston-Salem, N. C., spent the last twenty-five years of her life, with her daughter, in Dr. Moore’s home in Richmond and died at the ripe age of ninety-five, preceding her son by only fifteen months to the land of eternal light.

High School Days at Lenoir

(1873-1874)

DURING the summer of 1872 Walter Moore, now fifteen years of age, worked in Pegram's shoe store in Charlotte at \$8.00 a month, starting with running errands and cleaning mold from boots and shoes in the basement and later fitting and selling shoes. By this time reading had become a passion with him, and he found an ideal place for it—in the basement of Mr. Pegram's store. To Charles' question whether Walter were giving satisfaction in his work Mr. Pegram replied: "Walter is the best boy we have ever had. He does his work well, but when he is wanted we find him in the cellar reading a book. I think, if your mother can do so, she should keep Walter at school."¹ That conversation had much to do with Walter's further education—and with his great work in life. "Talking over the matter with Mother," said Charles, "it was decided that we send Walter to Lenoir, to Faucette and Dixon, in September."² Perhaps the fact that Walter's aunt on his father's side, Mrs. Uriah Cloyd, lived near Lenoir had something to do with the decision. "I always loved her dearly," he wrote her son when he heard of her death many years later,³ "and will always cherish the memory of her abounding kindness to me as a boy. Nothing is more vivid in my recollection than the visits I made to the old home four miles from Lenoir on the road to Hickory." It seems that it was not found possible to send Walter to Lenoir until after Christmas. This accords with the statement in Dr. R. P. Kerr's sketch of Dr. Moore in *The Biographical History of North Carolina* that Walter spent

¹Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926, p. 2.

²*Ibid.*

³Dr. Moore to Prof. Ed. L. Cloyd, N. C. College of Agriculture and Engineering, Raleigh, N. C., February 26, 1925.

a year and a half at Finley High and with the following letter to Walter's mother from Captain Faucette:

Lenoir, N. C., Dec. 28th, 1872.

MRS. MARTHA MOORE,
Charlotte, N. C.

DEAR MADAM:

Yours of the 26th inst. is to hand. I have made arrangements with Mr. J. R. Wilson to board your son Walter. Mr. & Mrs. Wilson are members of the Methodist church,—good, pious Christians. I have known Mr. W. for 18 years & his wife for about 10, and I have no hesitation in saying that I think it as good & as safe a place as I could put Walter. He will have good studious boys as his companions. I will see that he attends the Presbyterian Sabbath School, &c.

Yours, most respectfully,

E. W. FAUCETTE.

All arrangements made, the fifteen-year-old lad with the blue-gray eyes and the raven black hair⁴ started from Charlotte to Lenoir, a western North Carolina town beautiful for situation and distinguished for its schools and general culture. A friend, Mrs. Caroline Patterson Frazier, of Statesville, N. C., gives us glimpses of the young traveller and the school he was about to enter:⁵

“My acquaintance with Dr. Walter W. Moore began when I happened to travel in the hack with him as he was going to Lenoir, N. C., to enter the Finley High School. He was, perhaps, fourteen or fifteen years of age. He was a particularly handsome youth, slight and straight, with dark, waving hair, fine features and expressive eyes.

“The Finley High School was conducted by Captain E. W. Faucette for many years and gained quite a reputation for thoroughness of instruction, fine physical training of the boys and for the quiet, gentlemanly conduct of its pupils. Three of my brothers attended

⁴Miss Louise Moore.

⁵In letter to the writer, December 5, 1930.

that school. My brother Lindsay Patterson there met Walter Moore and formed a friendship with him that lasted until the close of my brother's life in 1922. They were members of the same class at Davidson College and were graduated the same year, 1878."

This Finley High School had already made creditable history.⁶ It was founded in 1857—the year Walter Moore was born—under the leadership of Rev. Jesse Rankin, the new stated supply of the Presbyterian church at Lenoir, and came into more permanent quarters two years later when Mr. James Harper donated the site and half the cost of the buildings, Mr. Rankin and his son-in-law, Rev. B. L. Beall, contributing each a fourth. Captain Nat. Rankin conducted the school until the outbreak of the War Between the States, when he and his students old enough to enter the service went away to war. Captain Faucette and Mr. Dixon had been in charge of the school for some years when Walter Moore reached his destination, entered the severely plain, two-story building and enrolled as a student early in January, 1873.

Dr. Robert P. Pell, for years the President of Converse College, Spartanburg, S. C., and a student at Finley High about this time, gives this intimate sketch of the school:⁷

"Finley High School was regarded as one of the most thorough secondary institutions in the South. Most of its students went to Davidson (I myself to the University of North Carolina) and came from representative Presbyterian families in North Carolina—the Millers, Osbornes and Davidsons of Charlotte; the Sprunts and Bellamys of Wilmington; the Faisons and Murpheys of Clinton; the Paynes and Hargraves of Lexington; the Williamses of Fayetteville; the Holts and Williamsons of Haw River; the Vances of Asheville; the McDowells and Gaithers of Morganton; the Pattersons of Winston-Salem, etc., etc. From South Carolina we had the McClures, the Wylies, the McLeans, etc.

⁶See picture of the school and an interesting account by Mrs. Frances C. Harper in *The Lenoir News*, March 3, 1916.

⁷In letter to the writer, from Orlando, Fla., March 16, 1936.

“It was a school owned and conducted by two ex-Confederates, E. W. Faucette and H. C. Dixon—straight, honest, devout Presbyterian elders. With all due deference to the University of North Carolina and Union Theological Seminary, I must claim that, in all the years of my student life, I never had such thorough, unremitting, painstaking, clear-cut and stimulating teaching. I left the school with student habits, exactness in attainment and clearness of vision that made my subsequent college life a joy. More than this, when we were on recitation those two men made us feel that we were dealing with *truth*, that to make even a verbal error was treason to it, and to falter in grasping and using it, almost a crime. It was a *moral* issue. Then as we returned to our homes in the afternoon and passed the gate of the manse, there stood the venerable pastor [Rev. Jesse Rankin] to greet us one by one with a ‘God bless you!’ Was that not a worthwhile daily experience?

“The subjects of study were limited almost entirely to Mathematics, Greek and Latin. In fact, our opportunities to learn English consisted of reading the English classics in the small but very select library of the town literary club, which was open to us every afternoon. After eight hours stern and rigid drilling in Algebra, Geometry, Caesar, Cicero, Vergil, Sallust, Xenophon’s *Anabasis*—all of which we mastered—our minds reached a high tension that sought satisfaction in purely literary relaxation; and yet we did not fritter time away in hasty glimpses of excerpts from various writers but greedily devoured the entire works of Shakespeare, Milton, Scott, Dickens, Thackeray, Hawthorne, Irving, Hume, Macaulay, etc. Our debates were confined to historical questions, and thus we became familiar in a living way with the past in Greece, Rome, France, England and the United States. In the study of languages we were told in class that words were merely vehicles of ideas and that if we had to exercise ourselves desperately in order to remember the former, then the latter would escape us. Hence we must have such an absolute mastery of Latin and Greek forms and constructions that they would become automatically active, and if we hesitated a moment in recognizing them, we were told that we did not know them at all. We were encouraged to declaim Cicero’s orations without trans-

lating them and to give each phrase or sentence the expression that Cicero probably did himself.

“Physically we had a tough life of it. The slogan of these two old soldiers was, ‘Young gentlemen, learn to endure hardness!’ Instead of ornate and luxurious furnishings within and attractive recreation fields without, the building and grounds were crude and rough. Every morning we had to cut the wood, make the fires, scour the floors, and spend the day on backless benches in rooms full of cracks through which came gusts of wind from the surrounding mountains. Corporal punishment was administered severely (once twenty-three boys in a single day) and, if detected in a falsehood, a scathing was given the culprit in the presence of his fellow-students that seemed to scorch the very walls. And yet, in after years, when one of these old men passed away, a large group of his former students, many of whom had suffered drastic treatment at his hands, gathered about his grave after the funeral and gratefully contributed the funds to erect a tomb to his memory.”

The town of Lenoir furnished a worthy setting for such a school, as Dr. Pell shows in an interesting letter written somewhat later than the one quoted above.⁸ After speaking appreciatively of Rev. Jesse Rankin, pastor of the Lenoir Presbyterian Church, he mentions Kirkwood Seminary for girls, conducted by the Misses Rankin “on the rather extensive grounds of the manse”; of “their leadership in a library club and the management of the village library”; of “the cultured gentleman, Dr. W. P. Beall, afterwards a druggist in Greensboro, N. C., and the friend and discoverer of O. Henry. Lenoir,” he adds, “was noted for the literary life of its people. Among others there was Captain Martin Van Buren Moore, a constant contributor to *Scribner’s Magazine*; a noted and eloquent Methodist minister, Rev. Dr. Robey, President of their young women’s college located there, and the Rev. Johannes Oertel, rector of the Episcopal Church, who became a noted artist, painter of Biblical scenes (‘The Shadow of a Great Rock in a Weary Land’ created great interest at the Philadelphia Centennial) and subsequently connected with their great

⁸To the writer, from Orlando, Florida, April 10, 1936.

cathedral on Long Island. I might also mention the family of Col. Norwood, afterwards one of the co-principals of the Bingham School at Mebane. Historic families lived near the community and were identified with it,—the Harpers, the Joneses, the Lenoirs, the Patersons, the Finleys, &c.”

In the earlier letter Dr. Pell gives something about the Walter Moore in his student days at Finley High:

“I think it was the beginning of the spring term of the Finley High School in Lenoir, N. C., that I entered, and Walter Moore was then just completing his preparation for Davidson College, which he entered the following fall. My acquaintance with him was, therefore, very brief, and as I was one of the youngest boys in the school and he was among the oldest, I was not very intimate with him. After he left, I did not come into contact with him until twelve years afterward, when I studied Hebrew under him at Union Theological Seminary, Hampden-Sidney, Va.

“Notwithstanding the few months during which I knew him at the Finley High School, he made such a marked impression upon me that I kept in touch with his career until I saw him again at the Seminary. He was admired and followed by his fellow-students as a superior being. He was tall, handsome, gentle, graceful, refined, and, at times, frolicsome and even mischievous. His popularity was unbounded and his teachers showed him a deference and an affection that would have awakened jealousy among his fellow-students but for his modesty and brotherliness. As a student he was brilliant as a linguist and unequalled as a speaker, but decidedly weak in mathematics. In our debating club he was the acknowledged leader and was accepted as a model for grace of delivery and effective dialectic. His Christian life was so simple and unaffected that he commanded the entire confidence of his comrades. The full significance of his outstanding career in the school is emphasized by the fact that his school competitors in after years became notable in both Church and State.”

Mr. J. D. Faucette, of Bristol, Tenn., the son of the principal of the school and some years younger than Walter, recalls that “when

Walter Moore recited, the whole room listened until he had finished, being charmed by his beautiful English. Walter," he adds, "was the only student of whom this was true."⁹

Another picture of the school—and one of its pupils—comes from the pen of Dr. Edward Leigh Pell, the author and lecturer:¹⁰

"I was only a 'prep' when Walter Moore was in his last year at Finley High, and I am not sure whether it was at that time or a little later that I got my first impression of him. Nor am I sure that it was really my own, for as far back as my memory goes, everybody's first impression of him was the same. Everybody said when they first saw him that he was too handsome. They could not reconcile his extraordinary manly beauty with what they had heard of his unusual intellect. I myself was never quite satisfied about it until some years later when it occurred to me that the real secret of his splendid appearance was to be found, not in the classical perfection of his features, but in an elusive spiritual something in his face and manner which one instinctively associated with great nobility of character.

"I am unable to connect him with Finley High, except in this one particular. That remarkable school was the product of a time when teachers of boys' schools believed that a school was a plant for the making of men—real men—and that God expected them to turn their boys into men and nothing else and have no foolishness about it. And they did their job with the seriousness and courage with which our mothers in that day administered castor oil. That meant of course a hickory switch, and the hickory switch in that school was unquestionably the biggest and most terrifying my young eyes ever beheld. Also it meant taking your choice between a whipping and committing to memory the Sermon on the Mount unabridged. There were times when we younger boys could have tied those two teachers to a stake, scalped them, set them on fire and danced around them with glee. Yet I lived to see the day when I could rise up and call them blessed. For those two men, whether by their drastic discipline or in spite of it, succeeded in imparting to more boys the things that

⁹Statement to the writer, Montreat, N. C., August 11, 1937.

¹⁰In letter to the writer from St. Petersburg, Fla., March 23, 1936.

make for great nobility of character than I have known to go out of any other school in America except one. Naturally it is easy for me to imagine that the first movement of Walter Moore's spirit in the direction of the rare nobility of character, which was perhaps his greatest distinction, began at Finley High."

The Presbyterian Church and its Sunday School meant much to this lad, as his noble tribute to Miss Sally Rankin,¹¹ his Sunday School teacher, amply shows. Here are extracts from it:

"Many of the old boys of Finley High School cherish tender memories of the little white church on its peaceful wooded hill, where they assembled Sabbath after Sabbath for the worship of God in the bright springtime of life, and none of these memories is more vivid or more grateful than that of Miss Sally Rankin's Bible Class. The successive generations of boys who thus passed under her influence have doubtless forgotten many details of her specific instruction, for the obliterating years have followed each other fast since those far-off school days, but the general impress of her character and teaching is indelible. . . . As one of those who were thus indebted to her, the writer ventures to speak for the others in paying this brief tribute to our beloved teacher."

After speaking of "the world's debt to the daughters of the manse," and the heritage and training that made "Kirkwood" "an intellectual and religious factor of the first magnitude in the community and contributed very largely to the distinction which Lenoir has enjoyed as a place of exceptional culture," the writer reveals something of himself in that period when he speaks of Miss Rankin having "a quick sympathy with boys and a ready understanding of them at the shy and difficult age when they sometimes seem so unappreciative and unresponsive, but when their characters are really taking on permanent lines." He thus concludes his tribute to his friend:

"Ripened by experience, chastened by suffering, enriched by Divine grace, reunited to loved ones passed on and glorified before in

¹¹*Presbyterian Standard*, Charlotte, N. C., January 3, 1906.

the true Home, where all who have departed in Christ await us beyond the reach of sorrow, pain and tears, she has resumed the sweet and gracious ministry which made her life a benediction on earth.”

Many of Walter’s letters written to members of the home circle, from his school days on, have been lost, but quite a number have been saved and will be presented in these pages. Here is a letter from Lenoir to his nine-year-old sister. It is given verbatim:

Finley High School, Lenoir, N. C.,

Feb. 15th, 1873.

DEAR LITTLE SISTER:

I received your letter the other day but have not had time till now to answer it.

I must congratulate you on your improving writing abilities.

Give my love to Aunt Maria and Aunt Fanny. I put that in before I forget it.

I hope you said your poetry well that you wrote me about.

You must study hard and learn a heap by time I come back. I am studying hard let’s see who will learn more me or you by time I come back. I hope Emma Schiff won’t hit you hard at recess any more.

Tell ma please to hunt up my Mitchells *Ancient Geog.* and give it to Charlie to send to me.

I have hard lessons to study so I will close.

Your Big Brother,

WALTER MOORE.

P. S. Tell ma I got a letter from Dave written in Latin.

And here is a letter, part of it torn away, which must have rejoiced the heart of Walter’s mother:

Lenoir, N. C.,

April 5th, 1873.

MRS. MARTHA MOORE.

DEAR MADAM:

It affords me much pleasure to say, we have found your son Walter . . . ly pleasant pupil. He is very correct in deportment, and faithful

in his preparation for recitation. He is doing well in every respect. . . . would be pleased to have many more Walter Moores. If he holds out, as he has begun, you will have great reason to be thankful for such a son.

Yours very truly,

E. W. FAUCETTE.

Continued interest in his sister's progress and additional information about his own life at Lenoir mark the next letter:

Finley High School, Lenoir, N. C.,

April 12th, 1873.

DEAR LITTLE SISTER:

I was mighty glad to receive your letter and to see that you are improving so much in writing.

I hope you will keep on improving in all of your studies.

I am Vice President of the Speaking Club now.

I am glad to hear that you are reading Oliver Optic's Magazine. I hope you will be able to keep them all for me and I hope that you will learn the catechisms before any of the rest, how many questions do you know?

My teacher at the Sunday School makes us ask and answer the questions both.

Mr. Wilson has a little girl with long pretty curls like yours.

Give my love to all. From your

SOLDIER BROTHER.

As the school year was drawing to a close Walter's mother received the following undated letter from the Associate Principal:

MRS. MOORE,
Charlotte, N. C.

DEAR MADAM:

Your son has been a very pleasant pupil. His deportment, application and progress have been very good. We hope to have him with us next session—and will be pleased to see his brother with him.

We remain,

Very truly &c,

H. C. DIXON.

The summer over, Walter returned to Lenoir for the session of 1873-4, Charles with him, the two being known as "Griz" and "Chick" by the rollicking boys of Finley High. The brothers boarded at Mr. Wilson's, which had been Walter's home the previous term. Something of what this home meant to him through this period is revealed in this letter to Mrs. Wilson:

Richmond, Va.,
October 8, 1908.

MRS. J. R. WILSON,
Lenoir, N. C.

MY DEAR MRS. WILSON:

I have read with sincere sorrow the announcement of Mr. Wilson's death. I am not able to write a letter with my own hand at this time, as I am sick and confined to my bed; but I wish in some way to express to you my sincere sympathy with you and your children in the bereavement which you have sustained and to rejoice with you in the memories of an earnest, noble and useful Christian life. I shall always remember the influence of Mr. Wilson's character, and I have shared in at least a small measure in the gratitude which I know has filled his heart and yours in seeing your children all develop into exemplary and useful Christian manhood and womanhood. I am confident that in this sorrow you will all be sustained and soothed by an abiding trust in the divine wisdom and love.

Affectionately yours,

W. W. MOORE.

The following letters home speak especially of his school work:

Lenoir, N. C.,
Friday, Sept. 26th, 1873.

DEAR MOTHER:

This is a holiday and I am lost, don't know what to do with myself. I stood a splendid examination, you will see by my table below what mark I got. . . .

That's the best examination I have ever stood, but remember my report won't be as good as that, because he has to take my bad marks

before the examination into consideration. But if in our reports he marks each study, I am sure of a hundred on Latin, Latin Prose Composition, Reading, Writing and Spelling; and between 98 and 100 on Arithmetic; and between 95 and 100 on Greek and Algebra. Charlie stood a good examination too; he got 100 on Grammar and 100 on Arithmetic.

I believe he is going to mark us on our attendance at Church and sabbath school. I have been away but once and I was kept away by sickness that time. Charlie and Ida set off for Hickory this morning.

It is a pleasant day for riding. Seven of the schoolboys started for the blue ridge mountains, fourteen miles away, this morning. All the rest of the boys are playing base-ball. I can hear them through the window of our little room, although they are nearly a quarter of a mile away. I am in good health except a little cold I have. I guess sister has gained ten pounds since she came to Lenoir. I must stop now.

Your affectionate Son,

WALTER.

Lenoir,

Dec. 13th, 1873.

DEAR MOTHER:

I am thinking so much of home and mother that I can hardly keep from heading my letters at Charlotte.

I am rejoiced to hear that my report is good. Send it to me soon. I have gained a hundred on penmanship every day this session. I got a letter from Charlie the other day. He said he had had a talk with Mr. Griffith, who said he didn't believe in boys entering the Soph class at college, that it was better for a boy to miss the last year (the Senior year) than to miss the first year (The Freshman year). And I agree with him. I think it is better for me to go here one more session and then enter the Freshman (the first) class, well prepared. I will learn more that way than if I should enter the Sophomore class (the second) not well prepared. . . .

I once heard Dr. Hutchison say "if a person reads two chapters every day in the bible he would read it through in a year." I have read my bible in that way regularly for over a year and I am not through the old testament yet.

I am sorry to hear of Mr. Phifer's illness.

Does Aunt Ann ever expect to return from Texas? . . .

Send me some stamps and those photographs. If you can spare it send me a little money for Christmas.

Your affectionate Son,
W.

Tell Charlie to send me a nice album for a Christmas present to Mrs. Wilson. We three boys will throw in fifty cents each. Tell him to make up what will buy a nice one. Tell C. to have the album spoken of sent here before Christmas without fail.

W.

Lenoir, N. C.,
Mar. 6th, 1874.

MY DEAR MOTHER:

Your two letters of this week came to hand all right.

You speak of your visit to me, I do hope you won't disappoint yourself and us this time. O, I will be so glad to see Mother.

I suppose Charlie is putting in his time very pleasantly at school, for he does not write often to either of us and you know he dearly loves to write letters.

You are looking for my report ahead of time—you forgot that they don't send but two for one session, one at the middle and the other at the end of the session. I am afraid if the schools in Charlotte increase much more, she will rob Lenoir of her title—"The Athens of North Carolina"—so called on account of its schools. And Cousin Ellen is with you now—Do give her my love and tell her I hope she will be well long before I get home. . . . I am determined to get the best report in school. The greek grammars have come price \$2.00 and I want some more stamps. I don't like to bother Ma for money so often and there is my book rent to pay yet, but I hope that will be all.

W.

I haven't said all I wanted to yet.

The schoolmates at Finley High were not forgotten with the passing years, as this letter, written by Dr. Moore to Mrs. J. M. Bernhardt, of Lenoir, more than fifty years later, in the last year of his life, so beautifully shows:

Richmond, Va.,
January 5, 1926.

MRS. J. M. BERNHARDT,
Lenoir, North Carolina.

MY DEAR MRS. BERNHARDT:

Your letter of December 26th gave me a great deal of pleasure, and the old photograph that you sent waked many delightful memories. I had quite forgotten it, but recognized at once all the members of the group. . . .

The man sitting at Herbert Beall's right is F. T. Morgan, then of Rock Hill, S. C., and since a lawyer at Chester. The pictures of Crump, Murphy and Morgan are very good. The one of Herbert Beall is not so good, and the one of me is the worst of all. It has no features. We had with us Christmas week all of our children and grandchildren, and this picture afforded them all a good deal of amusement, and they commented without regard to my feelings on the very thick head of hair I wore at that time as compared with the present time. We were also not a little interested in the clothes we were wearing, which look like they had been thrown at most of us, but the special feature of our outfit that attracted attention was the old-fashioned boots that Morgan and I were wearing, built, as perhaps you will recall, with high tops reaching nearly to the knees, over which our trousers came down rather inadequately at times. I remember that this particular pair of boots had been made for me by a shoemaker named Austin, who lived nearly opposite Mrs. Louisa Rankin. It is very kind of you to offer to let me keep this picture, and I shall be glad indeed to do so.

I am greatly interested in your announcement of the proposed observance of the seventy-fifth anniversary of the founding of your church in 1927 with a homecoming day, and I appreciate very much your invitation to come back at that time as one of the old Finley High boys. I have seen the present church, and I believe I have preached in it, but my most vivid memories are of the lovely old white church on its wooded knoll, with its fine view of Hibriten from the churchyard. I remember vividly the interior and the services with Miss Emma at the cabinet organ, and the choir about her in the door-end of the church, and with Mr. Rankin in the pulpit, and

especially with Miss Sarah teaching our class in the Sunday School. Mr. Rankin gave Preston Bridgers (father-in-law of the late Walter Lamar Alexander) and myself our first instruction in the French language. We read *Telemaque* with him under the trees in the yard at Kirkwood. If I am well enough at the time of your homecoming next year, I shall certainly be on hand.

Replying to your kind inquiry about our health, I would say that all the members of our family were well during the holidays except myself. It is that illness which prevented my earlier acknowledgment of your letter.

Please give my kind regards to Mr. Bernhardt, and let me in conclusion thank you again for all the pleasure you have given me by your letter and by sending this old photograph.

Cordially yours,

W. W. MOORE.

Commencement came, and soon Walter was back again in Charlotte and at work again in Pegram's shoe store. His High School work had been done faithfully and well, and the following undated letter from the Principal went straight, of course, to a mother's heart:

MRS. MOORE:

I can't let this opportunity pass without saying that I never had a pupil who made himself more agreeable than Walter did while connected with my school. I shall ever feel a deep interest in his welfare and shall watch his future with bright anticipation. Hope he may meet both your expectations and mine.

Very truly yours,

E. W. FAUCETTE.

P. S. Since writing the foregoing I have received W.'s letter informing of your determination to send him to Davidson. Gratified to hear it. Finley High will be well represented. Tell Walter, Johnnie is getting on finely,—has borne his confinement like a philosopher.

F.

Another important decision has been made and another stage of preparation would soon demand the best from this gifted young man.

College Days at Davidson

(1874-1878)

WITH his love of study and his fine record at Finley High School it was the most natural thing in the world for Walter Moore to covet a college training. It was no less the natural thing, from every point of view, that Davidson should be the college of his choice. This college for men was founded in 1837 by Scotch-Irish Presbyterians under the leadership of Rev. Robert Hall Morrison, D.D., who held the presidency for four years, to have as successors in office a line of Presbyterian ministers in Dr. Samuel Williamson, Dr. Drury Lacy, Dr. John L. Kirkpatrick and Dr. G. W. McPhail and now a layman in Professor John Rennie Blake, whose official title was Chairman of the Faculty. Though less than forty years old at this time, the college held high rank among the educational institutions of the South and with the closing of the University of North Carolina from 1870 to 1875¹ was drawing to itself an increasing patronage from all over the State, though even so it continued a small college, with only 99 students in 1874-5; 113 in 1875-6; 117 in 1876-7, and 122 in 1877-8, the largest enrollment in the history of the college up to that time.² The reopening of the State University in 1875 drew away a number of Davidson students and caused a sharp decline in its enrollment beginning with 1878. This small college was calling. Its record of service was notable. Its faculty was capable. It was less than twenty miles from Charlotte. These were practical considerations. But there were sentimental reasons also. Captain Armistead Burwell, one of Walter's earliest teachers in Charlotte, was a Davidson graduate, and General D. H. Hill, another of his teachers and his hero-friend, while not an alumnus of the college, had married a daughter of its founder and was a

¹J. G. de Roulac Hamilton, *Reconstruction in North Carolina*, pp. 626-630.

²*Alumni Catalogue of Davidson College, 1837-1924*, p. 268.

professor there for five years before moving to Charlotte to become Superintendent of the North Carolina Military Academy and ever since leaving Davidson had been a member of its Board of Trustees. Then Mrs. Stonewall Jackson, the daughter of Dr. Morrison, and Col. John E. Brown, his son-in-law, were familiar figures in the life of Walter's home church in Charlotte—all this in the way of sentimental attachment to the college in addition to the presence and influence of Davidson alumni and Board members living in or near the city and friends from Finley High School already at the college or about to enter it.

But how meet the expense involved? The work of the mother in her mission day school and of Charles in the book store and of Walter during his vacations had provided Walter his year and a half at Finley High, and the same resources were now called upon to finance the college course. Fortunately "my wages climbed after 1874," said Charles.³ "During the college term I was in position to help defray expenses. But," he added, "Mother is due all the credit for the education of Walter."

Not all. The statement is far too modest. We do well to honor first and most the mother who made such brave sacrifices for the education of a gifted son, but we should honor only second to her the older son who early saw rich promise in his younger brother—something that in itself is all too rare in family circles—and deliberately surrendered his own chances for a college education in order to help give them to his brother. "Uncle Charlie told me since Father died," said Miss Louise Moore, "that he gave up his own college education to give Father his. I don't think I ever saw more devoted brothers," she added. "Uncle Charlie told me that from the time Father went to Finley High until May, 1926, he had not failed to receive a letter from him every two weeks." That speaks volumes in mutual appreciation and understanding. Here was not only blood kinship but a beautiful friendship that lasted throughout life.

The faculty of the Davidson which Walter Moore was to attend between 1874 and 1878 was an unusually able one. Professor John R. Blake, A.M., in addition to being Chairman of the Faculty from

³Mr. R. A. Dunn, Charlotte, N. C., to Dr. A. M. Fraser, Staunton, Va., August 19, 1926.

1871 to 1877, was Professor of Natural Philosophy and Astronomy. One of his students, Dr. George Summey, of Austin, Texas, describes him⁴ as "wiry, wily, shrewd, able, a master teacher, a born scientist, and the keenest man of the Faculty to slip up from behind trees and say, 'Good evening, Gentlemen!' to the culprits when, sometimes, fun-making, but hardly disorderly, students would be blowing horns or playing mild pranks." Rev. Charles Phillips, D.D., LL.D., who, says the same former student, "was unable to stand the conditions at Chapel Hill and was *persona non grata* to the new Republican-Holden-Pool regime," was Professor of Mathematics and Engineering through the session of 1874-5, returning in 1875 to his old Professorship of Mathematics at the University of North Carolina. Colonel William J. Martin, M.A., LL.D., who had risen to his colonelcy in the service of the Confederacy and who twenty years later was to lend invaluable aid in moving the Seminary to Richmond, was Professor of Chemistry, Geology and Natural History. Rev. James Fair Latimer, A.M., Ph.D., D.D., later Professor of Ecclesiastical History and Polity in Union Seminary, taught Psychology, Logic and Ethics 1873-5 and Greek and German thereafter. Rev. Andrew D. Hepburn, A.M., D.D., LL.D., was Professor of Latin and French 1874-5 and then of Mental Philosophy and English Literature, continuing to teach the latter subjects after becoming President of Davidson in 1877. Professor William M. Thornton taught Greek and German through the session of 1874-5, leaving Davidson in the latter year for his long service at the University of Virginia. Professor John R. Sampson, A.M., beginning with the session of 1875-6, taught Latin and French. Professor William W. Carson, C. E., M.E., entered the faculty as teacher of Mathematics in 1877. Required courses in Bible were taught by four of the professors, the Junior and Senior classes studying the New Testament in Greek. Sixty was the passing grade for all classes until revised upward in 1888.⁵

It was in the fall of 1874 that a tall youth of seventeen, with wavy black hair slightly tinged with gray,⁶ stepped from the Charlotte

⁴In letter to the writer, May 2, 1936.

⁵*Alumni Catalogue of Davidson College, 1837-1924*, pp. 24-27; C. B. Shaw, *Davidson College*, pp. 208, 237.

⁶Miss Louise Moore to the writer.

train as it came to a stop at Davidson College, as the station was then called,⁷ lost no time in registering, made his way to the good room which he had been fortunate enough to secure, moved in his furniture and started into his work at college. It was strenuous work. The college day started with chapel at 7 o'clock and continued with a round of classes through the morning hours, laboratory work, reading and physical recreation in the afternoon, and study, as a rule, at night.⁸ The students, true to immemorial college custom, bolted their meals at the stated hours. Two letters to the mother—both typical of a college boy away from home and both given as written—show how the first month of college life was passing for this Freshman:

Davidson College N. C.

Sept 26th 1874.

DEAR MOTHER,

It seems a month since I left home; I have seen so much and done so much. I hardly know what to say first, but as my money has run out and as that is a matter of some importance I may as well mention that.

As you see by the receipt they have raised the college dues so instead of paying thirty two I had to pay forty six dollars. (46.00) That includes Tuition, Room Rent, Servants hire, and what is called damage fund. Then ten (10.00) dollars to Mrs. Lafferty for my first month's board.

Then my new books cost me \$4.35, but I haven't got all the books that I'll need yet.

Having Parks' furniture moved to my room cost me something. Wash pan, buckets, Rail Road fare, Kerosene, oil can, ink, stamps &c took the rest of my money, so you see I am about out.

I haven't paid my Society fee and will have to buy another table, a pair of andirons, some wood. &c.

But I am not necessarily compelled to have all of those things yet.

I think I can get along for a little while on twenty or twenty five dollars (25.00.) Please send me about that much.

⁷The name was changed to Davidson in 1891—*Davidson College*, p. 231.

⁸*Davidson College*, p. 237.

My room mate is a fellow named Leslie Dick from Greensboro—
is a very nice boy. . . . By the way I had almost forgotten to tell
you that all of the Lenoir boys got in without condition. Murphy,
Patterson, Osborne & Moore (that's me).

Mr. Faucette ought to feel good over that as no other school in
the state can boast of the same thing but his.

Well I've about filled up this sheet. . . .

Your Affectionate Son,

WALTER.

Davidson College N. C.

Oct. 2nd 1874.

DEAR MOTHER,

You must excuse me for not writing much this time as I will have
to go on recitation in a very short time. The package and the \$20.00
came all right last night. I don't suppose you could find the indelible
ink to mark the collars as I brought it with me and have just marked
them.

I am to join the Philanthropic Society to-morrow morning.

My roommate boards at Mrs. Mebane's. . . .

Tell Charlie I would write to him if he was in College and I was at
home. Tell Parks I followed his advice about a room and secured
a good one on the second floor. . . .

Your affectionate Son

WALTER.

Forty-two students in all enrolled in the class of '78 but the casu-
alties were heavy. Due in part to the drawing power of the re-opened
University, which carried seven of the class to Chapel Hill, in part
to the lure of plantation life, business and the professions, and in
part, no doubt, to the fading out of the will to master the work,
"only a dozen came under the pole" on graduation day.⁹ Walter
Moore averaged nearly 85 for the entire course. He excelled in Bible,

⁹Dr. W. W. Moore, quoted in the *Davidsonian*, March 18, 1921.

History, English Literature, Rhetoric, the Modern Languages, Logic, Ethics, Political Science and Astronomy, made creditable grades in the other sciences and in the Ancient Languages and found his *bête noir* in Mathematics. Throughout his college course he was an insatiable reader of the best literature, especially the classics. This led him to concentrate on courses that held his interest to the comparative neglect of other courses—an error in judgment against which he was accustomed to warn his young college friends in his later years.¹⁰

Through the 'seventies and on through the 'nineties the idol of many a college campus of the South was the college orator, to give place in time to the baseball and then the football star. There were and are two literary societies at Davidson, each founded the year the college began its life, the Eumenean and the Philanthropic, popularly known as Eu and Phi.¹¹ "These two organizations," says Rev. George F. Robertson, D.D., of Clover, S.C.,¹² "were no small factors in our worthwhile training at Davidson, and during the 'seventies they were at their best. There were full houses at the Friday night debates and Saturday morning declamations and essay readings. A visiting speaker and the annual speakers' contest were one of the great features of commencement." Walter joined the Philanthropic and developed still further his gifts as a speaker.

Some time within Walter's life at Davidson occurred an incident related by Dr. Allison Hodges, of Richmond, and sketched by Dr. William E. Hill, of the same city, in *The Union Seminary Review* of October, 1926. In one of the meetings of the literary society one of its members "addressed the society on the subject of the superiority of the Northern leadership in the Civil War. Not content with describing their excellent qualities and enumerating their achievements, which would have been quite justifiable, he had the temerity to contrast them with those of the Southern leaders, whose greatness he belittled. The members of the society were dumbfounded. In the ominous silence that ensued Walter W. Moore arose, said that he felt that this challenge could not go unanswered, and asked the privi-

¹⁰*Southern Presbyterian*, October 16, 1899; Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926, p. 2.

¹¹*Davidson College*, pp. 247, 248.

¹²In *The Alumni Journal*, Davidson College, October, 1937.

lege of replying at the next meeting. There was a unanimous demand for an immediate reply. Then, drawing upon that fund of historical information, accurate, comprehensive and minute, which was already his, with choice phrase, and intense but restrained feeling, without casting aspersions upon any one, he not only vindicated the South's idols, but so thoroughly vanquished his opponent as to leave him speechless."

But there were other occupations besides study and other recreations besides reading and speaking. "The athletic equipment of Davidson," as described by Dr. Moore on a visit to the college in the spring of 1921, "was made up of a baseball diamond at the south end of Chambers, a horizontal bar, and the south wall of Chambers, made use of in a game called ballalley, very much like our present game of handball. Their rather limited equipment led to the use of the first floor of Chambers building as a recreation center. A favorite sport was the driving of a wooden ball with shinny sticks along this hall. On one occasion the wooden ball struck a student on the ear, and his death resulted."¹⁸ This student was young Watson Ruple, the accident occurring in Walter Moore's Senior year.

In all these simple sports baseball held the acknowledged lead. There were, besides, recent vivid memories of the games that at once became traditions and reached the Freshmen of '74-'5 even before they reached college. It all came about as the outcome of two games with outside teams the year before—games which had made baseball history. In one of them the Davidson Freshmen were playing a nondescript team from the outside when one of the Davidson men lost the game by inexcusably slow running from third base home—and was roundly censured for his laziness. In the other the Davidson nine was playing its strongest rival. The score stood four to three in Davidson's favor in the last half of the ninth inning. The rival team was at the bat, with two men on bases and the next man up the strongest batter on his team. The pitcher "threw a ball wide of the plate," but to the surprise of everybody the batter "hit it fairly" and sent it down the field. It looked like a home run and a score of six to four against Davidson when a player started after the ball, leaped several feet into the air

¹⁸The *Davidsonian*, March 18, 1921.

and caught it on the fly, while the Davidson boys went wild. Davidson's pitcher that day was Robert B. Glenn, later Governor of North Carolina, and the player who had lost the Freshman game and won the other for Davidson was Woodrow Wilson, later the President of the United States,¹⁴ a student at Davidson for his Freshman year.

The anniversary of the signing of the Mecklenburg Declaration of Independence was always a fête day in Charlotte, but the centennial, in 1875, was observed by a two-day celebration, Wednesday and Thursday, May 19th and 20th, and with such a celebration as Charlotte had never witnessed in all her long history. The event surpassed all expectations. The State's notables were there. The Citizens' Band of New Bern furnished the music. The Raleigh Light Artillery and the Richmond Howitzers fired the salutes. Fire companies from town after town marched in the procession. Great crowds from all over the State witnessed or participated in the great parade.¹⁵ No doubt the following letter, undated in the excitement but evidently dispatched a few days before the thrilling celebration, brought the permission that added one deeply interested college boy to the throng of thirty or forty thousand people who crowded the streets of the small city of Charlotte those two days:

DEAR MOTHER,

I have an opportunity to send this down, so I will answer your gladly received letter. It came this morning. The 18.00 arrived all right a few days ago, and I have paid my board and the rest of my College Dues for this term, the receipt you will find enclosed. I received a letter from Charlie not long since, saying that he would be at the Centennial and remarking that he was of the opinion that "it would be a decided failure if *he* was not present on that occasion."

Ma, I want you to send me a written permission to come down on Wednesday the 19th & stay till Saturday evening. The Faculty will require such a permission, before they will let me come. By that plan I will be able to stay with you four days and I won't miss but one day's recitations, which I can easily make up some Saturday.

¹⁴*Davidson College*, 142.

¹⁵Tompkins, *in loco*.

Four days out of six months seems to me mighty little. Just write to me to tell the Faculty to let me come home four days; and they will let me come for that long. . . . It is so late I must stop, although this is a mighty short letter.

Your Son

W. W. M.

The first year at college and the first summer vacation had passed and Walter was once more back at Davidson. He sends this letter home:

Davidson College N. C.

Oct. 18th 75.

DEAR MOTHER,

Your letter was received last week, and has remained unanswered not because I didn't have the inclination but because I haven't had the time to answer it. . . .

That twenty dollars you sent me was thankfully received, certain.

As to how I am getting along in my class I don't know, but think I am doing tolerably well—I know this much, that the undersigned is studying like a "mule." There are about 85 students in College. We are a little ahead of Chapel Hill.

The Fresh class of this year isn't but half as large as ours was when we entered. . . . I am sorry to say that the most of the Fresh class have got the "big head" awfully, simply because they have not been sufficiently "grinned." I haven't grinned any of them, except once. We've got a Fresh boarding at our house who has a tendency for telling poor jokes. He ventured to tell one at the table a few days ago and in about five minutes we had trained him not to tell jokes in a crowd of Sophs & Juniors.

Inasmuch as a Math Review is pressing on my mind I'll have to stop making letters and go to computing the solidity of quadrangular prisms and spheres. It is decidedly more pleasant to write letters than to work Mathematics but the old proverb said—"Business before pleasure" so I will close. . . .

Your Affectionate Son

W. W. MOORE.

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A new teacher, and one whom Walter Moore respected from the first and learned to love as time went on, had come to Davidson that fall—Professor John R. Sampson, born and educated at Hampden-Sidney, Va., where Walter Moore was to spend eighteen years as student and teacher; fresh from four years of study in Europe; a fine drill master; and after eight years at Davidson to become the founder and principal of the famous Pantops Academy for boys, located on a part of the Thomas Jefferson estate near the University of Virginia. “Early in . . . the fall of 1875,” wrote Mrs. Sampson,¹⁶ “he and Walter Moore . . . came into very close touch with each other, and so remained to the end. The end? There was no end, and the friendship is going on forever! Dr. Moore used to get my husband in a crowd of friends and tell that he ‘had gone to school to him,’ the point of the joke being that Dr. Moore’s early silvering hair made him look his teacher’s senior. He enjoyed that teacher’s instruction and told me that he had never taken any interest in the study of languages until ‘Prof. Sampson showed him their wonders.’ Yet in his native tongue he had had finest training from his wonderful mother, herself a gifted teacher.”

The year was to hold for this Sophomore a mingled measure of achievement and failure. Besides holding his own, in the main, in his courses of study, he won the declaimer’s medal in his literary society and “was such a beautiful scholar in English,” writes Dr. C. R. Harding,¹⁷ “so well read, so fully in command of the English language, that it had given him the almost unprecedented honor of being made the Junior representative of the Philanthropic Literary Society in the Commencement program in his Sophomore year.” Young Moore spoke on the subject of “Chivalry,” a speech eliciting unusual commendation in the press report of Commencement.

Thus the achievements of the year. The disappointment lay in the difficulty with Mathematics, in which, like Woodrow Wilson of the year before, he had made his lowest grade.¹⁸ Again like Woodrow Wilson, he detested the subject and never developed a liking for it. Years later he was ready to extend all manner of help to his chil-

¹⁶To the writer, January 15, 1931.

¹⁷To the writer, from Davidson College, N. C., November 13, 1930.

¹⁸President Walter L. Lingle, Davidson, N. C., in the *Christian Observer*, January 11, 1939.

dren in their studies—but he drew the line at problems in Mathematics. The fly in the ointment in this Sophomore year was his failure to make the passing grade of 60 in the subject in the second semester. He failed, it is true, by only two points—but he failed, and had to make good his deficiency by special study in the ensuing vacation.

Walter had taken two years at Davidson. Would he go on to graduation? Or take another year at least? The dreaded Math course was behind him, for fortunately, to his thinking, it was required only through the Sophomore year. But was he humiliated by his failure to make even the low passing grade? Or was it the question of finances? And did his inclination towards medicine—requiring no A.B. at the time but necessitating heavier costs than did other professional courses—complicate the question? At all events, there comes a four-page letter from his good friend of Salem, Henry Fries. It is dated August 23, 1876, describes a visit to the Philadelphia Centennial and soon comes to the subject burdening its writer: “But the important question which has troubled me so long a time you did not answer. Are you going to remain at Davidson, for one more year at least? Say yes and be done with it.”

Perhaps it was not so easy to say Yes. But the decision was finally reached. Davidson won. And with Peter Marshall Brown, a Freshman, from Charlotte, as his roommate, Walter reached Davidson and began the session of 1876-'7. Of the next two letters home, the second is undated but probably follows the first:

Davidson College, N. C.

Oct. 7th 1876.

DEAR MOTHER,

Your letter came a day or two ago but of course had to wait till the last of the week for its reply. And when Saturday does come I haven't as much time as I think during the week I have—that is, I always look forward to Saturday as a day of moderate leisure but when it comes I find myself busier than ever. Because I am ploughing much deeper this year in my Text Books than ever before, and yet must not let my performances in the Society become any weaker. The Freshmen were initiated into the two Societies this morning

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and by this time "My Fresh," Peter Marshall, is beginning to feel like a Phi.

We received eleven and the Eus six—all of theirs did not join this morning however.

Harvey Hill, Baxter Davidson, Richmond Harding and Peter Marshall all seem to like College life very much—Peter especially. We are all right now. Mr. Brown sent up a carpet today and that fixes us up tip-top—our room is now as nicely furnished as any in College.

I call all the Charlotte Fresh—"My Fresh"—they all say Davidson does very well but a fellow has to study too hard.

If you have an opportunity, tell Dr. Hutchison that Way takes the Regular course, entering the Freshman Class—is well fixed up and seems to be getting along pretty well—he joined the Phi and is liked by all the boys. . . .

I drew the money from the Post Office to-day—15.00 and will square up with Col Martin on Monday.

This takes as much time as I can spare at present.

Your Son

WALTER.

DEAR MOTHER,

Your very welcome letter was received day before yesterday. I am truly glad to hear that another of Mrs. Dalton's boys has been received into the fold of the Good Shepherd. I hope he may grow up to fill the position which Archie would have filled and that when the final summons comes to him he may be as cheerfully obedient to it. . . .

Your Son,

WALTER.

The next letter is all anticipation of Christmas, just one month away:

Davidson College, N. C.,

Nov. 25th, 1876.

DEAR MOTHER,

I suppose you are beginning to feel very old with forty-seven years to look back on, and Charlie although so small is beginning to feel that the mature age of twenty-two entitles him to the name of man.

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I hope therefore that it won't be many more years before he brings you the Ruth he has been talking about so long. It will be a long time before you can say that you have two Ruths. I can not tell as yet who I will bring with me Christmas—perhaps no one to spend the vacation with because most of my particular friends will go home for the holidays. I may, however, have some to stop with me for one day as they pass through Charlotte—Can't tell yet.

We are to have preaching here on Thanksgiving day, next Thursday—and tomorrow a week is Communion Sabbath. . . .

Your Son,

WALTER.

The Christmas holidays were now a thing of the past, and back at college once more, Walter wrote his mother under date of January 6, 1877. "Juke" is his brother Charlie:

Davidson College, N. C.,

January 6th, 1877.

DEAR MOTHER,

It seems like a long time since I left home, and your letter was doubly welcome on that account. A week of rest like that I enjoyed at home this Christmas slips away with unpleasant rapidity—Time flies on the wings of the wind during the Christmas holidays but it seems to creep on leaden wheels immediately after. . . . The boys are all back by this time and also three new Fresh. Two of them are from Georgia & one is from Lincolnton, Judge Schenck's son, a very pleasant little fellow and a near neighbor of mine. He rooms next door to us with Hodges. He and one of the Georgia Fresh. will join our Society, the other will become an Eu. Babe Rumble came yesterday, he looks bad and is going to be laid up I'm afraid. But the good news is that old Patty¹⁹ is back again, after all we thought he was gone for good. You remember he is the one of whom the Juke was speaking when he asked if we had bribed each other to pass mutual compliments and eulogiums on each other. Patty and I each think a good deal of the other and no two of the students were more delighted to see each other on their return than he and I. *Our fellows*

¹⁹J. Lindsay Patterson, Salem, N. C.

are all back—Pat & Fries & Murphy & Neel & Hodges & Babe & Buckner &c.

Moreover some of those who were here before and stopped have returned, so we will have about seventy-five this term. . . .

I'm as proud as a monarch in my beautiful gown and it is universally admired. . . . The snow is melting more rapidly today and makes walking more like wading than anything else. . . .

Your Son,

WALTER.

Walter's interest in the work of the literary society continued unabated. He had won the declaimer's medal in his Sophomore year. Now in his Junior year he won the debater's medal and in addition was elected one of the marshals for Commencement—a coveted honor. He writes his mother on February 24, 1877, that "the Fresh is as happy as if he had been elected President of the United States and I suppose his dreams from now till Commencement will be filled with visions of a crowded chapel governed by wands of white, blue and red, in the hands of trim marshals who will on Thursday night hang their prized regalias over the shoulders of their lady-loves."

A most interesting event took place—his brother Charlie's wedding—on April 12th,³⁰ and some days later Walter writes his mother:

Davidson College, N. C.

April 21st, 1877.

Well, Mamma, I feel like I should be sleepy for two months. I haven't caught up yet either in lost sleep or lost recitations. But we have demolished that ham and cake and candy—the boys thought the ham delicious and the cake was praised by all—some saying as they went for it to "tell Chick to get married again." As usual I have nothing of news to write. Tell Charlie I forgot the most important thing I went up town for Wednesday viz: to buy a tooth brush. I want him to send me one—a good one but I am not particularly

³⁰The bride was Miss Henrietta Webb Newlin of Saxapahaw, Alamance County, N. C.

anxious to have it as big as a mall like the last one he gave me. I believe one of my shirts is at home too but I'm not certain. . . . Tell Charlie if he can quit thinking of his wife long enough to write a letter I would like to hear from him.

Your Son

WALTER.

It goes without saying that Walter Moore, with his religious upbringing, felt entirely at home in the religious life and circles of the college. He had already been deeply impressed when a boy of thirteen by the sureness and fineness of taste revealed by Dr. Jacob Henry Smith, pastor of the First Presbyterian Church of Greensboro, N. C., that day in a Charlotte book store.²¹ He follows that account by another describing the impression made upon him by a visit Dr. Smith paid to Davidson in October, 1877, a few weeks after Walter had entered his final year at college. He closes his account of the visit of Dr. Smith to the book store in Charlotte with the statement, "I wished he had stayed longer," then continues:²²

"It was therefore with uncommon pleasure that, a few years later when I was a student at Davidson College, I saw this same man walk up the aisle of the old chapel one Sunday with his neat black sermon case under his arm and take his place reverently in the pulpit. I settled myself as comfortably as the uncompromising pews of the old building which we then used as a church would allow, confident that we were going to hear something good, but thinking more, I fear, of the pleasure it would give me to listen to the play of that strong and flexible voice, and of the vigor of thought and literary finish which must characterize the sermons of such a man as I had heard talking in that book store, than of the truth itself which he was commissioned to deliver to us as an ambassador of Christ. That did not last long, however, after he began. The voice did indeed roll in rich volume through the house, crashing almost like artillery in impassioned passages and seeming to shake the building; and the style had indeed that unmistakable flavor of good reading which results only from years of familiarity with the master minds of the

²¹See page 28.

²²*Appreciations*, pp. 14-16.



The Lad of Fifteen at Finley High



*At Davidson College
1877*



*At Union Seminary
About 1879*



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race. But attention to these things soon gave place to absorbed interest in the subject itself, "Turning points in life," Luke xix, 41-42: 'And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.' I can still see his hand follow with thumb and forefinger the edge of the pulpit in a straight line till it reached the corner and then turn sharply at right angles to its former course. I can still hear the earnest tones making the application to turning points in life. Hundreds of sermons have faded from my memory. That one stands out like a great promontory on a flat and sandy shore.

"That afternoon I was introduced to him at the house of one of the professors and got a view of another side of his character, as his conversation flowed like a sparkling stream, with innocent humor breaking over it ever and anon like gleams of sunlight. I remember especially his pleasant badinage with the student who acted as precentor in the choir, his compliments on the character of the music, and his playful criticism of the too full exhibition of the 'machinery' or 'works,' referring to the conspicuous manner of beating time. So here was a man of range. One whose religion did not gloom the brightness of life. No hesitation in speaking of religion at any time, but no cant. No hesitation about enjoying the innocent pleasures of life, but no unseemly levity."

Walter speaks further of Dr. Smith in his next letter home:

Davidson College, N. C.,
Oct. 30th, 1877.

DEAR MOTHER:

You don't know how much good it did me to receive your long-delayed answer to my letter, for I was beginning to think that the whole family had determined to ignore me this year by not writing to me at all; for I have been here over a month and I believe yesterday's mail brought me the first letters I have received either from you or Charlie. . . . The Fresh are having an easier time now than

when they first came—only three were Danvilled last Saturday night I believe. . . . Dr. Waddell of Memphis addressed the students last night. I had a letter from Charlie yesterday too and he seems to be very well pleased with his surroundings. . . . Be sure to write to me again before the 30th of Nov.

Your loving Son,

WALTER.

Another interesting letter to his mother:

Davidson College, N. C.

Nov'r 10th 1877.

DEAR MOTHER:

Your letter was received a week ago but I have been so busy for the last few days that I have not had a chance to answer it. I am always most pressed for time when my turn for debating in the Society comes around and this has been the cause of my pressure this week—I debated last night. I find it about as hard to sustain a reputation as it is to win one therefore I have to work on my Debates as diligently as ever. But my Society work this year won't require so much time as it has heretofore; and I am glad of it too, because the class studies of the Seniors are so delightful that I want to devote nearly all of my time to the Text Books. My studies this year are more pleasant and better suited to my mind and my tastes than any which I have yet pursued. The pleasure and profit we receive from these studies is, in a great measure, due to Dr. Hepburn's excellence as a Professor. My opinion of his qualities of mind and heart rises every day—he is a scholar, broad and deep—he is a Christian, true and zealous. Whether expounding the Scriptures to our Bible class with all the acuteness of a Henry and a Thornwell; or explaining Political Economy problems with all the ability of a Mill; or lecturing upon Literature with all the elegance of a Macaulay, he is the same polished, unassuming scholar—the same modest earnest Christian. And besides the pleasure in his department, I find Chemical Analysis and Astronomy much more entertaining than any other studies I have ever had under Col. Martin and Professor Blake. For

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these reasons I consider this the most pleasant year of my College life and no doubt it will prove the most profitable.

We enjoyed the Communion of the Lord's Supper last Sunday, and three students were received into the church—Charles Hepburn of the Senior Class, and two from the Fresh., Beall of Lenoir and Mebane. I have heard from Charlie twice since he went to Saxapahaw, and I wrote Sister a letter not long ago. I guess Charlie got "illustrious" and stood on his head when he heard that Willis was married. . . . I have bought nothing this year but what I needed yet money seems to melt away very fast. . . . The Postal Card you enclosed wasn't for me—there must be some other Walter Moore in Charlotte. . . .

Your loving Son

WALTER.

Early in his Senior year at Davidson, and probably for some time preceding, Walter Moore was facing what he knew to be a question of the very first importance—the question of investing his life where it could be made to count for most. As a small boy, his sister relates, his heart was set on the ministry, but "as he grew older he began to fear that he was not called to such a work. The idea of doing good remained uppermost in his mind. Then he thought the sick room was a fine and always opportune place to do good, so he began to think that he'd better be a physician. He always thought the M.D.'s had a wonderful opportunity."²³ Then another sphere of service seems to have swung into his ken—that of law. "About this time," says Dr. A. G. Buckner,²⁴ "he with other students were at table with 'Father Douglas,' then the honored pastor of Steele Creek Church. When the question arose as to what profession these students would enter after graduation, Dr. Douglas suggested to the young men to be in no hurry about deciding that question, advising that they did not then know what they should do,—a remark which young Moore declared he was unable to forget." But the question remained, unsilenced, unanswered. On Christmas Day of 1877 Walter's good friend, Henry Fries, of Salem, N. C., wrote him: "You

²³Miss Ida H. Moore to the writer. Also Mrs. W. W. Moore.

²⁴In letter to the writer, from Clio, S. C., October 31, 1930.

mentioned that you were contemplating the ministry." He was, earnestly so. On his visits home from Davidson Walter was accustomed to talk frequently with Dr. E. H. Harding, the pastor of the Second Presbyterian Church of Charlotte and an accomplished scholar, a man to whom he felt deeply indebted throughout life.²⁵ "I am sure," said Dr. Harding's son,²⁶ "that Walter Moore was influenced or led to a definite decision as to entering the ministry by these conferences." This may well have been. Then strange happenings may also pave the way for large decisions. In this general period an incident occurred that had a decisive bearing on the question at issue. It was related by Dr. Moore to Rev. W. S. Lacy when the two were in Charlotte in 1910 raising funds for the Seminary. Dr. Moore, he said,²⁷ "stopped on the sidewalk and pointed and said: 'You see those small squares of glass in the sidewalk? I had been impressed that I should study for the ministry but was becoming very much interested in the business in this store where I was working. One rainy day I slipped on one of these squares and hurt my hip and was confined to my bed for a couple of weeks. I had time to think it over and gave up my position and began preparation for the ministry.' "That certainly was one good fall," observed Mr. Lacy. Asked in 1905 to state²⁸ the basis of his choice of work he answered: "my own conviction of duty." The decision, it need hardly be added, meant to Walter Moore, as to many another young man, instant and permanent peace of mind. It was to mean to his Church the addition of a consecrated and forceful and tremendously influential personality.

Two letters have been preserved telling of happenings of the final months at Davidson:

Davidson College, N. C.

January 18th 1878.

DEAR MOTHER:

I hope your anxiety on my account has been relieved by the reception of my letter, which I had written and mailed two or three days before your last one came. My reason for not writing sooner was the stereotyped "too-busy," and as I am even now by no means

²⁵Writing Dr. Harding on May 22, 1912, he says: "I feel very deeply my intellectual indebtedness to you, and of course you know the steadfastness of my personal affection for you."

²⁶Dr. C. R. Harding, Davidson, N. C., in letter to the writer, November 13, 1930.

²⁷In letter to the writer, from Jackson, Miss., June 30, 1931.

²⁸For his sketch in *The Biographical History of North Carolina*.

at leisure you will only expect a few lines to let you know "I am still alive" as you say. You need have no fears about my getting sick, I will write to you if I do. And if you fail sometimes to get a letter you will be apt to explain it by thinking—"he is not sick but working." I tell you they are giving us our hands full.

The letter which you sent me was Hen's—the one I waited for so long at Christmas. He was not able to visit us on account of pressure of business. . . .

Your Son

WALTER.

Davidson College, N. C.,

April 27th, 1878.

DEAR MOTHER:

I knew a letter would come before long reproaching me for not writing home, but you know the time lost in a visit to Charlotte must be made up in harder work the following week. Thus it is that I have been wishing to write to you but too busy to do so. I have stopped working on my speech to answer your letter which came yesterday. I will pay \$10.00 to Mrs. Lafferty. The rest will pay me out of debt for the present but will not cover all expenses between this and Commencement—there is my Diploma yet which costs \$5.00 and one or two smaller items. But the \$5.00 you sent with what I had before relieves the immediate pressure.

Going through College is a costly business, but when a man gets through he has something which is better than gold. . . . A good education is a priceless acquisition and it is a treasure which no man can take from you. Not only does the study of his text-books give nobler aspirations and higher views of human life and human destiny, but no place affords better opportunity for studying human nature than a College. The advantage of being thrown intimately with young men of different dispositions actuated by different motives is incalculable. Such results of a College course are benefits which are cheap though apparently so costly—for they can not be bought anywhere else.

I wish I could come home while your *strawberries* are ripe. I would enjoy them so much. . . .

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I had a letter from Charlie yesterday—he is brimming over with spirits and really thinks he will move into his palace next week. Well, I must close and fall to on Macaulay again. . . .

Your loving Son,

WALTER.

The long-awaited day of graduation came and Walter Moore was one of twelve to receive a bachelor's degree from a college he would always love. He also spoke on Commencement Day on "Macaulay as a Politician." This important stage of his education was now behind him and he would soon enter Union Theological Seminary in Virginia, there to lay deep and strong the foundation of his chosen work in life.

Seminary Days in Virginia

(1878-1881)

WITH his decision made to give his life to the gospel ministry, Walter Moore had little trouble if any in choosing the seminary in which he could be trained for this high work. Union Theological Seminary, then located at Hampden-Sidney¹ in Virginia, was the seminary controlled and supported in part by the Synod of which his own church in Charlotte was a constituent unit. Such eloquent preachers and wise counsellors as Dr. E. H. Harding, of Charlotte, and Dr. Jacob Henry Smith, of Greensboro, had been trained within its halls, the Davidson men went as a rule to Union for their training, and a good friend from Davidson, W. B. Arrowood, was already a student there. More than one of these friends, of course, had told young Walter Moore something of the thrilling history of the Seminary. It was the oldest of the theological seminaries of the Presbyterian Church in the United States, popularly known as the Southern Presbyterian Church, and facing it on an adjoining campus stood Hampden-Sidney College, which, beginning its life as an academy in 1776 and chartered as a college in 1783, ranked as one of the oldest and most substantial of the colleges in the land. The Seminary was founded by Hanover Presbytery through the efforts of John Holt Rice, a young minister not quite thirty years of age, to whom "more than to any other man the Presbyterian Church in the United States is indebted for the existence of its leading seminary. Though not its first professor," continues Dr. Moore, writing years later,² "he was its real founder. His first connection with the work was in the capacity of agent to secure funds. The Presbytery of Hanover had the

¹The spelling was changed to Hampden-Sydney, by official decree, in February, 1928. To avoid confusion, the older spelling will be followed, with few exceptions, throughout this work.

²*Appreciations*, p. 90.

discernment to see that, young as he was in years and experience, he was the man to realize the hopes it had so long cherished in regard to a permanent theological seminary. The memorable action which put him in the lead of the movement was taken in 1806," when at its spring meeting the Presbytery formally resolved to establish a theological library at Hampden-Sidney College and provide a fund for educating "poor and pious youth for the ministry of the gospel" and appointed a Standing Committee "to manage this business and make report to Presbytery at its usual meetings." The chairman of this committee was Rev. Archibald Alexander, just finishing his years of service as President of Hampden-Sidney College. With commendable promptness the committee met and appointed John Holt Rice, one of its own members, as the special agent to raise the money. He went to work at once and in 1806 and 1807 collected a total of about \$2,500.00 for the new enterprise.³ In the fall of 1807 Rev. Moses Hoge, D.D., became President of Hampden-Sidney College, having been induced to accept the presidency, he declared, chiefly because of the theological seminary recently established at Hampden-Sidney. In addition to his college duties he began at once the training of young men for the gospel ministry and in the next few years sent a creditable number of them into its ranks, so that when the Synod of Virginia in 1812 unanimously resolved to have its own theological seminary it logically took over the Seminary at Hampden-Sidney and as logically installed Dr. Hoge as its first Professor of Divinity. Here through the next eight years or so, though carrying double work, he was able to render a noteworthy service to the Seminary and the Church.⁴ On his death in 1820 the Seminary began to decline and "the Synod transferred the Seminary, with the funds which had been collected, to the Presbytery of Hanover." Then the Presbytery earnestly called Dr. John Holt Rice from his pastorate of the First Presbyterian Church of Richmond to become Professor of Theology in the Seminary and rehabilitate the institution. Declining at the same time a most flattering call to the presidency

³See "First Contributors to Union Theological Seminary," by this writer, in *The Union Seminary Review*, October, 1937, pp. 16-20.

⁴See an interesting account of it by Dr. Ernest Trice Thompson of the present Seminary Faculty in *The Union Seminary Review*, October, 1937, pp. 21-34. The manuscript "Life of Moses Hoge, D.D.," by his son, John Blair Hoge, is a prized document in Spence Library of Union Seminary.

of the College of New Jersey at Princeton, Dr. Rice accepted this call of his own people, "took up his lodgings" with his friend, Dr. Jonathan P. Cushing, the new President of Hampden-Sidney College, started with only three students in one end of Dr. Cushing's kitchen, placed at his disposal,⁵ was formally installed in his professorship January 1, 1824, and prosecuted his difficult work with rare wisdom, unflagging zeal and signal success until death cut him down, at fifty-four years of age, in 1831. Starting with no buildings and with only about \$10,000.00 in endowment, Dr. Rice in less than a decade had won a host of friends for the Seminary, raised thousands of dollars for its endowment, erected substantial buildings for its work on a suitable site at Hampden-Sidney⁶ and in 1826 had the control of the institution transferred from the Presbytery of Hanover to the Synods of Virginia and North Carolina with the resultant change of the name to "Union Theological Seminary." The years that followed the death of Dr. Rice were marked by alternate periods of decline and progress in the life of the Seminary. It emptied its halls into the Confederate army, was saved from financial collapse in the next ten years by the wise and Herculean labors of a member of its faculty, Dr. Benjamin M. Smith, and now, as Walter Moore was entering, had a faculty of four and, including his own class, a student body of fifty-four. Hampden-Sidney College had five professors and sixty-four students that year. Each institution boasted a spacious campus flanked by substantial homes. The beautiful College Church lacked a steeple—because Miss Cornelia Berkeley, it was said, did not live in the neighborhood long enough to knit it. A deeply-rutted clay road connected College and Seminary with Farmville and the railroad seven miles away, an hour and a half by hack "before the winter roads shut us in."⁷ When winter really set in and the rains came down, the journey was a formidable one and the seven miles "seemed like seventy."⁸ Hampden-Sidney was in truth a world apart, but the presence there of two institutions of high standing and generations

⁵See *The Memoir of the Rev. John Holt Rice, D.D.*, by William Maxwell, p. 252. Cited below as Maxwell.

⁶This woodland tract of five acres Dr. Cushing had persuaded Mr. Martin Sailors, a resident of the neighborhood, to donate as the site of the Seminary.—Maxwell, p. 257.

⁷Letter of Dr. Moore to his mother, October 6, 1894.

⁸Dr. Moore, quoted in *The Record of the Hampden-Sidney Alumni Association*, January, 1939.

old gave life and color to the community and invested it with distinctive and compelling charm.

Dr. Peyton H. Hoge, who was born at Hampden-Sidney when his father, Dr. William J. Hoge, was a professor in the Seminary there and who was a graduate of both the College and the Seminary, attended the Seminary from 1880 to 1883. He thus speaks of certain features of the life of the Seminary of his day:⁹

“When I went to the sesquicentennial of the College—which was also the semi-centennial of my class—I could hardly believe it when an automobile whirled me from Farmville to Hampden-Sidney in twenty minutes. In the best weather [back in the eighties], the ‘hacks’ hardly ever took less than an hour, and in muddy conditions it was often two and sometimes three. Wagons loaded with tobacco for Farmville would often stall near the College campus, and the exasperated drivers would have to extricate them to a running fire of ‘advice’ from college boys seated on the fence.

“The Seminary building was a substantial brick structure three stories and a basement and attic. The central pavilion contained the chapel which ran up for two stories. The gallery on the level of the second story was used for the library until the Library building was erected. One end of the building was used as a professor’s house—two stories of it. The chapel was heated with stoves which one of the professors would feed with wood, often at most critical points in a sermon. The students’ rooms were heated with fireplaces. One paid a boy to bring up water and empty slops and ashes. He could also pay to have his wood cut and brought up, but most of us cut or sawed our own wood. The cord-wood was stacked in a yard back of the Seminary building where we would cut it, and each had a corner of a basement room where he could store enough to tide over Sundays or rainy or busy days. We used a kind of hod to carry it up to the third or second or first floors. If one was fortunate enough to get a few cords of hickory, he could keep a perpetual fire, covering the coals in the ashes at night or during class hours. All this was primitive, but it was a very good preparation for country pastorates.”

⁹In letter to the writer, from Coconut Grove, Fla., March 13, 1936.

Davidson's Class of 1878 before disbanding voted to publish an annual class letter and appointed Walter Moore as editor. Despite predictions from outsiders, recalled in the first editorial, that the paper would not live more than a year or two, the letters were published each January from 1879 to 1894, inclusive. These sixteen *Class Letters*,¹⁰ informal and revealing and gathered with such effort by the editor, are priceless now. The first of these letters tells how young Moore spent the summer of 1878 and what he found at Hampden-Sidney when he reached there in August, for, for some reason beyond the ken of man, unless perchance the date of the spring meetings of the presbyteries had something to do with it, the Seminary when Walter Moore entered began its work the middle of August and closed the middle of April:

Union Theological Seminary,
Hampden-Sidney, Va.

MY DEAR CLASSMATES:

For nearly two months after commencement I was 'tenting on the old camp ground' enjoying rest, books and the companionship of four veteran comrades: Norwood, Fleming, Williams, and Hepburn. After saying farewell to Davidson and spending a few days at home, I set out for my new field of labor in the Old Dominion, and I find it pleasant beyond my brightest anticipations. This is a quiet, pretty village, boasting two institutions of learning, surrounded by a people celebrated for their kindness and culture. My work is not less attractive than the charming society of the place. All my studies are congenial and some delightful—what a blessed thing there's no math in a Theological course! The Junior curriculum embraces Sacred Rhetoric and Theology (Dr. Dabney), Sacred History (Dr. Peck), Hebrew (Dr. Smith), and Biblical Literature and Interpretation of New Testament (Dr. Alexander). My associates in the Seminary are splendid fellows, yet my heart yearns for one thing more—the class of '78.

Fraternally yours,

W. W. MOORE.

¹⁰Lent to the writer by Mr. Andrew Reid Bird, Jr., Washington, D. C.

The letters that follow, from Walter and his roommate, fill in the mere outline of this class letter:

Union Theological Seminary
Hampden Sidney P. O., Va.

August 16th 1878.

MY DEAR MOTHER:

I am full of things to write and hardly know what to select out of my store for this letter. To begin near the beginning, we took Harrell aboard at Salisbury, had a pleasant ride on the cars as far as Keysville, giving the inner man frequent refreshment from our luncheon and the grapes—but when we got off our troubles began. Holding our checks, we demanded our trunks and were told that they were not to be found on the baggage car and that, unsatisfactory as it was, is the last we have heard of them. I guess they are making daily trips between Charlotte and Richmond via the R.&D. R.R. while we are in a brown study over this problem—What shall we do for clean linen when the students get tired lending? I got a change of shirts &c from a Hampden Sidney College man who heard of our loss and have been offered similar kindnesses by some of the Seminarians. Harrell's trunk came all right. We are waiting not very patiently for ours to turn up—have instituted inquiries, sent telegrams &c. We three came on from Keysville Tuesday evening and got here about 4½ o'clock. I was very pleasantly surprised by the beauty of the place and am not yet done admiring it. The Seminary building and campus are prettier than all else. . . . This picture of the Seminary is naught but a vile slander, and gives a very unjust idea of the pleasing appearance it presents. The relative location of the buildings is not given in the picture. The Seminary is flanked by the residences of Drs Peck and Smith each about 50 yards distant and each in a lovely grove. Down the street is Dr. Dabney's house built of gray stone, not large but pretty, about ¼ mile distant Dr Alexander, an old bachelor, lives in the east end of the Seminary building—left hand of the picture. Neither he nor Dr. Smith has been present since the opening—the one not having returned from his travels and the other being absent on a visit to a sick daughter. I am not at all able to express my opinion of Dr Dabney and Dr

Peck—they are wonderful. Dr. D. is a colossus, an intellectual giant and impresses you with the idea that he is of prodigious strength at the first meeting. I recited to him to-day on Sacred Rhetoric and though a little flustered at the thought of talking to the king of extant theologians face to face and in the presence of strangers, I did very well. Dr. Peck is different but not inferior in his place. He is so good and gentle that you feel drawn towards him. His style of lecturing is very lucid and very forcible. Nothing could induce me to change Seminaries: I wouldn't forego the pleasure and profit of sitting at the feet of these two masters in Israel—no, not for the combined advantages of all other similar institutions in America. Our class will not be a small one after all, as there are now some 18 or 20 members of it.

Mrs. Ramsay sent for me to come to breakfast the day after I arrived, at Mrs. McNutt's, and when she met me, her eyes had that sparkle and her hand that grasp with which old friends meet, and I was grateful for that greeting and I love those people. Of course I am boarding there, along with six other young men—her boarders will probably number fifty when the College Session opens. Brother¹¹ (which, by the way, is not a distinctive appellation here)—Brother has a very pleasant room, plainly and comfortably furnished. Harrell's imagination must have supplied the brussels carpet and the rocking chairs. It is the best room in the Seminary. He sends kindest regards and says tell you he enjoyed those grapes hugely and gave some to Miss Peck and other ladies who pronounced them much finer than the Virginia grapes. . . . I would like to write more but must close as Brother is already in bed.

Your loving Son—

WALTER.

U. T. Seminary, Va.,
Sept. 10th, 1878.

DEAR MRS. MOORE:

We are fixed snugly as you please in our little room.¹² Every one said it would be too small for two, but I do not feel hampered at all. We are our own servants. Walter acts *old lady* and makes up the

¹¹W. B. Arrowood.

¹²Third floor, front, facing north.—Dr. T. S. Wilson, quoted below.

bed, I bring water and sweep out the room, thus trespassing a little on his domain, but by mutual consent.

I tell you, Mrs. Moore, your boy has made quite a favorable impression here among all classes and especially among the fair sex although he has not been out visiting a single time. His classmates all speak highly of him. Mrs. McNutt with whom he is boarding promoted him to the first seat of honor by her side (where she could see that he was well cared for), when the College boys came in. Most of them are boarding with her. . . . Tomorrow he is invited to Dr. Alexander's to take dinner with him. A New York lady is now visiting them. I don't know what will be the result of the measure. And that's not all. Another young lady speaking to me of my room-mate, Mr. Moore, said "He is the most handsome young man that has been at the Seminary for a long time. I am so sorry he is not going to visit; I hear he is engaged and don't care anything about the society here." Walter thought the last clause spoilt it all. . . . So you see your boy is not likely to fare badly. He and I take a walk together of two or three miles almost every evening. I will walk for exercise till cold weather then I will exchange it for chopping wood. . . . Walter is studying well, and seems to be very much interested in his studies. . . .

As ever your Friend in the bonds of Christian love,

W. B. ARROWOOD.

Another letter to Walter's mother:

U. T. Seminary, Va.,

Oct. 22, 1878.

DEAR FRIEND:

. . . Walter and I are both quite well and have been, except slight colds and a little headache occasionally. We are getting along handsomely together. I would feel quite lonesome now without him since I have gotten used to a room-mate. He is sitting now by my side in a rocking chair leaning back, with his feet on the jam as high as his head almost (the students' normal studying position) studying Kurtz's Sacred History, and ever and anon breaking the silence with his comments and criticisms—just now he has broken out with another, and a very just one—for Kurtz is a German and therefore

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Rationalistic in some of his tendencies and a setter forth frequently of strong and unaccountable fancies. . . . I don't think you need to be the least uneasy that Walter will become vain by the petting he receives. It does not affect him that way in the least. Of course he appreciates it, but I trust he has too much sense in his head, and too much grace in his heart, to be affected for evil by them. . . . To-night two weeks ago, we were invited over to Dr. Peck's to tea, and spent quite a pleasant evening, but neither of us spend much time visiting, in fact I might say none, we go so seldom. . . .

Your true friend,

W. B. ARROWOOD.

A generation later on, when Dr. Moore was President of the Seminary, he was speaking at an alumni banquet and sketched in humorous fashion the Faculty—and the Mess Hall—of his student days:

"Dr. B. M. Smith, the alertness of whose mind, was in inverse proportion to the deliberation and elaborateness of his manner of speaking. On fifteen minutes' notice, he could stand up and body forth for an hour, without hitch or hesitation, elevated thoughts on great subjects in language of the utmost propriety and dignity, in long and complete sentences, with almost innumerable ramifications, each worked out to perfection; and, after holding such a sentence in the suspense of construction for, perhaps, five minutes at a time, making matter sufficient to occupy a printed page, would bring the entire complicated structure to a triumphant finish—and land on his feet. A gentleman, who had heard all the foremost speakers of the world in his time, told me once that the four great living masters in that day of this elaborate extemporaneous style, which was so perfect as almost to make a man willing to take oath that it had been carefully written out beforehand and committed to memory, were: Mr. Gladstone, Mr. Spurgeon, Mr. Beecher, and Dr. Ben Smith. In addition to the impression which he made upon the Church by his rare gifts as a preacher and by his service as Secretary of the Board of Publication and by his long occupancy of the Chair of Oriental Literature in the Seminary, it must never be forgotten that, after the cataclysm of the War, when ruin stared the institution in the face, Dr. Smith,

by his personal exertions as Financial Agent, saved our Seminary from collapse.

“Robert L. Dabney, Coryphaeus of American theologians, gigantic intellect, volcanic emotions, marvelous teacher. Whether men agreed or disagreed with all the views which he advocated, with transcendent ability, all will agree that no single honor ever conferred upon any of her sons by the Seminary was more fitly bestowed than the naming of our Chair of Systematic Theology from its most illustrious incumbent.

“Thomas E. Peck, man of God, accurate scholar, clear and forceful teacher, master of condensation and conciseness of statement, a man whose extemporaneous statements upon any subject to which he had given thought could be printed without revision: of gentle and even grave manner, deepening at times almost to melancholy, yet rent and shattered at intervals by a perfect earthquake of laughter—laughter like that of Teufelsdröckh in *Sartor Resartus*, with a foot convulsively raised and pipe clutched high in the air; laughter like the neighing of all Tattersall’s—then, after this tornado of mirth, a preternatural gloom would settle down over him.

“Henry C. Alexander, omnivorous reader, world-wide traveler, whose memory was a vast store-house of miscellaneous information and which defied all the ordinary laws of association, a man who never stated anything in the way in which other men did it; his method was Alexandrine, unique, with a rare power of characterization. He was the greatest master of a certain mock heroic style of oratory that I have ever known—a style which he frequently adopted in the meetings of the College Hill Club, where his fun bubbled perpetually like a sparkling fountain. He described old Jacob, who waited on him in his bachelor apartments, as a one-legged valet of African descent and American citizenship, who was occupied in the discharge of menial offices connected with his establishment. When he wished to tell his dog to get out of the dining-room, he said, ‘Pluto, arise and withdraw from this apartment,’ and the dog seemed to understand his bookish vocabulary and went.

“The old Mess. Have any of you recollections of an institution sometimes conducted in the brick house, known as ‘The Thornton

House,' and sometimes in the basement of the main building of the Seminary? And have you ever heard in connection with it this modification of an old saying: 'None but the brave can stand the fare?'

There were no Greek letter fraternities at Davidson in Walter Moore's student days there, but soon after entering Union Seminary he joined the Hampden-Sidney chapter of the Sigma Chi fraternity "for the sake of the influence it gave us with the college men."¹³ One of the college men he thus influenced, in the 'nineties, was E. Lee Trinkle, later Governor of Virginia, who says¹⁴ that "what impressed me most about Dr. Moore" when they were fellow members of Sigma Chi "was the deep interest he showed in us as boys" . . . he was "always so cordial and considerate of us and always ready to be helpful."

Dr. Hoge, in the letter quoted above, adds a word about the Wednesday night preaching service at the Seminary:

"While the idea was to give the students the feeling of an audience, it had its drawbacks. You remember one of Barrie's (or was it Ian Maclaren's?) characters, who was glad when the pulpit was at last filled because it had become 'a kind of sport' to listen to the candidates. Well, I think the students' preaching was largely that to the community. The students took the girls to it as in these days they would take them to a movie. The criticism was free but kindly, and the 'sermon tasting' became quite a fine art. The criticism by the professors varied greatly. I remember two extremes from the same professor, and both in the case of Walter Moore. His first Senior sermon was on 'Pray without ceasing,' and Dr. Smith's comment was that he had no remarks to make except to express his personal thanks for the sermon. His second sermon was on the text assigned him by Presbytery for his trials for licensure, 'As in Adam all die, even so in Christ shall all be made alive.' The sermon was what he thought the Presbytery wanted, and was a clear, logical exposition of the doctrine of imputation. Dr. Smith referred to it as a very good theological essay, but he couldn't call it a sermon.

¹³His letter to Dr. John W. McConnell, Davidson, N. C., March 13, 1925.

¹⁴In letter to the writer, from Roanoke, Va., November 4, 1930.

"Some of the outside criticisms were sometimes equal to those of any of the professors. About the time of my birth, my mother let an old slave go to sit in the gallery. She was an old timer at it, and when mother asked her about the sermon of one very serious young man, she said, 'Well, he tole us dat dat very sermon would rise up in the judgment against us. I thought to myself, I done hear too many good sermons to be thinkin' about dat one when dat day comes.' Sometimes the sermons were decided misfits to the audience—being prepared for other use—as when one had an impassioned appeal to the aged impenitent and the only old people present were Dr. Baxter and Mrs. Rice. Of course this was long before my time. Still, when all was said and done, that Wednesday night preaching was an important feature in the life of the students."

Two of the classmates of Walter Moore have given glimpses of him in these Seminary years—Dr. T. W. Raymond, of Thonotossassa, Fla., by letter,¹⁸ and Dr. Thornton S. Wilson, of News Ferry, Va., at the Alumni Luncheon at Union Seminary in May, 1931. "He was greatly beloved and admired by every classmate," says Dr. Raymond. "He took his work seriously, made thorough preparation for each assignment and class period and took rank from the first as the best scholar of a class which included several men of outstanding ability. He excelled especially in Hebrew and Greek exegesis. He was not quite as expert in handling his axe as he was in abstracting Hebrew roots," he adds, and in consequence was on crutches for some weeks. Dr. Wilson gives two illuminating incidents of the period. The students of their class, he says, were required to prepare and read an essay to Faculty and students on a subject of their own choosing. Walter Moore chose the subject of Moses and "it was an eye-opener to the class and to the Faculty of the power of the new student." The second incident took place in the classroom of Dr. Dabney. The class was studying the attributes of God and the students were expected to memorize (from Dr. Dabney's *Syllabus*) certain of the Scripture references under each attribute. One day all other members of the class, except Walter Moore, were unprepared when called on

¹⁸To the writer. June 17, 1936.

and Dr. Dabney, thoroughly mad, "closed the book with a bang." "Moore," says Dr. Wilson, "took the criticism to himself," though in no sense responsible for the derelictions of his fellows.

But the Seminary life was not all routine, Walter speaking in his letters of interesting variations in it. He told, for example, of a day in 1880 when the corner-stone of the Brown Memorial Hall, the new Library building of the Seminary, was laid with Masonic ceremonies and an address by Dr. Smith. He recalled that on a Commencement occasion Rev. John G. Shepperson, of Bedford County, Va., came to the Seminary to make an address. "I do not remember anything in particular about the address," he said,¹⁶ "but I recall his reciting 'John Gilpin's Ride' one night during his stay when the program was of a light character." He had even more vivid memories of John G. Praigg, of Louisville, Ky., who entered the Middle Class in 1878 and graduated in 1880. He writes to Mrs. Praigg, of Tuscaloosa, Ala., under date of October 13, 1924:

MY DEAR MRS. PRAIGG:

. . . I was in the Seminary with Dr. Praigg, though we were not in the same class. In those days the text book in Systematic Theology was a Latin work by Turretin in four volumes, and we had to prepare some ten or twelve pages of that every day. Dr. Praigg was far and away the best Latinist in the Seminary, and I remember that every afternoon a group of the men in his class would gather around him and he would translate Turretin to them, reading it as easily at sight as if it had been English. He and I boarded at the same place, and in one way or another I saw a good deal of him. It so happened that there were two veterans of the Confederate army in that class, the other being the late Rev. Walter H. Robertson, and I listened often with great interest to him and Dr. Praigg as they recalled their experiences in the army. I had always hoped to meet Dr. Praigg again in this life, but our paths diverged, and I did not have the pleasure of renewing the acquaintance begun in the Seminary. I rejoiced in all the faithful and fruitful work he did in the Church.

Cordially yours, W. W. MOORE.

¹⁶In letter to President J. D. Eggleston, Hampden-Sydney, Va., April 17, 1925.

The session closes:

Hampden Sidney, Va.

April 9th 1879.

DEAR MOTHER:

This is Wednesday and the Commencement exercises of the Seminary have just been closed by the Address to the Senior Class. I am in the midst of preparations for going away, but must write you a little so I can send by Dr. H. on his return. . . . Dr. Hutchison gave me your letter and I was glad to get it if I didn't deserve it. I'm not sure I didn't deserve it for I have been too busy to turn round and although wishing to answer your other one, haven't had time.

I am expecting to start for Salem to-morrow and will get there about 11 o'clock tomorrow night. Arrowood is going to Giles Co. to preach two Sundays for his churches and will reach Charlotte this day two weeks hence perhaps. He will bring a wife on his return from North Carolina in May.

I received \$75.00 from Parks¹⁷ last night and even that doesn't pay me out but it must do for the present. I will see what can be done about my coming back to the Seminary next year. I am distressed to hear that your health is so uncertain, and hope you will be well when I come. By the way I don't know when that will be—about the time Arrowood goes down from Giles I expect. Two weeks from now. I am in good health and fine spirits. My blues didn't have the effect you feared for I made good use of my time as the Examinations showed. Some of the Professors speak well of me and the result of the exam'n I am told. It looks as natural as corn bread to see Mr. Pharr and Mr. Rumble and Dr. Hutchison and Mr. McDowell walking around here—makes me think I am back at Davidson.

Miss Isabel Irwin will start home tomorrow. I wish I was going to see my mother as soon as she will see hers. I want to go straight home right much now that the time is at hand, but the other is best.

Well I must close. Give my love to Grandma and Ida.

Your Loving Son,

WALTER.

¹⁷Mr. Parks Hutchinson, a second cousin.—Miss Louise Moore.

An interesting review of the calendar year of 1879 is found in the letter young Moore writes to his Davidson mates of the class of 1878. Dated January, 1880, and postmarked Hampden-Sidney, Va., it reads as follows:

MY DEAR CLASSMATES:

Our first paper found me in the midst of hard work in my junior year, and the second finds me in the midst of harder work in my middle year. To write the history of the intervening period in chronological order, after the manner of all tyros in narration, is the somewhat boring task which now devolves on me—boring because of the tameness or lack of incidents to record. There was no noteworthy break in the monotony of my life at Union until April 10, when the four months' vacation began. On my way home I tarried a week in Salem with Fries and Patterson, who made my visit exceedingly pleasant. A fortnight in Alamance, with my brother, was followed by a flying trip to Chapel Hill and Raleigh. On May 2, I joined Mecklenburg Presbytery, at Castanea Grove, Gaston county, and, in company with Buckner, stood the much-dreaded examinations on my college studies and Hebrew. Immediately after Davidson commencement I set out with Beall and Hodges for the "Land of the Sky," in search of health. Of course we had a merry trip, visiting Old Fort, Catawba Falls, Black Mountain, Asheville, Warm Springs, Paint Rock and Lenoir. I returned to Charlotte in improved health, and in mid-August resumed work at Hampden Sidney. . . .

W. W. MOORE.

This vacation was made memorable by an incident related by Dr. J. Allison Hodges, of Richmond, to Dr. William E. Hill, of the same city. Dr. Hill tells the story in *The Union Seminary Review* for October, 1926, as illustrating Dr. Moore's "passionate love for the Church and his spirit of self-sacrifice in her service":

"He and Dr. Hodges and one other companion were spending a vacation traveling horseback through the mountains of North Carolina, when they came upon an abandoned church, a structure of better type than most of those in that region. A sight so unusual attracted his attention, aroused his interest, and distressed him. They

spent the night nearby, and he inquired of his host the reason for the abandoned church, but was met with silence. That church, however, was on his mind and heart; and he persisted in his investigations the next day. With great difficulty he learned from a reluctant native that a bitter neighborhood feud had resulted in the closing of the church, and that the breach was irreparable. Dr. Moore bade his companions leave him there, and never rested until he had permission to open the doors of that church and to stand in its pulpit. There for many days he preached, in the effort to heal the breach and restore harmony. Could anything be more typical of the man—his zeal for the cause of Christ, his eagerness to be of service, his deep concern for the welfare of the church, his distress over divisions or strife within it? By such qualities he served, and endeared himself to the whole Church.”

The middle of August found Walter back at Union Seminary, physically and spiritually ready for the work of the session of 1879-80. He tells his Davidson classmates in the letter from which quotation has been made that he had had to forego his general reading in order to keep abreast of the demands of his Seminary work, which he always felt should have the right of way. “Last session,” he writes, “Arro-wood and I read together all of Shakespeare aloud, at the rate of an act a day, and in the summer I read a little of Gibbon and a little of Ruskin. But my course is now so full and varied that I read little else than what it embraces, for it necessitates constant review of Greek, Latin (the vernacular of Theology), Logic, Metaphysics, Moral Philosophy, Literature, History, stretching from creation to the present, and even some Natural Science, all bearing on the elucidation of my great text-book—the Bible.” His next class letter, penned in December, 1880, tells in a general way how the summer of 1880 was spent:

“The familiar formula will have disappeared from the heading of my communications by the next issue of this remarkable pamphlet, for the incoming year will close my connection with the institution where I have studied so pleasantly, and as I trust profitably, since our paths diverged in '78. The work that lies before me on leaving the Seminary is not exactly a terra incognita, for since our last converse

in these pages I have had a very thorough initiation into its arduous duties. Of that more anon.

“When our term closed in the middle of last April I had just enough strength left to drag myself upstairs to my room and get in bed. I stayed there for several days, but finally set out for home in company with Buckner, who had kindly remained with me during my sickness. I tarried a day in Greensboro with Patterson’s mustache and Patterson and his room-mate, another day in Alamance with my brother, several days in Charlotte, a few hours at Davidson, and on the first day of May arrived at Asheville, under instructions from the Mecklenburg Presbytery to labor during the summer in Buncombe County.”

Not only in this vacation but at other times Walter Moore arranged to spend a few days in Charlotte. His sister says that, except on Sundays, he always sat in the back pew in order to escape being called on for prayer—not an uncommon experience with young theologues, by the way. But the near-sighted Dr. Miller regularly used the good eyes of one of his elders and Walter was as regularly drafted into service. On one of these visits home, she adds, Walter was asked to lead one of the cottage prayer meetings. It proved to be a terrible ordeal. “Walter was scared,” says his sister, “and beads of perspiration were standing out on his forehead and neck.”¹⁸ A prophet is sometimes of all men the most miserable when exercising his office in his own town and church.

The class letter continues:

“My field consisted of three churches: Swannanoa, situated in the beautiful valley of the same name, on the Western North Carolina Railroad, eleven miles east of Asheville, and almost under the shadow of Black Mountain and Craggy; Oak Forest, lying seven miles southwest of Asheville towards Mount Pisgah; and Red Oak, fourteen miles northwest towards the Warm Springs, in emphatically ‘the hill country’ of Buncombe, four miles from Alexander’s on the French Broad. I preached at each church once every three weeks, and occasionally also at Asheville, Marshall, and two other extra

¹⁸In letter from Miss Louise Moore to the writer, March 25, 1936.

points. It is superfluous to remark that this circuit kept me busy. During the five months I rode 831 miles, horseback mostly, preached 30 times and made 131 family visits. Physically I was tired from May till October (I believe I was born tired), but five months in the pulpit and the saddle, breathing the purest air in the world, amid soul-elevating scenery, will put new life into any man, will paint nature's roses on the most pallid cheeks, will harden the most flaccid muscles, will 'lay sinews and bring up flesh upon' the driest bones. Such the magic of the mountains. . . .

"I met a number of our old comrades in study a-touring through the cloud-land last summer, and would be happy to meet them and others of you in the same region next summer. Success to you in all your work.

Heartily yours,

W. W. MOORE."

Dr. George Summey, Professor Emeritus of Theology in Austin Theological Seminary, Texas, tells of young Moore's work in this field through the summer of 1880:

"At the outset he reported to my father,¹⁹ in Asheville, and was lovingly 'adopted' by the latter, equipped, and started on his remarkable work in that humble field. My father was an elder in the Asheville Church, but from his intense zeal in connection with the spread of Presbyterianism, and from the fact that his son had for two summers occupied the very same field as that to which Walter Moore went, devoted a great deal of his time, and what he could of cash, to the activities of that mission field, especially through the Red Oak Church. In that work, scattered widely over the County and with a population living, much of it, in the coves and recesses of the mountains, Walter Moore made my father's house in Asheville his welcome headquarters. In that home, with my father and mother and sisters, everybody loved him. His name became ever afterward a household word. To those of them who are still living no memory is sweeter than that of the brilliant, promising, serious, devoted young mountain missionary. He went out from Asheville on horseback to his various appointments, at Red Oak, Swannanoa and Oak Forest Churches, was tireless as a worker and captivated all whom he met.

¹⁹Mr. A. T. Summey. Dr. Summey's letter, to the writer, is dated October 28, 1930.

He bore about him no air of superiority but was simple and unaffected and humble, and made all others feel as if he regarded himself as just one of them."

In writing to Dr. Moore on March 4, 1904, Mr. A. T. Summey, then past eighty years of age, closes with the sentence: "I am always proud to hear of your usefulness and say, 'Well, he began his life work from my home.'" "A venerable lady," says Dr. A. M. Fraser,²⁰ "delights to tell of one reminiscence. A slender stripling came into the pulpit; he announced his text, 'I can do all things through Christ which strengtheneth me.' Then followed the most wonderful sermon she ever heard, 'and it seemed to verify the text itself.'"

Near the close of the class letter quoted above is this brief sentence: "It is a great pleasure to record that my labors in this field were blessed of 'Him whose I am and whom I serve.'" This was true of the work as a whole. It was especially true of one part of it, of which Dr. William E. McIlwain gives an account in his invaluable *Historical Sketch of the Presbytery of Mecklenburg*.²¹ Walter Moore, he says, was just finishing his period of service as vacation pastor of the Swannanoa group and making plans to re-enter the Seminary a few weeks later on, the opening of the Seminary, due to Dr. Dabney's urgent suggestion, having been changed to the first Wednesday of September.²² As appropriately closing the summer work at the Swannanoa Church, a communion service had been arranged, to be conducted by Rev. James Polk Gammon, pastor of the Asheville Presbyterian Church, and in preparation for this service Mr. Moore preached the preceding Sunday on "The Power of Prayer." After preaching twice on communion Sunday, Mr. Gammon discovered evidences of unusual interest on the part of the people and announced preaching for the next day, morning and night. The interest deepened and preaching was continued with growing congregations twice a day for more than a week, the congregations crowding the little church at both services, in spite of the demands of business and the heavy August rains, and remaining afterwards for prayer and instruction. As a result, numbers of people, old and young, at

²⁰*The Union Seminary Review*, October, 1926, p. 54.

²¹Pages 42-44.

²²T. C. Johnson, *Life and Letters of Robert Lewis Dabney*, p. 432; Board Minutes, April 14, 1880.

times whole families, were added to the membership of the church, to the spiritual enrichment of the whole community and the permanent deepening of the note of reality in the preaching of this young minister.

Walter Moore was now back at the Seminary for his final year of work, through the months of which he was still to impress most wholesomely both college boys and Seminary students—and, in addition, a group of boys at a difficult age in a school at Worsham, a mile from Hampden-Sidney. “When I was in a preparatory school in Worsham,” says Dr. Charles R. Stribling,²³ “and he was a Seminary student, I was in the Sunday School class he taught at Worsham in the afternoon. He walked down Sabbath after Sabbath to teach a handful of restless ‘Preps.’” “I was a Freshman at College,” says Dr. R. V. Lancaster,²⁴ “the year Dr. Moore was a Senior in the Seminary. The fact that he made so distinct an impression on a Freshman is in itself worthy of note. . . . Dr. Moore’s appearance was that of a very frail man who perhaps would not live very long. He was tall, very thin and pale. He dressed most of the year in a long-tailed coat. I got the impression that the choice of his first field of work in western North Carolina was determined by the condition of his health.” “My fellowship in person with him,” writes Dr. J. D. Leslie, Stated Clerk of the General Assembly, Dallas, Tex.,²⁵ “was mostly limited to my first year (1880) in Union Theological Seminary, at which time he was a Senior. By his gracious manner, unusual scholarship and strong spiritual nature he had already won the esteem of his professors and fellow-students. Already he was a man marked for distinguished service to his fellow-man. He showed then the great intellectual strength and deep loyalty of his convictions that needed only years in which to develop him into a unique figure in the progress of our Church, in which, as preacher, teacher and Seminary President, he came in close contact with large numbers of our ministers. As a student among students, he showed evidence of being the spiritual leader of men that he later became.”

Dr. Peyton H. Hoge²⁶ describes the impression Walter Moore made on a Junior in the Seminary and gives a fuller account of the

²³In letter to the writer, from Orange, Va., November 18, 1930.

²⁴In letter to the writer, from Ashland, Va., November 21, 1930.

²⁵In letter to the writer, January 14, 1931.

²⁶In letter to the writer, from Pewee Valley, Ky., May 30, 1930.

impression produced by his Senior sermon, a sermon verified and made luminous by the work of grace at Swannanoa:

“I first met Walter Moore when I entered Union Seminary—then situated at Hampden-Sidney—in the Fall of 1880. He was then in the Senior Class, and was universally recognized as the outstanding member of the Seminary in character, scholarship and intellectual gifts. One’s first impression of him was his marvellous physical and spiritual beauty. His face and head had the physical perfection that one afterwards found in the Hermes of Praxiteles, while there was an inward, spiritual grace that one knew from the portraits of Melancthon. Not being in any of the same classes with him, I knew his scholarship only at second-hand; but in his prayers in Chapel and in the first sermon I heard from him, I was impressed both with the felicity of his language and with the clearness, vigor, and spirituality of his thought. That first sermon was on the text, ‘Pray without ceasing.’ With no personal allusion it seemed to give the secret of his own life, and I recall that one of the Professors [Dr. B. M. Smith], not given to overpraise of the students in his criticism of their chapel performances, said, ‘I have no criticism except to express gratitude for my personal benefit from the sermon.’ The younger students sometimes felt that it was a loss to them that he did not take part in the debates of the Rhetorical Society. Some of us afterwards understood that it was part of a principle maintained through life never to give forth an utterance that was not thoroughly considered in matter and polished in style. The time for this would have been taken from what he regarded as his chief business at the Seminary—to master the course and make use of advantages that he would not have elsewhere.”

At the close of the summer Walter Moore had been asked to return to the Swannanoa group on his graduation at the Seminary,²⁷ and so he writes to his classmates:²⁸ “I will probably resume my ministry to these churches next May, but to one of them without a house of worship. On December 3rd Red Oak Church was accidentally burned to the ground. It is a heavy blow to us, but not fatal.

²⁷Miss Ida H. Moore, above.

²⁸Davidson *Class Letter*, January, 1881.

'We are perplexed, but not in despair; cast down, but not destroyed.' We will rebuild as soon as our limited resources will permit." His next letter to his mother includes a noble tribute to her, gives details of the fire and mentions plans for raising the needed funds for rebuilding, as the letter following outlines his plans for the three weeks preceding Commencement and the resumption of his work in western Carolina:

Hampden-Sidney, Va.

December 13, 1880.

MY DEAR MOTHER:

I thought all last week that I would surely answer your letter before another day had passed, but the time slipped away in a multitude of duties and the letter is not yet written. I enjoyed every part of your letter and Etta's as well as your reports of Dr. Miller's sermons, particularly the one on the jailer's question in which he discussed our condemnation in our first federal head, for my trial sermon for Presbytery involves that very subject—Rom. 5:19. I have just finished it and I can assure you it is a dry one—behold, it is very dry. . . . 51 years for you—a half a century of life—a life of mingled sorrow and happiness, but a life of usefulness all through. Yours has been the most useful life in the range of my observation. If I could be sure that I would contribute half as much to the happiness and best interests of the world as you have—I would say emphatically I had not lived in vain. May many years be added to you still. In asking God's blessing night and morning upon you—your person and your work—I make special petition for your class. I have confidence that in due time they will all be regenerated. I have heavy news from the mountains—Red Oak Church was burned to the ground on the night of Dec. 3rd. Rev. Mr. Summey was holding a series of services there and when they went away that night all the lights were carefully extinguished but one candle in a wooden socket which was overlooked and in the night they suppose it burnt into the wood and so the church was consumed. It was a new church (5 years old) and a neat and comfortable house, very roomy and airy. The loss of it is a terrible blow to us and the community. The membership is small (only 15) and the people are all poor. It will never

do to abandon the field—we must rebuild and in order to do this we must have much help from somewhere. I want to do all I can. I have written cancelling \$14.00 of my Summer's salary which was still due. If I had anything in cash I would give more. I must try to raise something among my friends—I think of writing to a number of those who are able to give, soliciting contributions of \$1.00 each to the new Red Oak Church.

I will preach under the trees when I go back until the house can be built. I don't see where the money is to come from. But it is the Lord's work and he will see to it. I think the conflagration is a dispensation of Providence to teach the people a true appreciation of church privileges and of our efforts among them. Tell Aunt Ann and Lis to save up a dollar each for my new church. With love.

Your Son,

WALTER.

Hampden-Sidney, Va.,

March 5—1881.

MY DEAR MOTHER:

Some one has said there is but one golden time for answering a letter and that is just after receiving it. I will try the truth of this saying in the case of yours which came last night. I had been looking for it some days. But your explanation is entirely satisfactory. I hope you are strong again. So Charlie has been at home. What a pleasure! I infer from your saying nothing of his family that they were not with him. Did he look well? You ask about my health. I am strong and fresh—have had no sickness all this year.

I am glad to hear your collection for Red Oak is still growing: if you have as much as 15.00 perhaps you had better forward it to Mr. Summey now or at least let him know you have it ready. My plans about coming home will have to be modified by certain circumstances that I will now tell you about. Fries will be married on April 20th and Mecklenburg Presbytery meets at Huntersville on April 14th. I see how I can kill two birds with one stone, and also save much time, expense and worry. I can leave the Seminary April 12th, rest with you at home Wednesday 13th, go up to Huntersville Thursday (with you as company, if you wish to see me licensed),

stand my examinations and receive licensure on Thursday & Friday, return to Charlotte for Sunday, and on Monday or Tuesday set out for Salem, participate in the wedding, and get back to Hampden-Sidney the same week in ample time for the final examinations and my graduation. Then return home (after May 4th, when the term closes) at my leisure, visiting Charlie on the way, and after a week or two with you go on to my work in the mountains. Don't this strike you as the best programme? I *must* go to Hen's wedding and I had as well take in Presbytery on the trip, for I will then have the advantage of licensure at the regular meeting, whereas if I wait for a call meeting after the Seminary closes, it will bother the Presbytery and take me at some disadvantages, besides the worry of delay. Indeed if I am not at the regular meeting they will most probably advise me to go on with my work as I did last Summer and postpone the licensure until the Fall, for then Presb'y will meet in Hendersonville close at hand in the mountains—& thus the expense of a Call meeting would be avoided. But, you see, I don't want this to happen: I can't be hampered in my duties again as I was last summer. So to make certain of being licensed in the Spring I had better catch the regular meeting. Be sure not to mention this plan—you only are to know of it, until I get there.

My expenses have been heavy this year. In order to clear off everything I will need about \$75.00 more. . . . I can leave my note here for my board bill and some others and wipe out the debt by the first money paid me in the Summer. About 40.00 of my indebtedness at the close will be for board, and one or two small bills would raise the sum a little higher. The remainder of 75.00 I will need for traveling expenses and transportation of books. If there is as much as 75.00 in Parks' hands still, I suppose I could get it as I have not called upon him at all this year, having paid my own way thus far. But I will wait for your instructions before saying anything to him about it.

Well, you and I will have a rejoicing together, I reckon, in May, when my education is all finished and paid for, after so many pinches and perplexities. As Mr. Griffith said, The Lord has opened the way. May he use me and my education for His glory! Your love and

His blessing have made me what I am—an instrument, a feeble one to be true, but still an instrument for good in the Church and the world.

Did Ida receive my letter? Did she take Mythology? Tell her I will be delighted to hear from her. Your exertions in behalf of Red Oak will cause you to feel unusual interest in that part of my field when you visit it next Summer. Give my thanks to all the friends and my love.

Your Loving Son,

WALTER.

“The Evil of Absenteeism” on the part of the students of the Seminary both at the beginning and the close of the session evoked the severe condemnation of the Board of Trustees in its meetings in 1880 and again in 1882. In the latter year it was noted that only four of the eleven graduates of 1881 were present to receive their diplomas, though satisfactory reasons—mainly excusable absences at Presbytery—“were given why the other members of the Senior Class were not present.” Walter Moore was one of the four to receive his diploma in person as a visible token of the completion of “the full course of study prescribed in the constitution” of the Seminary. In going he left a deep impression upon the Seminary, the College and the community of genuine spirituality, moral earnestness, thorough work, scholarly attainments and preaching ability,²⁹ all the more noticeable in view of the levity of many of the students of the Seminary at this time.³⁰ He left something else that remains a beautiful memory with Dr. Henry M. Woods, for more than forty years one of the most honored of our missionaries in China. “He graduated,” says Dr. Woods,³¹ “May, 1881 . . . I entered September, 1881. I remember him for the beautiful examination papers he left (one graded 99), which were so good in matter and so neatly and beautifully written in form that good old Dr. Ben. Smith, the Seminary librarian and Professor of Hebrew, exhibited them on the Library table—an object of friendly envy on the part of all Dr. Moore’s admirers!” This was the type of work that led to his recall to the Seminary just two years later on.

²⁹Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926. p. 3.

³⁰Board Minutes of April 14, 1880.

³¹In letter to the writer, from Atlantic City, N. J.

Evangelist in "The Land of The Sky"

(1881-1882)

IT HAS been noted that Mr. Moore's work in western North Carolina, through the vacation of 1880, was so successful that before leaving he had been asked to return to the same field on graduation. Some months later on he accepted the work. Few fields could have been more varied. Included in it were not only people of the open valleys, fertile farms, attractive homes and traditional culture, but others of limited means and advantages and others still in mountain coves, with small, inhospitable farms and the poorest of homes, people whom the world had forgotten and isolation had claimed for its own. In the following letter to his Davidson classmates¹ Mr. Moore tells of his movements just preceding and following his graduation at the Seminary and of his entrance upon his life work. He thus begins his letter, sent from Asheville, N. C., December, 1881:

"In the sixth chapter of *Vanity Fair*, you remember, Thackeray says, 'I know that the tune I am piping is a very mild one,' and then proceeds to lull his reader with the parenthetic promise that 'there are some terrific chapters coming presently.' I must in fairness make to you the same confession about this letter, but without the promise of anything startling before its close, for the life of an Evangelist in the mountains furnishes no very wonderful incidents, but only a record of good health and hard work. Having thus skillfully pitched your expectations in a suitably low key, I will proceed to Boswell the Johnson undersigned.

¹1878 *Class Letter*, January, 1882.

"Before the close of my last term at Union, I left the Seminary for a short excursion to North Carolina, for the double purpose of business and pleasure. The business was my examination and licensure by Mecklenburg Presbytery at Huntersville on April 16."

This church business finished, Mr. Moore was ready for social pleasure, which, he tells us in his class letter, "was participation in the wedding ceremonies at Salem of a sturdy friend of ours," Henry E. Fries, "to the loveliest little woman in that town of lovely women. I returned to Hampden-Sidney in time to graduate with my class." He then tells us that he rested a few weeks in Charlotte and attended the Davidson Commencement. The letter fails to mention his preaching for the first time in his old home church, the First Presbyterian Church of Charlotte, when, according to the *Charlotte Observer*, the church "was crowded to the doors" and "anticipation was exceeded by the result."

Nor did Mr. Moore, in his letter to his classmates, so much as intimate why his visit to Salem in April and his attendance on the Davidson Commencement in June were of much more than ordinary interest to him. It is left to his good friend, Dr. S. H. Chester, Secretary Emeritus of Foreign Missions of the Presbyterian Church, U. S., to give the reason. "I met him again," says Dr. Chester,² "at the Davidson Commencement" of 1881 "and on that occasion I was introduced by him to the young Moravian girl from Salem, North Carolina, Miss Loula Fries, who afterwards became his wife." Mr. Moore had good reason to speak of Salem as "that town of lovely women!" "I recall distinctly," continues Dr. Chester, "how winsome she looked with her fresh blonde complexion, and hair between the color of auburn and golden, and I also remember the dress of grey striped silk in which she was most attractively gowned." It may be submitted that this is about as good a description as a mere man should be expected to give. "I was not astonished to hear, not long after this," Dr. Chester adds, "that her winsomeness had appealed to Walter Moore, nor that his personality had appealed to her." They became engaged in the summer of 1883.

²In letter to the writer from Montreat, N. C., 1935.

In the same class letter Mr. Moore writes his mates that, vacation over, "I came to Buncombe [County] and resumed work in Swannanoa, Red Oak and Oak Forest Churches." He reached Swannanoa on Saturday, June 18th, and preached the next day on 1 Timothy 1:11 ("according to the glorious gospel of the blessed God, which was committed to my trust"). How suitable a text and sermon for a young man on the threshold of his ministry! "On the 18th of August," he continues, "in company with Williams,³ I was ordained to the full work of the ministry by Presbytery sitting at Morrison church, Macon Co." He preached on this occasion from 2 Timothy 1:10 ("Who hath brought life and immortality to light through the gospel") and was assigned to the Buncombe County field as an evangelist, a home mission apportionment of \$150.00 being made to the field by the Presbytery.⁴ His friend, Rev. S. H. Chester, who had been ordained by the same Presbytery of Mecklenburg six years before this time, and who was his elder by about the same number of years, tells us in the letter already quoted:

"I had the privilege of taking part in his ordination as evangelist of the Presbytery of Mecklenburg. His field of work was in the region around Asheville, with the church at Swannanoa as its center. I spent a good part of that summer in Asheville and vicinity, preaching a number of times in some of the country churches of his evangelistic field. In that way I saw a good deal of him, with the result that our acquaintance ripened into the friendship that endured without a break or abatement to the end of his life. One bond of sympathy that drew us together at that time was our mutual admiration and affection for, and enjoyment of, Rev. James Polk Gammon, who was then serving as pastor of the Asheville Presbyterian Church. Dr. Gammon was one of the raciest and most interesting personalities, as well as one of the loveliest characters, I have ever known. He had an inexhaustible fund of humor and of the keenest wit, which bubbled up spontaneously without effort, and which was therefore never tiresome. This quality, together with his brilliant intellect and his great loving heart made him one of the most interesting and

³James L. Williams, a Davidson classmate.

⁴Dr. J. G. Garth, Charlotte, N. C., to Dr. A. M. Fraser, Staunton, Va., August 18, 1926.

effective preachers of our Church. As long as Dr. Moore lived he and I seldom met that we did not have some recollection of some of Dr. Gammon's bright sayings over which we could have a hearty laugh. No one ever had a finer appreciation of real humor than Dr. Moore, and I love to think that these two have been having some happy times together as they sit under the shade of the trees on the banks of the River of the Water of Life, and I would be very happy to be assured that some day I might renew my fellowship with them in that happy place."

On his return to this former field of service Mr. Moore boarded at the home of Mr. Charles Watkins at Swannanoa, near the Swannanoa River, his mother and sister spending the summer with him. As Asheville was a central point in his field he spent not a little time coming and going as a guest in the home of his staunch friend and helper, Mr. A. T. Summey. They were drawn together in a special way at this time in the rebuilding of Red Oak Church, for which Mr. Moore's mother had been raising funds. For the building of this church, a frame structure seating about three hundred people, the congregation again furnished the material and Mr. Summey collected \$460.00 of the \$800.00 needed in cash.⁵ A building program was also carried forward at Swannanoa, the result in part of the gracious meeting of the preceding summer.

In his letter to his Davidson classmates Mr. Moore writes in December, 1881:⁶

"I have been here just six months, and in that time have travelled 1621 miles, mostly horseback, and preached 50 times, an average of 8 sermons per month. By the way, whenever you hear a wisacre saying that a country charge of several churches is better for a young minister than one church, because it affords him more leisure and time for general study, please inform him courteously but firmly, on my authority, that he is mistaken. I have very little time for reading. This disadvantage, however, is counterbalanced by the fact that under steady work, my churches are becoming more prosperous and efficient. By the close of the current ecclesiastical year, we will make a

⁵McIlwain, *Historical Sketch of the Presbytery of Mecklenburg*, p. 21.

⁶1878 *Class Letter*, January, 1882.

very creditable showing. In place of old Red Oak church, which was burned last winter, a new and handsomer building is in process of erection. The people of Swannanoa also are building a new brick church. The completion of these will give this field a first-rate equipment.

“So much for my work. I fear I have already transgressed our limits, and therefore must omit intended remarks upon a very pleasant trip to Salisbury, where Synod met in November, and to Columbia, on the occasion of the Seminary Semi-Centennial. Good-bye until next Commencement.

Heartily yours,

W. W. MOORE.”

Writing on May 4, 1925, to Rev. George H. Gilmer, D.D., Draper, Va., Dr. Moore gives interesting information about his salary as home missionary, his mode of transportation and his recognition of changes the years have brought. “My compensation as a home missionary,” he says, “was something like yours as a young minister. My first salary was \$524.68, and I occasionally had to walk six or seven miles, but was fortunate enough to get the use of a borrowed horse for most of the time both during my vacation and during my first full year. I suppose that a car is now a necessity for most ministers, but I hope that our students can still render good service in many cases without them.” Mr. Moore’s sister tells us⁷ that he tried a small horse the first summer, but, with his height, could not cross the river without getting his feet wet, so a taller horse was borrowed when occasion demanded. She gives us other interesting incidents of the summer of 1881. On one of his itineraries Mr. Moore was asked to spend the night in a one-room farm house. When bedtime came he was sitting with his host in front of the big, open fire and could hear much walking behind him. In a little while his host took him to a small alcove adjoining the big room and here he found a bed made for him. He said the first thing he knew after going to bed was the smell of frying ham for breakfast. The hospitality of these humbler homes, it need not be added, was as sincere and cordial as that of the many spacious homes he found in his wide field. He

⁷In letter of Miss Louise Moore to the writer, March 25, 1936.

was equally welcome, and equally at home, in all. "Soon after his ordination," says his sister, "he conducted his first communion service, at the Swannanoa Church. At that time there was only one long aisle and the table was spread and benches were placed on either side of it. My brother stood at the head of the table, near the pulpit. Mother was seated at his left, and after consecrating the elements he placed the bread and cup directly into her hand. To me that has always been a very sweet and impressive part of that service."

There were still other most interesting experiences of this period. Writing to Dr. Juan Orts Gonzales, then at San Antonio, Texas, under date of July 18, 1911, Dr. Moore says:

"I see that . . . you are having the same experience that home missionaries in this country generally have in regions where the mothers bring their young children to the public services. I felt a lively sympathy with your difficulties arising from that cause. It was the custom in the mountains of western North Carolina where I was for a while an evangelist, and at first I was greatly disconcerted by the noise, but I was relieved as soon as I discovered that the parents and people themselves were not specially disturbed and that they continued to listen closely to the sermon in spite of the crying of the children. This seems to one who has not been accustomed to such communities and such services almost incredible, but I became quite satisfied that such disturbances did not materially affect the success of a service, if the minister himself did not become nervous and was not thrown off his line of thought. I remember that a little child large enough to walk, seeing a glass of water standing on the rude pulpit where I was preaching, came up and asked for a drink during my sermon. I gave it to her and she returned to her seat and the service proceeded without visible detriment."

One of the churches in Mr. Moore's group was Oak Forest, seven or eight miles west of Asheville, and commanding a view of great mountain ranges and lofty peaks so typical of this Land of the Sky. The membership of this church was composed mainly of descendants of splendid Scotch-Irish and French Huguenots. Mrs. Lucy Swain (T. P.) Gaston, still a member of that church and most active in

the work, writes interestingly about it and about its young pastor back in the 'eighties. Her letter is dated February 9, 1931:

“Oak Forest (then Sand Hill) Church was organized in 1872 in a small school house. A few years later the brick church was built that is being used today. Mr. Moore was the first pastor in the new building. He was tall and slender with rather a boyish face, and timid. He always wore a frock coat and rode a large sorrel horse. He was very much liked by our church people and was considered a young man of unusual intellect. He performed his first marriage ceremony in our church. I remember it very clearly. We children were on tiptoe with excitement over the wedding. He was far more perturbed than either the bride or groom, was very pale, and his hand trembled so he could scarcely hold his book.”

Coming to this field as an evangelist, Mr. Moore made full proof of his ministry in preaching and in pastoral service. We have no record of the sermons he preached in the summer of 1880, but he left a complete record of every sermon preached in 1881 and 1882. Beginning at Swannanoa Church on June 19, 1881, and closing at Oak Forest Church, May 7, 1882, he gives not only the place and text but also the number of miles covered in meeting his appointments, the record showing that he travelled 2,217 miles and preached 77 times, conducting services at a number of points in addition to his three main churches—at Mt. Zion, Old Fort, Reem's, Union Church, Asheville, Franklin, Bethel and Clover, S. C., Flint Hill, Davidson River, Kerlees, North Fork, Weaverville, Flat Creek, Hendersonville, and twice a day for three days at Mills River Church, Horseshoe, N. C. Speaking many years later of his service in this western Carolina field, Dr. Moore said that he “rode hundreds of miles in the valleys and on the flanks of the greatest of the Appalachians and had a good chance to learn whether he had any of the qualifications of a minister.”⁸ He had them, and high among them a faithfulness that was not satisfied with offering less than his best—a trait that marked all his work down to the close. His preaching was of a high order and the memory of it lingers throughout the field to this day.

⁸Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926, p. 4.

The "wonderful faithfulness" shown in his service in this scattered field, says Dr. George Summey,⁹ "was an index to his character and was the groundwork of his success in the exalted sphere of his subsequent career. My later association with Dr. Moore was only at occasional meetings, but it always left me with the same emotion of exquisite pleasure. Every time I met him his words turned to my venerable father, with tenderness and intense gratefulness, for being so like a father to him in his youth and earliest work. He would not forbear to express himself thus even upon public occasions when introducing me as a speaker or preacher, as once when about to deliver a baccalaureate sermon at Union Seminary, and when, but two or three years before his death, with characteristic beauty and eloquence and power he preached the dedication sermon of my church in New Orleans. He had a great heart! He forgot everything that was not pleasant. He remembered everything that was sweet and happy. In him all the Christian graces glowed and shone, and he was, *par excellence*, the Christian gentleman!"

Dr. A. G. Buckner, of Clio, S. C., born in the territory served by this young minister and intimately acquainted with his service, speaks of it in a letter of October 31, 1930:

"He began his public ministry in a field of limited financial ability in the mountains of Western N. C. on small salary and with limited personal equipment, but won all hearts with whom he came in contact, whether Presbyterians or others. His early sermons, prepared at his boarding place between trips to his country appointments, were studied in the saddle and during such intervals as were afforded during his visits amongst his country parishioners. And they were unique sermons, clear-cut and captivating in the manner of delivery. The churches were considerable distances from town. He must spend many nights in the homes of the people, visiting other homes also. The people flocked to hear him on the Sabbath, enjoyed his Scripture reading and prayers, unique like his sermons. All was carried through with such modesty, grace and beauty that his popularity rapidly increased with all classes, growing too rapidly for him to be long held in a humble mountain mission."

⁹To the writer, from Austin, Tex., October 28, 1930.

This evangelist, in a word, was preaching, where opportunity offered, "the glorious gospel of the blessed God which had been committed to his trust." His sermon on this text, preached at Swannanoa as he began his work, was also preached at Red Oak June 26th and at Oak Forest July 3rd, but the text itself undergirded all his preaching and pastoral work. In this period of nearly a year the New Testament furnished the texts for 22 sermons preached in all 66 times, the Old Testament furnishing texts for 5 sermons preached in all 11 times. This harmonizes fairly well with the claim that about 80 to 85 per cent of the sermons of ministers are preached from the New Testament.

Dr. Moore, all down the years, maintained a profound interest in all the departments of his Church's work—in the great foreign mission enterprise and the individual missionaries, with many of whom he kept in touch by correspondence; in the work of Christian Education and Ministerial Relief, with which his contacts were especially close; in the work of Publication and Sabbath School extension; in the Woman's Work and the work among the men of the Church. Of the importance of the home mission work he could never speak too highly. Writing to Dr. Homer McMillan, Secretary of Home Missions, Atlanta, Ga., on February 27, 1918, he says: "While home mission work was my first love and still holds my heart and my fond interest, I have been obliged, of course, to put out my strength on the line of educational work." To that flaming evangelist of the mountains, Dr. Edward O. Guerrant, of Wilmore, Ky., for whose field notes, *The Galax Gatherers*, Dr. Moore furnished the introduction, Dr. Moore writes on June 23, 1910: "The home mission work is the paramount obligation of our southern people generally. I myself had sufficient experience with work in the mountains to be able to appreciate your statesmanlike and Christian view of the situation and the arduous labors and admirable measures by which you have sought to meet it." To another friend he writes in the fall of 1915: "The most needy and the most promising of our backward populations are the 'Mountain Whites,' the descendants chiefly of the adventurous contingent of the Scotch-Irish settlers who did not care for the agricultural life of the Piedmont region but pushed on as hunters

into the great Appalachian uplands. There in the vast forests, far from the progress and civilization of the rest of the country, without railroads, or mails or books or newspapers or machinery, without any schools worthy of the name, and with the scantiest kind of religious advantages, they have lived for a century and a half on their thin-soiled 'clearings,' in their small log cabins, poor, illiterate, sometimes lawless and immoral, but shrewd and brave, and many of them staunch, warm-hearted and hospitable. I know them well. I worked among them as a young minister. There is no better raw material in the world for the making of good, thrifty, useful and even refined men and women. The boys and girls are strong, active, bright, capable and eager to learn. They have never had a chance. But now their day has come. The railroads are penetrating the mountains in every direction. The lumber companies and mining companies have come. There is outlook. There is hope." To Miss Susan E. Hall, of Wilmington, N. C., he writes on April 16, 1907: "I cannot close without congratulating you on the prospect of an early resumption of your work in the great highlands among the bare-footed youngsters who are of so much potency and power and without echoing your wish that some of them will, as students for the ministry in this Seminary, become again the beneficiaries of your fruitful Christian activities." To the Rev. L. W. Irwin, of Princeton, W. Va., he writes¹⁰ in appreciation of an article on "A Loud Call of the Mountains": "You have had more observation of that kind of work than I have, though I had some experience as a home mission worker immediately on leaving the Seminary. I made the choice which you commend in turning down calls to larger communities in order to try to meet what I thought was the greater need in the mountains, and I remained there till the doctor ordered me away." Thus his estimate of the importance of the work; but, even more, the minister grown into wider fame throughout his Church always cherished grateful memories of this early service and of the people he so gladly served. Twenty-five years after he had left this field¹¹ he writes to Miss Anne N. Tennent, of Asheville, N. C., to thank her for the presentation to the Seminary Library "of the ancient and interesting copy of the New

¹⁰June 22, 1921.

¹¹May 9, 1907.

Testament which was used," he said, "by your celebrated forbears in the 'Log College.'" He continues: "Allow me to add a personal word of appreciation not only of this kind action on your part to our Seminary but of innumerable kindnesses on your part towards me individually at the time when I was beginning in a crude and hesitating way my own ministry. The forbearance and courtesy and intelligent and cordial support of my efforts which I received from you and all the members of your family constitute one of the most delightful memories of my early ministry." To Miss Emily Winn, spending a vacation at Swannanoa, N. C., he writes under date of June 8, 1909: "I trust you are enjoying the summer in the Swannanoa valley. A wave of homesickness sweeps over me at the very mention of the name, and I would thank you to say to any of my people who may remember me that I have for them a deep and abiding affection." After Miss Winn had written him of Mr. George Alexander's visit to her, his account of Mr. Moore's first sermon at Swannanoa and of the affection in which Mr. Moore was held among the people of his charge, Dr. Moore replied on June 24, 1909: "I am very glad to have your letter of June 21st with its account of the reminiscences of my friend, Mr. George Alexander, and its references to Oak Forest and the Gudgers and Gastons and other familiar places and persons whom I always remember with pleasure." In a letter of August 25, 1923, to Mrs. John Sprunt Hill, Asheville, N. C., he speaks of "my seeing my own beautiful valley at its best." His summers after he left this field were so occupied with teaching in summer schools and at summer conferences and twice with trips abroad that he was not able to revisit the Swannanoa Church until Homecoming Day, August 13, 1916, his first visit to the church in thirty-four years.¹² His life since that day in 1882, when he bade farewell to his people, had been crowded with great plans, great labors, great achievements in the field of theological education, but his heart was warmed by the welcome of that Homecoming Day and his mind was stirred by the memories of a pastorate brief yet richly blessed to the minister and to his people.

¹²His letter to Dr. T. C. Johnson of his Faculty, August 16, 1916.

Pastor in Blue Grass Kentucky

(1882-1883)

ON THE basis of his faithful and successful work in western Carolina Mr. Moore was called in the spring of 1882 as stated supply of the Presbyterian Church at Millersburg, Ky. The call had been extended to him as the result of the hearty recommendation of Rev. C. T. Thomson, a native of the Blue Grass and a fellow student with him for one year at Union Seminary, and the service he never forgot. Writing Mr. Thomson, to Lexington, Ky., on January 21, 1908, he says: "It is always a sincere pleasure to me to hear from you. I never forget that it was to your kind suggestion that I was indebted for all the blessings of a year's pastorate in Kentucky and for all the cherished friendships which have grown out of it"; and again, this time to Centreville, Miss., on February 5, 1923: "You have always been generous in your estimate of my work from the day when you made certain recommendations which resulted in my being invited to Millersburg." On the advice of his physician Mr. Moore accepted the call to the Millersburg Church, subject to the action of his Presbytery, and preached his final sermons in his field at Swannanoa Church on Sunday, April 30th, and Oak Forest Church on Sunday, May 7th, the same sermon being preached in both churches. The text was 1 Kings 18:21 ("And Elijah came near unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him"). The sermon, freshly written, had evidently been prepared as his parting message to his people to whom he had come, as his first sermon to them declared, to proclaim the glorious gospel of the blessed God which had been committed to his trust. It was characteristic of him that he wished

to make this final message an evangelistic appeal, a challenge and an invitation to accept and follow the Christ whom he had preached by word and life through all these months. He formally resigned his work in western Carolina "on May 11, 1882, and asked for eight months' leave to work out of the bounds of the Presbytery."¹ The Presbytery granted it and the way was open for entrance upon work in another State and Synod. Tradition has it that one of the elders of the Red Oak Church, on hearing of Mr. Moore's decision, said that his young pastor "was making the mistake of his life" in giving up this work for another.² One who knew well his work in this field³ declared that "it is not saying too much when we affirm that Bro. Moore carried the hearts of the people with him when he left the little churches in the mountains of North Carolina, and to this day he is their ideal of a devoted man of God and minister of His Word."

A short vacation of two weeks was all that Mr. Moore allowed himself before entering upon his work in Kentucky. It was spent in Charlotte and the Nation's capital. Nor was it to be all vacation. On the first Sunday morning after reaching Charlotte he preached in the Second Presbyterian Church on Romans 14:17 ("For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"), preaching that night in his home church, the First Presbyterian, on 1 Corinthians 16:22 ("If any man loveth not the Lord Jesus, let him be anathema")—certainly one of the most arresting of all his sermons. The next two letters tell of his visit to Washington, his trip to Millersburg, his first impressions of the town, the people and the church and his entrance upon his new work:

Washington, D. C.,

May 16—1882.

DEAR MOTHER—

I changed my route after starting from Charlotte and came by Lynchburg instead of Richmond, arriving safe at the Nation's capital this morning at 8 o'clock. I couldn't get a berth in the sleeping car

¹Dr. J. G. Garth, Charlotte, N. C., to Dr. A. M. Fraser, Staunton, Va., August 18, 1926; Dr. Wm. E. McIlwain, below.

²Mrs. W. W. Moore to the writer.

³Dr. Wm. E. McIlwain in his *Historical Sketch of the Presbytery of Mecklenburg* (1884), p. 56.

last night and so did not sleep very refreshingly. With six feet of me jammed up in one seat of a passenger coach you may imagine how many new joints I discovered after each uneasy nap. After a wash and a breakfast, however, I felt so much better that I struck out to see Washington and did see it much more thoroughly than when I was here before. I first visited the Botanical Gardens where I was most interested in the larger tropical growths, such as the oriental palm tree with its broad fan leaves and the banana tree with clusters of bananas growing and leaves six feet long, and the ferns taller than I am before bending. I then visited the public buildings, National Museum, Smithsonian Institution, Bureau of Engraving & Printing where the paper money is made; the Washington monument, built of white marble, already 260 ft. high and to be 500 ft. when finished, making it higher than St. Peter's at Rome, the highest structure on earth; the Ordnance Museum, the Flag Room, the great Corcoran Art Gallery, the White House (finest rooms I ever saw)—and finally the matchless Capitol itself, the finest public building in the world. Just as I approached, the flags were run up over the Senate and House, signifying that Congress was about to assemble. I went up into the Senate gallery—saw all the notables—heard Vance introduce a bill for the loan of 100 flags for the Mecklenburg Celebration from the U. S. These great men are neither as interesting nor as pointed talkers as a like body of preachers. I could see Maj. Dowd in the body of the House. Neither the Senate nor the House keeps good order—walking about, smoking, chatting, it seemed to me that nobody listened when a man was talking. I saw a couple of little pictures on the Avenue this evening that I want to buy for Ernest and Walter if I can find them again. I go from here by Charlottesville, Huntington and Lexington to Paris—leaving here at 8 one morning and arriving there at 8 the next—Millersburg is then only 9 miles. Love to all. Good-Bye.

Your Loving Son,

W. W. M.

Millersburg, Ky.,

May 22, 1882.

MY DEAR MOTHER:

The pressure on me being relieved for a little while this morning, I will improve the opportunity to write more fully concerning my recent movements than I could on the card I sent you Saturday. On Wednesday in Washington, I concluded to go down the Potomac and visit Mt. Vernon. The steamer W. W. Corcoran makes daily trips to the old home of Geo. Washington and carries always a large crowd of visitors. The decks were crowded on Wednesday as the weather was fine, and everybody seemed to revel in the beautiful scenery along the river. We passed Alexandria and Fort Washington and then began to catch glimpses of the mansion at Mount Vernon through the trees. The distance from the city is only about 18 miles I believe and we soon steamed up to the landing. The long line of visitors then followed a guide up the hill by a winding walk, passing on our right some weeping willows from the grave of Napoleon, and coming soon after to the tomb of Washington which you have so often seen in prints, a neat brick structure with iron railing gates, through which you can see on the right a plain marble sarcophagus containing the dust of Washington and on the left a similar one containing the remains of his wife. I forgot to mention a very striking thing—the tolling of the steamer's bells as we passed in front of Mt. Vernon on the river. Every steamer that passes tolls its bells. After inspecting the vault we went on through well-kept grounds to the house. It occupies a beautiful site and is itself very interesting though plain and old fashioned. I saw the bed in which Washington died and a number of relics of other kinds—among them the key of the French Bastille—a heavy iron key presented to Washington by Lafayette after the destruction of the Bastille. On our return up the river the city looked beautiful as we approached, the Washington monument and the white dome of the Capitol standing out high and bold above the other great buildings. I left Washington the next morning at 8 o'clock starting on the Chesapeake & Ohio Road from the Baltimore and Potomac depot where President Garfield was shot. I saw the place—a brass star let into the floor of the Ladies' Waiting room marks the spot where his head fell and a

memorial tablet of marble in the wall just above bears his name and the date July 2—1881. On leaving we came on to Charlottesville, crossed the Blue Ridge, passed Staunton, crossed the Alleghany, enjoying the fine scenery as long as there was light. I had a berth in the sleeping car but not being used to it did not sleep very sound. Through the night we ran along the Kanawha river, passing Huntington at daylight, and when I awoke and looked out we were whirling through Kentucky with the Ohio on the right. I was not struck with the appearance of the country until we got to Winchester and entered the Blue Grass—from that point on through Lexington and Paris to Millersburg its beauty baffles description. Blue Grass Kentucky is like a grand park hundreds of miles in extent interspersed with lawns and groves. No forests but fine groves with the blue grass growing under the trees and sleek short horn cattle grazing in the sunshine of the pastures or resting in the shade. You never see any of Pharaoh's ill-favored lean kine in this country. And all the horses are beautiful. And the roads—I want you to see these roads—every one is a turnpike macadamized with limestone and as hard, and smooth and clean as a floor—they can't get muddy. You hardly ever see a rail fence—all of stone or plank. Blue Grass Kentucky is also a succession of fine country seats elegantly kept. When the train stopped at Millersburg and I got off I was immediately accosted by a gentleman in the crowd who asked if that wasn't Mr. Moore the minister. He introduced himself as Mr. McIntyre an elder. Mr. Butler was also there and took me to his house where I am now until I can make some arrangements about board. Millersburg is a stirring town of 800 inhabitants. There is a Methodist, a Baptist, a Campbellite, and a Presbyterian church, a Male College called the Kentucky Wesleyan and a Female College both Methodist. A Methodist minister, Mr. Dickey, walked through the place with me Saturday morning and we went on the College cupola and had a superb view of the village, of the lovely cemetery and of the beautiful country around.

“No fairer land the prophet viewed,
When on the holy mount he stood,
And saw below resplendent shine
The streams and groves of Palestine.”

Our church is the largest, handsomest and best in the place, built of brick, with long stone steps in front and an iron fence separating the yard from the street. Opposite is the Female College. On a plate—a circular plate let into the wall above the door—is the following inscription: “The First Presbyterian Church of Millersburg. Erected A. D. 1870.”

The lecture room is under the main auditorium and is also used as a Sunday School room. The church is 60 x 40, a large house, and seats a great number of people. It was full Sunday morning as a greeting to the new preacher—many having come from the country in their carriages and buggies. I tried to preach from 1 Tim. 1:11: “The glorious gospel of the Blessed God.” The people listened well but I made a depressing failure. I don’t know why—I was not at all frightened. At night I had a large congregation also as the other pastors had dispensed with their services out of courtesy and in honor of my arrival. So there were four preachers in my audience. I preached with unusual ease and pleasure from 1 Thess. 5:17—I think it did infinitely more good than my morning sermon.

I am very much pleased with everything and especially the people. But I don’t [know] how they are pleased with me.

I met Mrs. Pressly, wife of the Associate Reformed minister—his church is 3 miles from town. The Millersburg Presbyterian Church uses a Hymn Book of their own—having our old Psalms and Hymns bound with Rous’ Version. It never was a seceder church but some of its members are from that body. Well I must close. Love to Ida and all.

Your Loving Son

W—.

Some months later on, Mr. Moore writes to his Davidson classmates quite freely of the reasons impelling his change of field.⁴ His letter was sent from Millersburg, Ky., December, 1882:

“It gives me great pleasure, strange as it may seem, to begin my letter this year with the announcement that I have ‘gone to grass’—Blue Grass, you know. I had become strongly attached to my charge

⁴1878 *Class Letter*, January, 1883.



*The Pastor at Millersburg
at Twenty-five*



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in Western North Carolina, and did not leave it without regret. But necessity, which, like Hepburn and Patterson, 'knows no law,' compelled me to make a change. The excessive fatigue and constant exposure incident to winter evangelism in the mountains would affect the health of any man who was not equipped with the hide of a rhinoceros, a stomach of steel, and gutta percha lungs. The fact that nature had not endowed me with these tough apparatus, coupled with one or two other considerations, led me, notwithstanding the affectionate protest of my people, to wind up my work among them. Accordingly, after obtaining ecclesiastical permission to do so, I boarded the train last May and obeyed Horace Greeley's injunction: 'Go West, young man.' And so that prophetic epigraph to Bancroft's History had its fulfillment—'westward the star of emp'—no, that won't do—westward the—the stated-supply of Millersburg Church takes his way. He reached the aforesaid town about sun-set on the 19th of May, and preached his first sermon there on the 21st."

One of the Millersburg elders recalls most vividly the young preacher's appearance in Millersburg: "Well do I remember," he says, "one morning in the long ago when I first saw a tall, lanky and green-looking young fellow coming up the street, but we all fell in love with him." Colonel Craddock, the editor of the *Kentuckian-Citizen*, heard Mr. Moore preach his first sermon, the sermon Mr. Moore considered a failure, and says of the preacher, "He blushed like a woman but preached like a Talmage."⁵ Preachers are not always the best judges of the impressions of their preaching.

Mr. Moore was intrigued with Blue Grass Kentucky—as who is not who has ever felt its lure? He speaks of it and of Millersburg in glowing phrases in the same letter to his classmates:

"Millersburg is a humming little town in the northern end of Bourbon county, which, as you all know, is celebrated the world over for something other than religion. But, aside from that, I reckon this to be the finest country on the terraqueous globe—at a moderate estimate. As Tom Marshall once said when some one pronounced Blue Grass Kentucky, the garden of the world, Bourbon is 'the asparagus

⁵Incidents furnished by Rev. E. G. Lilly, below.

bed.' I will not tell you about the blooded horses, and the short-horns and alderneys, and the south-downs and merinos; nor about the milk and butter; nor about the Kentucky men, who, according to official measurements during the war, marked more height and more heft than the soldiers from any other State, for this limestone land promotes a marvelous development of the animal in man as well as beast. No, I will not tell you about these, but I will tell you about the Kentucky women. And what of them? Just this—to put it mildly, Millersburg can muster more pretty girls to the square foot than any other town on the habitable earth. Gentlemen, that gauntlet is flung down to the whole world. Let him take it up who can. And now you can easily believe that the lines are fallen to me in pleasant places and I have a goodly heritage. In all seriousness, the abundance of blessings of every kind around me keeps my heart bubbling over with gratitude, and in this state of perpetual effervescence I am thoroughly happy, for the first time in many a day, contented, cheerful and busy. The people are extremely kind, and as I sit in my cosy study writing to you, all the objects around me and even the garments I wear are tokens of their favor. They elected me pastor before half the term of stated-supplyship had expired, and last month I was installed. My church has a membership of 135, with a large and intelligent constituency. The equipment is complete, good church and manse, good officers and active people. For all these pleasant surroundings and golden opportunities, I feel profoundly thankful to the Giver of all good. And my work in His service yields sweetest pleasure. Of course, I am kept busy, preaching twice every Sunday and lecturing on Wednesday, besides ministering from house to house to the number of bodily and spiritual invalids in a parish of this size.

“Our town has two flourishing colleges, one for girls, the other for boys. To the reading room of the latter I have constant access, as it is but the distance of a square from my house, and thus I try to keep abreast of current literature. . . .

Cordially yours,

W. W. MOORE.”

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A photograph taken of Mr. Moore in Lexington at this time shows a serious, handsome young man, with black eyebrows and moustache, and wavy, greying hair. Mr. Lilly says that "although it is reported that the girls all did their best, he did not seem interested." He had other interests back in Salem, that other "town of lovely women," and so he must have accepted with alacrity a second invitation to deliver the alumni oration to the Philanthropic Society at the Davidson Commencement of 1882. He preached twice in Charlotte on Sunday, the 11th of June, and delivered the address at Davidson at the scheduled time. The oration was written in pencil in a small, fine hand, and must have been delivered without manuscript, for even a speaker noted, as he was, for keenness of vision could not have read it at any distance without a magnifying glass. The oration, though somewhat stilted in style, was packed with thought—on the selfishness that dominates the energies of mankind in contrast with the Christian ideals that can and should transform and use them. But, for Mr. Moore, the signal features of Commencement were the reunion of the Class of '78, held in the Philanthropic Hall on Wednesday morning and climaxed by the Class banquet in President Hepburn's home at four o'clock that afternoon, and especially the presence at the banquet of Miss Loula Fries, of Salem, N. C., as one of the new class members by adoption. The reunion and the banquet were hilarious gatherings, and young Moore, turned college boy again, was the rollicking historian.⁶ As a faithful annalist he noted the presence at the morning gathering of Patterson and his great moustache and the appointment at that time of "a committee of three, with Murphy as chairman, to see that the moustache be properly waxed during commencement." He also recorded among the events of the morning that "the gentleman with the immense moustache was nominated and unanimously chosen Master of Ceremonies for the class banquet." At four o'clock the class members and their friends "assembled in Dr. Hepburn's parlor and enjoyed a feast of reason and a flow of soul, until the stalwart form of the courtly and dignified Mr. Patterson appeared in the door and announced a feast and flow of things more carnal, himself leading the way with cheerful stride into the dining-room." The historian continues:

⁶See 1878 *Class Letter*, January, 1883.

“Why should this scribe bankrupt his vocabulary by attempting a description of this indescribable banquet and of the exquisite taste displayed in the arrangement and decoration of the table? Presently the Master of Ceremonies stepped forward, with the smiles playing behind his ferocious frontispiece like the harmless sheet-lightning behind summer-evening clouds, and holding aloft his brimming glass—of lemonade, proposed an appropriate toast to the health of our kind and steadfast friend, that inestimable lady, Mrs. Hepburn. The company drank it with applause. Mr. Murphy, with his usual Irish sparkle, offered the toast to the lady members who had married into the class, Mrs. Neel and Mrs. Fries, followed again by the musical clink of glasses, the refreshing gurgle of lemonade, and the genteel applause. Mr. Moore offered the toast to our honorary lady members present and our visitors and alumni. It was observed that Mr. Pat-ter-son drained his glass in responding to the first part of this toast. Mr. Beall, of the class of '81, offered the following toast: “The class of 1878—the playmates of my childhood, the companions of my manhood, my ideals of knighthood, whom I love with the tenderness of womanhood. . . . God grant that the successors of this reunion may be many and merry!” ”

Mr. Moore's letters to his mother and his classmates sketch his impressions of Millersburg and its people. It seems only fair to give the impressions of the people regarding their young pastor. Miss Martha Moore Layson says,⁷ “We were very fond of him and he was especially fond of my father, Zed. M. Layson, at that time the senior elder of the church. My father was an old man of leisure and Mr. Moore spent many hours out in the yard, under the shade trees, talking of things in nature which he used in his sermons afterwards. He was especially fond of children. He was one of the most Godlike men I have ever been privileged to know.” Rev. Edward Guerrant Lilly, once pastor of the Millersburg Presbyterian Church and now pastor of the First Presbyterian Church of Charleston, S. C., kindly gathered still other impressions from older members of that church regarding Mr. Moore.⁸ “He is described by the people of Millersburg,”

⁷In letters to Mrs. W. W. Moore of March 3 and October 19, 1937.

⁸Sent to Dr. A. M. Fraser, Staunton, Va., in 1926 and to the writer in 1930.

says Mr. Lilly, "as tall and thin. He was quiet, rather timid and not much of a talker, but one listener remembered a striking sentence of Mr. Moore for more than forty years. It seems that one day, after some remark had been addressed to him, Mr. Moore was asked if he had answered it. 'If I had not,' he replied, 'I would have been a monumental idiot.' Mr. Moore was studious in his habits and faithful and earnest in his work. He was said to be a light sleeper, not going to sleep early but on several occasions oversleeping his breakfast time. He did not sleep well on Saturday nights, for he was going to preach, and on Sunday nights, because he had preached." "He preached very short sermons," wrote Miss Mattie McIntyre.⁹ "Some older members of the congregations used to say, 'Why, we were hardly paid for coming,' though he was a very popular preacher." "He roomed at my mother's," wrote Miss Emma Griffith.¹⁰ "One Sunday night he preached the shortest sermon I ever heard a man preach. I do not think it was over fifteen minutes. He walked home with me afterwards, and said: 'How did my sermon sound tonight?' I said, 'Well, it sounded pretty short.' He said, 'I do not know what was the matter with me. I could not preach, and I just quit. I guess that was the best thing to do.'" An invaluable suggestion for all speakers and for all preachers of the Word!

It was not always smooth sailing. Once while Mr. Moore was preaching, a little child stepped out of a pew into the aisle and for two or three minutes "contended the floor, and," in Dr. Moore's words, "nearly got it."¹¹

An August letter to his mother speaks of his interest in important civic affairs:

Millersburg, Ky.

Aug 7—1882.

MY DEAR MOTHER:

Your letter has just been received and read with great pleasure. Indeed it was like a soothing balm to a troubled spirit. We have had an exciting day by reason of an election here on Local Option and our cause has sustained a temporary defeat, Rum and Satan carrying

⁹To Mrs. W. W. Moore, November 26, 1930.

¹⁰To Mrs. W. W. Moore, January 8, 1931.

¹¹Related to the writer by Miss Ida Moore, Charlotte, N. C., November 28, 1937.

the day. I call this a temporary reverse, because the majority for whiskey was only 15 votes, and this shows such an improvement over former elections that it seems almost certain that the right will prevail next time. "Truth crushed to earth will rise again." I went to the Post Office to get my mail through a crowd of whooping drunken roughs who were celebrating the Devil's triumph in the manner after his own heart. After the polls were closed the bar-rooms in town opened for free drinks and now the streets sound like Pandemonium—the negro band playing, the profane oath and ribald jest are bandied freely, and every now and then the crack of a pistol rings out on the night air. And yet some men who profess to be Christians have voted and worked to perpetuate the reign of this enemy of God and his church. . . . We will carry it next time.

I am going to take a run down to the great Methodist Camp-meeting tomorrow at Parks' Hill on the Licking River. Everybody goes. I will get back for my Wednesday evening prayer meeting. Last Wednesday I made an address to our Ladies' Missionary Society. Last Sunday I exchanged pulpits with Rev. J. S. Van Meter of Cynthia. The town is larger than Millersburg as it has about 3000 inhabitants, but they have by no means such a congregation as we have. It would be a great pleasure indeed to see you in our church next Sunday. If I stay here we will have that pleasure some time. I am glad to hear about your relations with the boys. The Bible instructions of early youth affect the character all through life. You were the means of making me a preacher, and Charlie an elder.

Tell Charlie I will write to him soon—his letter is received. . . .

Love to all, especially Sister and Ida.

Your Loving Son,

W. W. MOORE.

His visit to the Licking River camp-meeting profoundly impressed him, as this sparkling letter to the *North Carolina Presbyterian* abundantly shows. It is captioned "Camp-Meeting in the Blue Grass":

"When your correspondent asked and obtained permission of Mecklenburg Presbytery to accept an invitation from a church in Blue

Grass Kentucky, the venerable punster of that venerable body¹² expressed regret that 'our young brother was *going to grass* so soon.' This was a groundless fear, if there is any virtue in ceaseless activity to prevent such a calamity. No man with a particle of energy can dilapidate in such a country as this. No blade with a tinge of temper can gather the inglorious rust of the scabbard in Kentucky. A contagious intensity of life characterizes this part of the world—an exhilarating, inspiring high-pressure. And I take it to be one part of a preacher's mission here to direct these splendid energies and try to lift them up to a higher moral plane, from the service of self to the service of God. If this spirit of activity can be thus sanctified, it will be a mighty engine in the work of the Church. Oh, for this ardor on the part of those workers whose aims and inducements are as much greater than the worldling's as eternity is greater than time! Yes, life in Kentucky not merely has being, but *lives* and *moves*, and, as before said, this exciting activity is infectious, so that even the sedate writer hereof has to confess that he too is under the enchantment of the Blue Grass. The danger is not of stagnation but of fever, not of diminished vitality but of exalted vitality, not of insufficient steam but of setting the wheels on fire by too rapid speed, not of 'going to grass,' but of flying around the race-track at a gait which, unless itself broken, will break the runner. Consequently the people of this State do occasionally lower the tension for the temporary relief of this strain, and one way of doing so is to leave their homes and their business for a few days and attend one or more of the annual Methodist camp-meetings. To be sure all the Christian people save the minister have a sweet rest every seventh day from their feverish high-pressure toil. But this is not enough here. To the Sabbath, as chief health officer, the camp-meetings are useful subordinates. In short, I mean to say, intending no offense to our Methodist brethren, that, according to my information, these meetings are eminently useful as a sanitary measure.

"I can find no other explanation of the exodus which is just now perceptibly depleting the population of Paris, Millersburg, and the other towns along the Kentucky Central railroad, from Lexington

¹²His former pastor, Dr. Arnold W. Miller, of Charlotte, N. C.

to Maysville. By invitation this scribe also joined the 'exodusters,' boarding the train at Millersburg, and being whirled with characteristic velocity by a locomotive with a wild, free, shrill whistle, over the sixteen miles to the Deering Camp Ground. The encampment is unique in situation and equipment, pitched as it is on a great hill, which springs up almost perpendicularly from the brink of Licking River, and furnished with all the appurtenances not only of a campground, but even of a watering place,—the white cottages dotting the green slopes, the vast auditorium seating its thousands of people, the great dining hall with its great army of waiters, the fountain with its refreshing splash, the abundant supply of water forced by steam-power from the valley below to the top of the hill, the postoffice and telegraph office on the grounds—in short with everything that can add to the safety and comfort of the outer man.

“But these meetings are designed chiefly to refresh the inner man. The appliances for this end are good. The meeting continues two weeks with five services a day, including a special service daily for children. Two organs, a mellow cornet, and a strong chorus of fifty voices, lead the singing. The preachers are picked men, prominent among them Drs. Hendrix and Tudor, of St. Louis, and Drs. West and Dodd, of Nashville, and their preaching is remarkable for two excellent and surprising features—it is expository and it is Calvinistic! They subscribe to an Arminian creed, but they preach a Pauline Gospel—those at least who are of any acknowledged calibre. With the exception of one 'small bore' who ranted weakly about what God could not do, all the preachers in their sermons laid a groundwork of exposition and reared a superstructure of Calvinism. As an example of this un-Methodist preaching we cite the powerful discourse of Dr. Hendrix upon Acts 1:8. Following the textual division of his subject, he first considered The Secret of the Church's Power, and, denying to the music, the machinery, the ministry, the church, the word any intrinsic efficacy, he attributed *everything* to the influence of the Holy Spirit. And it is a noteworthy fact that the Spirit honored this sermon more than any that had been previously preached. The only difference that I can see between most of these preachers and our own is that our ministers preach *with* their creed, these preach

against their creed. And it is a blessed inconsistency. The marvelous progress of pioneer Methodism is no longer a mystery to me, if these men be the lineal successors of the primitive preachers. They preached Calvinism, barring, of course, their inconsistent rejection of Predestination and Perseverance. I mean that in spite of their creed they honor the Spirit, and so long as they continue to do this the Spirit will honor them and make Methodism a power for good in the world. So mote it be!

“The whistle screams, the train thunders across the Licking, and we are borne away from our first camp-meeting back to our own work, refreshed in body, refreshed in spirit, and cherishing a higher regard and more fraternal love for the standard bearers of a sister Church.

W. W. M.”

August passed, and “after the excess of social pleasure at the class reunion,” Mr. Moore writes to his classmates,¹³ “I staved off a too-violent reaction by a visit to Hepburn in the autumn, and used him to break my fall from the dizzy height of enjoyment. He did it effectually and made my visit to the ‘Queen City’ agreeable in the highest degree. It seemed very much like Davidson to have three of our commencement party together again. And now, as Tiny Tim would say, ‘God bless us, every one.’”

Mr. Moore had come to Millersburg as stated supply but, as he tells us, he was elected pastor of the Millersburg Church before his stated supplyship was half over. His Presbytery of Mecklenburg, meeting at Asheville, N. C., September 29, 1882, at a meeting of the Synod of North Carolina, dismissed him to Ebenezer Presbytery in order that he might accept the call to Millersburg.¹⁴ In November he was regularly installed pastor of the Millersburg Church. He was also in demand elsewhere. The last of October he held a ten days’ meeting in Shelbyville and a month later, as the newest minister of the town, preached the sermon at the union Thanksgiving service in the Methodist Church of Millersburg. He writes his mother about it—and about other things of interest:

¹³1878 *Class Letter*, January, 1883.

¹⁴Dr. J. G. Garth, above.

Millersburg, Ky.

Nov 29—1882.

MY DEAR MOTHER—

The scarfs, wristbands, and socks were received in due time—also your letter. . . . My cold is much better. I have missed no duties on account of it, though last Wednesday I got out of bed to go to our prayer meeting, and lectured with unusual success on the relation between the atonement and Christian consecration—2 Cor 5: 14-15. On the Sunday preceding I preached twice though suffering a good deal; Ps 87:3—the glorious things spoken of the church in the Word of God, concerning her Duration, her Work, and her Destiny. In the evening from John 1:42—“He brought him to Jesus.” Last Sunday I preached from Gal 5:24.

To-morrow I am to preach the Thanksgiving sermon for all the churches—Ps 147:20, “He hath not dealt so with any nation. Praise ye the Lord.” The ladies of our church will give a “church supper” to-morrow evening. Oysters and ices. I am not in favor of such things but it is the custom here. The only Scriptural method of raising money for God’s work is to *give* it.

Sunday after next I have to preach in the city of Maysville on the Ohio river, and on Monday after I think I will take the steamer and run down to Augusta and see Dr. Harding and family. It is but a short boat ride from Maysville.

It is cool here—snow on the ground.

I am sorry to learn of Charlie’s loss—a horse costs a good deal. But I hope he may have a prosperous year.

The chances are unfavorable to my getting away in January to make my visit home. I will see later. I am delighted to hear of Grandma’s¹⁵ good health—and of all your pleasant companionship. Give my love to her and Cousin Sallie and family. Bro. Gammon writes me that the walls of Swannanoa church are up and the people are going on with the work.

Mrs. Summey is very sick. I am thankful that I don’t have to take those terrible cold horseback rides this winter and sleep in damp beds. I see it is snowing again outside.

Well my Thanksgiving sermon is incomplete and my Sunday work is untouched, so I will close and go to work.

Your Loving Son,
W. W. M.

¹⁵His great-aunt, Mrs. David Parks.

Mr. Moore's Thanksgiving Day sermon was recalled by more than one of his Millersburg hearers more than forty years later on. Its introduction, a sermon in itself, gave proof that the young preacher was becoming a master in the art of illustration:

"In the beautiful valleys of Switzerland when the day is closing and the light is fading upon the hillsides, the shepherds lead their flocks homeward and fold them one after another for the night, beginning at the foot of the mountains where the darkness gathers first and continuing the work at successive elevations as the waning light creeps up the slopes. When the last shepherd living highest up the mountain has placed his sheep in the fold—and the soft western light is just lingering on the loftiest peaks, he stands for a moment in the quiet hush, looking down upon the peaceful homes beneath him, and then breaks the solemn stillness with these words (lifting his Alpine horn to his lips)—'Praise the Lord God.' A thousand echoes repeat the sound, and all over the basin of the valley and the sides of the mountain, the Swiss shepherds with their families, having waited for that call, kneel reverently in the mellow twilight and, with uncovered heads, give thanks to Almighty God for his loving kindness during the day and supplicate his protecting care for the night.

"To this beautiful custom, which is a daily service with the pious Switzers, we have an approximation in the annual call of our Chief Executive, when, in the close of the year, after the crops are gathered and the work of the season is over, he bids us as a whole people to kneel and praise the Lord God. And as it is doubtless well pleasing to the Great Father above to listen to the devout thanksgiving of the Swiss as it floats up through the gloaming like sweet incense, so we cannot doubt that He looks down with pleasure upon the scene of this day, as the people of all our broad land assemble at the same hour in thousands of churches from the Atlantic to the Pacific and from the Lakes to the Gulf, to send up together a mighty volume of grateful praise to the Giver of all good."

Mr. Moore's fame as a preacher was now spreading beyond the Blue Grass and calls began to reach him from churches hundreds of miles away. The next letter to his mother is most revealing:

Millersburg, Ky.

Jan 1—1883.

MY DEAR MOTHER—

Let me wish you a Happy New Year and abundance of blessings. You were doubtless wondering why I did not write. My time has been fully occupied with my work and I have been a little unwell for a week or two.

I send you and Ida by to-day's mail a couple of books which I intended for Christmas presents, but they were delayed and did not reach me in time. I hope you will find yours helpful in your Sunday School work. Some unknown friend sent me one of the same kind and I shall use it also in the study of the Golden Texts. In a book like this a preacher has both a treasure and a temptation. I know that you and Ida will both enjoy "Stepping Heavenward"—it is one of the most charming books I ever read—full of humor and pathos and help.

Well, I suppose you know I was invited to visit the Second Church at Memphis. It is said to be the largest and most influential Church in the city and the pastor's salary is \$2500. I declined to go. Of course, if it were the Lord's will, I would like to receive a large salary like that, as I could then help Charlie more—but I have no idea that He intends for me to take such a charge now, if ever. I have just been installed here and do not want to leave my people, even if it were right to do so. Besides, that great city church would crush me—I can hardly keep up here. No, I think this invitation comes under the head of Providential *tests* rather than Providential *leadings*. It took me but a little while to decide upon my answer. I can't understand why a church that has had such men as Dr. Witherspoon and Dr. Boggs should come after poor little me. They don't know what "a weak brother" I am—as Grandma would say.

The church at Lexington, N. C. also invited me. I would like to get a little nearer home, but I declined this also. I don't know when I shall get a chance to see you—but I am very homesick—I want to come soon.

I preached yesterday on the two words—"Ebenezer" and "Jehovah-jireh."

I hope you will just let this pass for a letter, Mother. I am very tired.

Love to Grandma and Ida.

Affectionately,

W—.

Early March finds Mr. Moore in a three-day series of services in Danville, Ky. His love of Blue Grass Kentucky, his deep interest in the Sunday School movement and his skill and charm as a writer are all revealed in this letter to the *North Carolina Presbyterian*. He is writing of "Sunday Schools in the Blue Grass":

"The Sunday School work, like everything else in this highly favored portion of Kentucky, is eminently *progressive*. One of its principal propaganda is the State Sunday School Union, the seventeenth annual convention of which has just closed an interesting session in the city of Danville. The writer has thereby received an impulse in this line of Christian endeavor which he would that all Sunday School workers might share. *Hinc haec epistola*.

"One of the incidental pleasures of this convention was the journey through Central Kentucky, one of the richest and fairest of the gardens of the globe. The green landscape stretches away on all sides like a vast park with alternating groves and lawns, interlaced in every direction with a network of hard, white, stone pikes; the corn-fields wave their yellow plumes and rustle their rich dark blades in the breeze, joyously declaring war against scarcity and want; all nature smiles in answer to God's benediction. . . .

"Considering how bountifully the earth yields her increase here, it is no wonder that Edward Everett should say of soil like this: 'Tickle it with a hoe and it will laugh a harvest.' As mile after mile of the splendid panorama passed before our eyes, displaying its profusion of blessings, one of Emerson's fine passages suggests itself, and, almost forgetting *sin*, as he did, we wonder why people are not happy in this beautiful world. . . .

"At Lexington, where our General Assembly will meet next May, we have time enough between change of cars to note afresh the inspiring activity of its 25,000 people, and to get a satisfactory view of

the noble monument to Clay, lifting heavenward the striking figure of 'Harry of the West.' On a former occasion we visited Ashland his old home, which was recently sold for \$180 per acre—another illustration of sentimental value, as this is \$80 or \$90 in excess of the usual price of Blue Grass land. Boarding the train on the Cincinnati Southern Road, we were soon running along in sight of the white limestone cliffs which form the canyon of the Kentucky river, and then suddenly we seem to leap out into mid-air as the train dashes over High Bridge, 287 feet from the water, the highest pier-bridge in the world. From this elevation we catch a glimpse of the famous Shaker Town on our right.

"The curiosities along our route being now exhausted, we fix our minds on our destination. And it does not lack points of interest. Danville is a Presbyterian stronghold, being the seat of a Theological Seminary, of Centre College, and of two flourishing Presbyterian churches—a place rich in memories of Young and Breckinridge and Robinson—*nomina clara et venerabilia* . . .

"The Sunday School Union and this agency have a *raison d'être* in the fact that there are 200,000 children in Kentucky who are not reached by the ordinary Sunday School work, and also in the fact that all earnest teachers wish to discover and use the best methods. . . .

"In conclusion let me say summarily that a Sunday School convention is a good thing, and commend the State convention of North Carolina to the favorable notice of all your readers, who are interested in the training of 'the little people of God.'

W. W. M."

Soon after the first of the year Mr. Moore's mother, through the influence of Mr. Henry Fries,¹⁶ was appointed matron of the infirmary of Salem Academy, Salem, N. C., to be near her daughter, who was a student there and not in the best of health. This position Mrs. Moore filled most successfully for nearly twenty years.

The vacation Mr. Moore hoped to capture in January was postponed to the second half of March and the first week in April. It was spent in part in Charlotte, in part preaching two days in the

¹⁶Mrs. W. W. Moore to Miss Martha Moore Layson, Millersburg, Ky., September 23, 1937.

church of his friend, Buckner, at Wadesboro, N. C. It is only necessary to say that Salem was on the way! On his return to Kentucky he writes this most amusing letter to his mother:

Lexington, Ky.

April 6, 1883.

MY DEAR MOTHER:

I reached the Metropolis of the Blue Grass this morning after wearily Rail Roding for two nights and a day, having met with no mishap save a piece of awkwardness on the part of a Hotel waiter which cost me a dollar. As I was eating supper last night at Dalton, Ga., this waiter dropped a dish of jelly and poured it all down the back of my coat. He was doubtless expecting a thunderstorm but when I looked up and saw his comically lugubrious expression and the evidence of genuine sorrow and dread on his black features I broke out into a laugh and told him to get a towel and some water, and scrape my back while I finished my supper. There was a scene for you! My coat is in the hands of a tailor now undergoing a thorough sponging. . . . I will get home this evening, but have no sermons yet for Sunday. Good Bye—

Your Loving Son,

W. W. MOORE.

Another call besides that of a church reached this young minister in the midst of his busy work in Millersburg. His Seminary over in Virginia, where his record as a student had been prophetic of his career, sorely needed him for its work. The Board of Trustees of the Seminary met May 1st-2nd. Dr. Dabney, Professor of Theology, was ill, and Dr. Smith, Professor of Oriental Literature, past seventy, was feeling the burden of the years. The most important action of the Board, as the future was to show, was taken when the Faculty was "authorized and instructed to make arrangements for assistant instruction in the department of Oriental Literature, only for the year 1883-84, at a salary not exceeding one thousand dollars, to be paid to the person so employed. The consideration leading to this step is the propriety of bringing some relief to the Rev. Dr. B. M.

Smith, the able, faithful and renowned professor, in that department, in view of the weight of advancing years, and the disabilities which naturally attend upon them." The person so employed would be expected to render such assistance in other departments as would "not seriously interfere with the more specific duties connected with the chair above named."¹⁷ Dr. Smith, without hesitation, recommended Mr. Moore for the work. Dr. Dabney urged it.¹⁸ Dr. Lattimer, at Davidson, urged it, on the basis of Mr. Moore's standing and work at that institution.¹⁹ "My father," wrote Dr. Smith's daughter, Mrs. Ruth Smith McKelway,²⁰ "expressed it in this way: 'I chose Walter Moore, the best student I ever had sit under me.'" The Faculty unanimously and heartily "appointed Rev. W. W. Moore as Assistant Instructor in Oriental Literature"²¹ and notified him of its action. Here was a call, it need not be said, to which he gave most earnest consideration. It reached him on the eve of the meeting of the General Assembly in nearby Lexington. One of the ministers attending the Assembly was Rev. Charles R. Hemphill, D.D., then a professor in Columbia Theological Seminary, South Carolina, and years later a professor in the Presbyterian Theological Seminary of Kentucky, Louisville, and its honored and beloved president for a decade. Here is Dr. Hemphill's account of Mr. Moore's conference with him on the question he was so seriously facing:²²

"Dr. Moore and I were born and reared within fifty miles of each other, he in North Carolina and I in South Carolina, but our first meeting was at Lexington, Ky., in 1883 during the sessions of the General Assembly. He was completing a year of service with the Presbyterian Church in the nearby town of Millersburg, the only church of which he was ever pastor, a fact still cherished as a special honor by that church and by Kentucky. He had recently received a call to Union Seminary and was holding it under consideration. I was then a professor in Columbia Seminary, and this was doubtless

¹⁷Board Minutes, pp. 106, 109, 110.

¹⁸Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926, p. 4.

¹⁹Statement to the writer by his daughter, Mrs. H. P. Cook, Richmond, Va., January 14, 1936.

²⁰To Mrs. W. W. Moore, from Montreat, N. C., May 18, 1931.

²¹Memorandum of Faculty Minutes, May ..., 1883, and Board Minutes of August 29, 1883.

²²*The Union Seminary Review*, October, 1926, p. 84.

his reason for conferring with me in regard to the call. I was at once strongly attracted to him. Like young David, he was of 'a beautiful countenance and goodly to look to,' and he seemed to possess even in his youth the modesty and dignity, the charm and the grace, the almost womanly gentleness and masculine strength, the humble piety and intellectual vigor that marked him throughout life. He gave you the impression of being made of a finer clay and endowed with all noble gifts of mind and heart. I cannot claim any influence upon his decision, but, as the event proved, I for once at least gave wise counsel."

As Dr. Hemphill expressed it at the inauguration of Dr. Moore as President of the Seminary in 1905: "He was kind enough to ask my counsel and I was wise enough to advise him to accept." "So," he continues, "I stood beside him at the beginning of his remarkable career, and followed with delighted interest his steady march to the heights of character and achievement that give him place with the eminent among God's servants."

Another minister with whom Mr. Moore conferred on the subject was Rev. C. T. Thomson, just graduated from Union Seminary and about to begin his work near Lexington, the friend who had recommended him to the Millersburg Church. Writing Dr. Moore, from Centreville, Miss., on June 4, 1926, Dr. Thomson says: "Memory goes back to a morning in May, 1883, when at Millersburg you hesitated about going to Hampden-Sidney and assuming the duties of a professor. I honestly believed then that you would prove successful as a teacher of Hebrew. It has resulted in that way. But on that morning it did not occur to me that you would be invested with such wonderful administrative ability, because that had not risen above the horizon. Yet it has been a great part of your life and possibly one of the most conspicuous sides."

Still another friend with whom Mr. Moore counselled was Rev. A. G. Buckner, of Wadesboro, N. C., who had nursed him through a spell of sickness at the close of his Middle year at the Seminary. Mr. Buckner advised him to decline. His letter about it²⁸ is both informative and interesting:

²⁸To the writer, from Clio, S. C., October 31, 1930.

"In his boyhood and younger manhood Walter Moore was physically rather frail and narrow-chested. His father died young. Walter was of high-strung, nervous temperament. Even in later public life, he had to be on guard against nervousness. In his early ministry he went to the pulpit with knees ready to tremble. This characteristic Dr. Dabney regarded as a prophecy of good in a young minister.

"With rapidly growing popularity, as in his pastorate at Millersburg, Ky., he knew that much was expected of him in his sermons from week to week, found himself too nervous to sleep Sunday nights, and, as he once acknowledged to a friend, found he was 'preaching against himself,' feeling bound to sustain his reputation. This experience was related to his friend in answer to a protest against his leaving the pastorate for the Seminary. His friend thought him best adapted to the pulpit, as the sphere for the exercise of his highest gifts. The friend afterwards reversed his decision."

Another friend, Rev. B. F. Bedinger, D.D., of Charlotte C. H., Va., said a few years ago:²⁴ "It was my happy privilege to be admitted to delightful confidential relations with Dr. Moore soon after he went to the Seminary in the fall of 1883. On one occasion he told me what a nervous strain preaching was to him. He said that after preaching twice on the Sabbath, in his work at Millersburg, Ky., he was unable to sleep before Tuesday night, and after Prayer Meeting he did not sleep Wednesday night. That, as I understood him, was an important consideration in his deciding to accept the work at the Seminary."

The members of the Millersburg Church, though reluctant to give up their brilliant and popular young minister, felt that the even larger interests of the Church as a whole should have first consideration, and while official ties were severed, the church and its former pastor continued to hold each other in special and affectionate regard. One of the most beautiful of the floral tributes laid upon the grave of Dr. Moore in June, 1926, was sent by the Millersburg Church, of which he had been pastor forty-three years before, a church in which gracious memories and traditions of him still abide.

²⁴In a letter to the writer, December 17, 1930.

A Yuong Gamaliel at Union Seminary

(1883-1886)

THE young minister of Millersburg had made a decision which, as it proved, changed the whole course of his life and affected more deeply than we can measure the life and work of the great Church he loved and served. A letter to his Davidson classmates, a few months later on,¹ gives in summary the work of the summer of 1883. Postmarked Union Theological Seminary, Hampden-Sidney, Va., and dated December, 1883, the letter begins:

“The reappearance of the foregoing familiar formula as the superscription of my letters will suggest the most important change that has taken place in my position and work since our last paper was published. About the middle of last May I was notified of my appointment as Instructor in Oriental Literature at Union Theological Seminary, and after mature deliberation concluded to accept it. I resigned my pastoral charge at Millersburg in order to devote the summer to the work of special preparation for my new duties, and leaving Kentucky in June, spent the month of July in Chicago and August in North Carolina, and began work at Hampden-Sidney the first week in September.”

The special preparation for his new work of teaching was taken under Dr. William Rainey Harper, then of the University of Chicago and commonly regarded as the foremost teacher of Hebrew in America. Mr. Moore put in a month of intensive work on his subject, yet wisely found time for social relaxation. A keen observer, a discrimi-

¹1878 *Class Letter*, January, 1884.

nating critic and a forceful writer, this student of twenty-six found additional relaxation, it seems, in breaking away from Hebrew vocabularies and constructions and teaching methods and putting his ready pen to use in a series of spicy articles for the *North Carolina Presbyterian* down in Wilmington, writing in his first letter² of his trip to "Chicago via Cincinnati." After contrasting the two cities and noting that Chicago "is the terminus of 26 railroads," he proceeds:

"It is comparatively easy to build these iron highways here, as the country stretches away on a dead level in every direction, and there is little to do but lay the cross-ties and pin the rails. Nature has done the grading.

"I came in on the Kankakee line. The ubiquitous news agent was with us, of course. I was struck with his ready and accurate judgments of character as he passed through the car distributing his wares. He almost invariably hits the taste of various individuals as indicated in the countenance, and drops here a volume of Moody's sermons, there a collection of Spoopendyke papers, with remarkable discrimination. He paid me the compliment to lay at my side Matthew's book on Literary Style—perhaps this was what led me to admire his discernment. The immense sale of Peck's *Bad Boy*, a book which is a direct blow at filial reverence, is a mournful commentary on the state of public sentiment in this country. It is everywhere. I doubt whether any book, except the Bible and *Uncle Tom's Cabin*, has ever had a greater sale in America.

"As we rattle on over the sweeping prairies, destitute of forests except for an occasional fringe of timber along the horizon, we begin to realize where the grain comes from that is sold in Chicago—wheat fields on either hand that are measured by miles—and yet there seems to be a better distribution of land than in the South. The houses are closer together than in Kentucky, for example, and not so ambitious in size and architecture as the elegant Blue Grass country-seats, but very neat and convenient. The outhouses are grouped close to the dwelling. There is economy of time and labor in this arrangement. Most conspicuous is the towering wind-mill for pumping water from the artesian wells, some of them 2,000 feet deep. The

²See issue of July 25, 1883.

whole set of farm-houses seems to have been first carefully planned and then built to order.

“Our approach to the city is indicated by the more frequent villages and the almost continuous succession of houses. For the last six miles of our journey we are running along the lake shore with the city on one side and the blue water dancing in the sunlight on the other, and shortly we are in the midst of the roar of Chicago. . . .

W. W. M.”

What particularly interested this young minister in Chicago was the kind of preaching he was hearing, and he wrote of it most frankly. He says that one preacher’s “essay, which he insisted on calling a sermon, mentioned God once and had about as much religion in it as a page of De Toqueville.” He went to another place where he expected to hear the gospel preached. “What I did hear,” he reports, “was one of those curious performances more ingenious than edifying, which are unfortunately very common in this part of the world, wherein the performer endeavors to twist out of some incidental statement of Scripture a meaning that no plain, sensible reader would ever dream of.” . . .

He continues:

“Many of us in the South have an idea that we live on corn-bread in our churches whereas the Presbyterians in these Northern cities are fed on pound-cake every Sunday. But it is a great mistake—the illustration holds good only in the point of comparative nourishment. The average quality of these sermons is by no means so good as what we have down South. I have reversed my estimate of the preachers of the two sections since coming here. The best sermons are preached in the towns and country churches of Carolina and Virginia. The object of many preachers up here is to force into a text what *isn’t* in it. The object of the true preacher is to draw out of a text what *is* in it.

“The anecdotal Bishop of Asheville once told me of a Tennessee man who was called ‘the satisfying preacher.’ Whenever a church began to get a little tired of their pastor, this man was sent for, and

after hearing a sermon or two from him they were 'satisfied'—to keep the pastor they had. I think these pulpit mountebanks up here would be 'satisfying preachers' to any of the churches in the South."

In a later number of the *Presbyterian* he gives piquant observations on other types of preaching in the Mid-West metropolis:

"One of the pulpit celebrities of Brooklyn has been preaching for several Sundays in Chicago. It is instructive to hear him, as he exemplifies some of the worst faults of pulpit style. You learn from him what not to do and say. In the first place, he betrays an inadequate sense of the solemnity and dignity of his office by entering the pulpit with a swaggering air, tossing his white straw hat on the floor as he goes. Secondly, after an elaborate performance by the quartette choir, he springs to his feet and deals them a blow between the eyes thus: 'Now, as we are done with this formal music, let's all rise and sing the long metre doxology in the old fashioned way, and then I will pray.' He evidently fails to catch the true idea of public prayer, viz., that the minister is but the mouthpiece of the people. Accordingly he uses freely 'that proud monosyllable' against which John Mason so earnestly warned his son, and talks to God in the same insurance-agent style that he uses with men. A pious elder once said to me that he could always tell from the opening invocation what kind of sermon he would hear. If the prayer breathed a spirit of entire dependence upon Christ, he expected to hear and did hear a helpful sermon. The invocation of our Brooklyn [minister] would not have led him to expect much of a sermon. Its prevailing tone seemed to be, 'I am sufficient for these things.' His too-evident mastery of the situation, his metallic voice and his abrupt manner have the unfortunate effect of antagonizing his audience from the outset. His sermon confirms your impression that his will is stronger than his intellect and his self-esteem more cultivated than his taste. By the way, he took occasion in the course of his remarks to advertise one of his books. He has not talked ten minutes before you feel that though not tedious he is tiresome, has no repose of manner, never rests his congregation, ignores oratorical pause, goes like

an express train on an uneven track and jolts you all the time to keep you awake.

“His pronunciation is strangely inconsistent. He is careful enough to pronounce ‘bosom’ with long u, and the noun ‘rise’ as if spelled with a c, but he said repeatedly *git, jist without yer*, and pronounced been with short e instead of short i. But we could easily forgive these failures to tith the mint, anise and cummin had he not also neglected the weightier matters of the law. His irreverence is painful. This was the head and front of his offending. Carlyle says that thought without reverence is barren. Certainly this discourse was sprightly enough but was fruitless of good to at least one hearer because of such flippant and profane terms as this: ‘The man who disdains divine help is without God and without hope in the world, *and don’t you forget it.*’ And yet I believe he is a Christian man, warm-hearted, well-meaning and trying in this way to hold attention and avoid dullness. But he is mistaken. There *is* some difference between a stump-speaker and an ambassador of Christ. Reverence, though yoked with a style as insipid as Washington Irving is more effective for spiritual good than all the force and vivacity of a Macaulay with irreverence.

“I could make a chiaroscuro picture, if I had time, and relieve the prevailing shadow of the foregoing sketch, by telling you of an earnest gospel sermon that I heard from Major Whittle, the evangelist. It belonged to the Young Men’s Christian Association type of sermons but was good all the way through, modest, direct, spiritual, reverent, designed not to startle or entertain but to awaken and edify. The sensational preachers of Brooklyn could learn a great deal from Major Whittle.

M.”

Leaving Chicago the last week in July, Mr. Moore headed for Louisville and the Southern Exposition there. “Louisville,” he observed,³ “hadn’t a fair chance to make its due impression on me. When your eye has got set to the magnificent business blocks of Chicago, which since the fire have no equal in American cities, almost any place is dwarfed in comparison. It is like looking at a village church while the image of St. Peter’s is still distinct on the retina.

³In the *North Carolina Presbyterian*, August 22, 1883.

And so the Falls City seemed to me at first sight somewhat small and dingy. In fact, Louisville is more like a big town than a city. The residences are charming and the people beyond praise."

The hundred-day Southern Exposition opened in Louisville in a fourteen-acre building August 1st. Mr. Moore preached in the enormous structure the day before on Romans 12:17 ("Provide things honorable in the sight of all men"). The Exposition, like the Jamestown Exposition in 1907, opened before it was ready, and was therefore, the correspondent writes, "disappointing, although the papers have 'boomed' it manfully and it was opened with a great flourish. How the human mind loves the spectacular! The pulling of the silken cord by President Arthur 'to set all the machinery in motion' was a pompous farce. It opened the throttles of two lonesome engines and that was all. The exhibits are few and there is much vacant space in the immense building—all taken though and more needed. The trouble is that they are not ready. A western paper was not far from the mark in calling it as now seen a 'big saw-mill show.' I suppose there is no doubt but it *will be* the best exposition but one that our country has had. It will be in full blast by the first of September. It has taken exposition-builders," he added, "about half a century to realize that at least half the success of any one of them is in opening on time."

Thence southward to the Mammoth Cave, the seventh natural wonder of the world. Mr. Moore's description of it in the same issue of the *Presbyterian* is intriguing:

"About eighty-five miles from Louisville there is a standing wonder that amply compensates for all disappointment in other shows—Mammoth Cave. Leaving the L. & N. R. R., at Cave City, you take the old-fashioned stage-coach, so familiar to tourists in western North Carolina, and after nine miles of anti-dyspeptic jolting almost as rough as a Louisville street car, you come to the traveler's paradise, a country hotel, with its white pillars gleaming among the green trees and its long broad piazzas inviting to moonlight promenades. We prefer supper, however, and immediately after, we set out on our

journey underground—a chance party consisting of the guide, a Charleston tourist and a Presbyterian preacher. The drummer expresses his astonishment and delight in language that is much more forcible than scriptural, until some reverent remark by his two companions suggests to him that their vocabulary and his are not co-extensive. You have all read descriptions of the Mammoth Dome, the Giant's Coffin, the Water Clock, the Star Chamber, Fat Man's Misery, the Eyeless Fish, Echo River and the Corkscrew, but you know nothing of the Mammoth Cave until you see it. Ralph Waldo Emerson says: 'the finest thing the Cave has to offer is an illusion.' He means the Star Chamber. He is right. This alone is worth a trip across the continent. It is the most perfect illusion in the world. No mirage could seem more real. You can scarcely resist the belief that you are down in the bottom of a great rocky gorge looking up between the tall cliffs into the calm starry sky of night. There are even a comet and a moon. These effects are produced by the reflection of light from the incrustations of gypsum on the dark limestone ceiling.

"If I thought you and your readers would endure it I would go into the wonders of Mammoth Cave at some length. I hope that all the North Carolinians who come to the Exposition will visit the Cave. There nature with her water-chiseled sculptures wrought in the dark has outdone all the centuries of human art. I wish everybody could see it. How infinitely does sympathy multiply and augment one's pleasures! How true that two eyes can't see a beautiful object—it takes at least four. Sympathy is a magician who makes one's pleasure a myriad. Don't go to the Mammoth Cave alone.

"We walked many miles. The air is dry, cool and bracing, surcharged with oxygen, and the temperature being that of the earth is uniform, about 53 degrees the year round. When we came out about eleven o'clock, the night air, which usually seems so refreshing, was in contrast oppressive, close, suffocating. This difference causes a strong draft at the mouth of the Cave all the time—it is Blowing Rock on a big scale.

"We begin to feel tired as soon as we come out, and in a little while our dreams are jumbling fantastic facts and grotesque fancies in the most remarkable manner. Now we are going down Corkscrew head

foremost, now we are stuck in Fat Man's Misery (needless to say *this* was a dream in my case),⁴ now the brilliants of Star Chamber are echoes and the Water Clock is a star—measured music of the spheres, I guess, marking the æonic time during which these wonders were leisurely fashioned. And so on all night—by morning I've got Mammoth Cave hopelessly mixed.”

“Well,” the contributor remarks, “within a week's time I have seen the Southern Exposition, Mammoth Cave—and Talmage”—who was preaching at four of the Blue Grass Methodist camp-meetings in succession. “I start for North Carolina tomorrow,” he adds. So after a final Sunday with his people at Millersburg, he joins his old pastor, Dr. Miller, for a trip to western Carolina. The train was delayed by wash-outs a few miles from Marion and the two, he recalls in describing a similar experience more than three decades later,⁵ “hired a farm wagon without springs and made an extremely rough journey to Marion, arriving at the hotel about midnight, much fatigued.” But the hardships of travel were all forgotten by the young minister when a few days later (August 13th), at Raven's Rock near Asheville, he won the heart and hand of Miss Loula Fries, of Salem, N. C.,⁶ an engagement consummated in a happy marriage nearly three years later on. Well in advance of the opening of the Seminary the new instructor was at his post, ready to begin his work.

The two years since he had graduated at the Seminary had brought significant changes at both College and Seminary. Dr. J. M. P. Atkinson, President of Hampden-Sidney College, had died in the summer of 1883 and had been succeeded in office by Dr. Richard McIlwaine, who had come to the position from the Secretaryship of the Committee of Home Missions of the Presbyterian Church, South. Dr. William S. Currell had been brought to the faculty in 1882 as the first Professor of English. Colonel Delaware Kemper had just been succeeded by Professor James R. Thornton in the chair of Mathematics, and young Charles Richmond Harding, a college mate of Walter Moore at Davidson, had just reached Hampden-Sidney to fill Pro-

⁴Mr. Moore stood six feet, one inch, and weighed 131 pounds as late as 1886; 160 pounds in 1890; and 190 pounds the later years of his life.

⁵In letter to his mother, July 17, 1916.

⁶Mrs. W. W. Moore to the writer, 1937.

fessor Addison Hogue's chair of Greek for two years while the latter was studying in Europe.⁷ Two departments remained unchanged. In Physical Science Professor L. L. Holladay was just entering his twenty-ninth year of teaching, and in Latin and German Professor Walter Blair his twelfth year, with the fall of 1883. The changes in the Seminary faculty were equally marked. Dr. Robert L. Dabney, after thirty years of distinguished teaching service at the Seminary, had in July resigned the chair of Theology to become Professor of Philosophy in the new University of Texas,⁸ and Dr. Peck had been transferred to the vacant chair from that of Church History. Dr. James Fair Latimer, formerly of Davidson College and now a pastor in Memphis, had been elected Professor of Church History, but his presbytery had declined to release him. Dr. B. M. Smith was Professor of Oriental Literature, with Mr. Moore as the new Instructor, and Dr. H. C. Alexander was Professor of New Testament Literature. Mr. Moore thus writes his mother:

Hampden-Sidney, Va.,

Sept. 8, 1883.

MY DEAR MOTHER:

So many new things have occupied my attention for the past week that it really seems like several weeks since I saw you. At any rate I think it is about time to receive a letter from you, and in order to do that, I will write at once. I hope you are well enough to write without pain; if not, get Ida to send me a letter—the novelty of such a thing would be almost startling.

The Seminary starts off well with about the usual number of students. This is very encouraging, as the uncertainty about the vacant professorship had led us to think there would be a falling off. Greensboro, N. C., is the banner town as she sends to the Seminary this year *five* candidates. One of them is a college class-mate of mine, *W. J. Tidball*. It will seem strange for me to be teaching him Hebrew.

Hampden-Sidney is as lovely as ever. I can't express my gratitude for the goodness of God in sending me here. I am boarding at Dr. Smith's and had somewhat expected to room there too, but a

⁷See *Memories of Three Score Years and Ten* by Richard McIlwaine, D.D., LL.D., p. 339.

⁸Dr. T. C. Johnson's *Robert Lewis Dabney*, pp. 437, 439.

young lady from South Carolina, sister of one of the College professors, has come in unexpectedly and will remain until Christmas. She occupies the room I would have had. I am glad, however, to resign my claim. She is a very pleasant addition to the household. I have a large, quiet room on the south side of the Seminary that has plenty of sunshine and looks toward *North Carolina*—it is but a few steps to Dr. Smith's. I suppose the students think that I am very young for a professor. I stepped into a room on Wednesday where a number of newly arrived Seniors were chatting. One of them came forward in a friendly way and said: "Is this a new student just come in?" Before I could reply, another one, who knew me, spoke up and said: "No, that's the new professor—let me introduce you." The questioner apologized in *considerable embarrassment* but I laughed it off. He now thinks of taking Hebrew with me though he is a Senior.

Mrs. Terry's grandson, Lawrence Taliaferro, who accidentally shot himself three weeks ago while out hunting, died here last night of lock-jaw. Dr. Terry is here. Love to Ida.

Affectionately,

W. W. M.

In 1923 the Seminary celebrated with appropriate ceremonies Dr. Moore's forty years of teaching and the Seminary's twenty-five years of life in Richmond. One of the delightful features of the occasion was the presentation to Dr. Moore of three beautiful volumes of letters from his students through the years.⁹ In his response Dr. Moore gives interesting facts regarding his first year of teaching at the Seminary:

"There are several gentlemen connected in one way or another with these anniversary exercises who were members of the first class that I had the honor of teaching: Dr. James I. Vance, Chairman of the Committee that assembled these unique letters; Dr. Egbert W. Smith, who made the address to the Society of Missionary Inquiry last night; Dr. W. S. Campbell, editor of *The Presbyterian of the South*, and Dr. Wm. C. White, stated clerk of Lexington Presbytery. When you

⁹Under the title of "What They Say to Dr. Moore."

consider what manner of men these are you will understand something of the trepidation with which I undertook to teach such a class, especially as several members of it were considerably older than I was. I had graduated from the Seminary myself only two years before. I had no expert knowledge of the subject I was to handle. It may seem to have been rather rash, but at the earnest call of my old professors I did resign my pastorate in Kentucky and did accept temporarily the position they tendered me. When I arrived at Hampden-Sidney and walked up to the Seminary building one of the students happened to be coming out. He greeted me cordially, told me his name was Gregory, and asked if I had come to enter the Seminary. I explained with some embarrassment to myself and also to him that I was the new assistant instructor in Hebrew. The incident made me realize more than ever my extreme youthfulness and raised again in my mind uncomfortable questions as to whether I could do the thing that I had come to do. In short, I was, as Dr. Smith expressed it last night, the 'Freshman professor.'

"I was not sure that I would stay more than a year. I rather thought I would go back into the pastorate. But the other professors were growing old. I was the only young man in the corps. The students were kind and responsive, notwithstanding the crudeness of my work. There was no other arrangement in sight for the relief of my venerable colleagues. And so by the end of the year I saw plainly that it was my duty to remain for a while at least. Later I became connected with the general work of the institution in one way and another, and in the course of time I became a fixture, with the result that instead of remaining one year I have remained forty years."

Mr. Moore introduced at Union Seminary the inductive method of mastering Hebrew which he had learned under the brilliant Dr. Harper at Chicago. Dr. James I. Vance, pastor of the First Presbyterian Church of Nashville, Tenn.,¹⁰ speaks thus of Mr. Moore's teaching that first year,—usually the hardest year for any teacher:

"Dr. Moore was my favorite professor at Union Seminary. It was in the good old days when Union was still holding its seat of power

¹⁰In *The Union Seminary Review*, October, 1926, pp. 43-44.

at Hampden-Sidney and Hampden-Sidney was a little heaven of culture and inspiration safely and serenely removed from the unholy tumults of a money-mad, ambition-led world.

“It was to this little Hampden-Sidney Eden that Dr. Moore came to teach Hebrew my first year as a theological student. He was scarcely older than the young men he taught. There was about him a charm of personality, a gentle dignity, an almost girlish timidity, a humanness, an originality of thought, a richness of scholarship, and a quiet spiritual power that captured and gripped the men he taught and held them in an almost idolatrous admiration through all the years that followed.

“From the first his students were fascinated by his work in the class-room. Under him Hebrew ceased to be dull. The hours of recitation passed all too quickly. As an extra, Dr. Moore gave a course in the Gospel of John. It marked an epoch in the institution. It was the talk of everyone on ‘the Hill.’ Those who were privileged to attend that course under the matchless teacher, who seemed himself another gentle St. John, got a new vision of ‘The Man and the Book.’ As I look back over the years, that course stands out prominent above all the instruction I have had in the Bible.

“Dr. Moore was intimate without being familiar in his relations with the students. It was not an easy thing to achieve. We felt free to go to him with any problem, and we could talk to him without reserve, but our respect for him was profound. I have never heard his name used lightly in jest, and even a criticism would have been set down as sacrilege or marked the critic as a fool. The young women at Hampden-Sidney called him ‘the Greek god,’ and he was handsome enough to deserve the title; but to his students he was ‘a man sent from God.’”

Dr. Egbert W. Smith, of Nashville, who entered the same year, contributes other reminiscences of Mr. Moore as a teacher:¹¹

“A most delightful feature of my Seminary life at old Hampden-Sidney was my association with Dr. Moore. His first year as a professor was my first year as a student.

¹¹In letter to the writer, September 9, 1931.

"His youth and his extraordinary personal charm endeared him to the students in a measure I have never seen equalled or approached in any other institution. There was nothing stiff or professorial about him. We felt he was almost one of us and we took him to our hearts with an admiring and well-nigh worshipful affection. . . .

"Dr. Moore's popularity as a teacher was beyond anything I have ever known. One may scrape the planet with a fine tooth comb but a duller study than Hebrew he will never find. Yet under Dr. Moore's touch even this dry-as-dust exercise budded and blossomed like Aaron's rod. Indeed no subject could remain dull under the play of his imagination, imaginative power being one of his outstanding gifts. The way we actually enjoyed those Hebrew recitations, and even those Harper's Vocabularies which he set us to memorizing, I look back upon with an astonishment not untouched with awe."

And Dr. Edward R. Leyburn, of Rome, Ga., entering the Seminary nearly ten years later, tells of his experience with this teacher still in his early prime:¹²

"I must confess that I went to the Seminary somewhat prejudiced against Dr. Moore. My college friends who had gone to the Seminary ahead of me had sung his praises ardently and universally, but I thought, and said to them, that I believed his attractions were only skin deep: they had been won by his splendid appearance, his courtly manner, his cordial friendliness, and by his wonderful fluency of speech, but I believed that his gifts were all on the surface, and that he was lacking in great ability and profound scholarship. But after I met him and entered his classes it took me a very short time to see how completely I was mistaken. In all of my experience, I have had but one teacher who so enthused and inspired me,—the late Dr. W. R. Harper, of Yale and the University of Chicago, under whom I had studied before coming to the Seminary."

Dr. Smith in the letter quoted above speaks of Mr. Moore's preaching through these early years:

¹²In letter to the writer, November 4, 1930.

"One sermon of his in particular, preached in my first year in the Seminary, I recall with a gratitude too deep for words. It meant more to my future ministry than any other sermon I ever heard. It was preached one Sunday morning at Douglas Church, some six miles from Hampden-Sidney. Its theme was the Scriptures. The text, the outline, the preacher, are almost as vivid to me now as when I sat entranced in that little country church 47 years ago. Entranced is not too strong a word. In those early years Dr. Moore spoke without manuscript. His magnificent physical presence, unmatched in my experience of public speakers, his silvery voice, his exquisite diction, and the imaginative power that gave saliency and vividness to every thought, every sentence, wrought in me by God's grace so passionate a desire to become a fit workman with the word of God that I began at once to memorize every day a portion of Scripture, with the result that when I left the Seminary I had covered about half the New Testament and could repeat all the Epistles without missing a word. The immense help which this familiarity with Scripture has been to me in all my ministerial and secretarial work as well as in my personal Christian life I owe under God to that sermon of Dr. Moore's.

"As a preacher he packed the Seminary chapel whenever it was known that it was his night to occupy the pulpit. Not only the Seminary students and villagers but all the college boys of Hampden-Sidney were there. It is a curious and significant fact that while hundreds of good sermons have totally faded from my memory, I can still recall not only the text but the outline of nearly every sermon I heard him preach while I was a Seminary student. After my graduation I rarely heard him preach or had the pleasure of fellowship with him, since my fields of service were far removed geographically from Hampden-Sidney and Richmond."

Another friend¹⁸ recalls Mr. Moore's first sermon in nearby Farmville:

"It was in the early '80's of the last century that I saw, for the first time, a young man, barely more than a youth in appearance, ride

¹⁸Mr. W. D. M. Stokes, Farmville, Va., in letter to the writer, October 15, 1930.

into Farmville on his sorrel mare, one Sabbath morning, to preach at the Presbyterian Church. I had heard that a young preacher by the name of Moore had been called to Union Theological Seminary, then at Hampden-Sidney, as an assistant to the late Dr. B. M. Smith. Mr. Moore bore himself in a quiet, dignified manner, was most suitably dressed, easy and graceful in every movement. Except for a thin moustache, he looked more like a boy than a man, but from first to last he captured the attention of the congregation and held it spellbound to the end."

But Mr. Moore, quite naturally, was reluctant to preach in the Seminary Chapel. He protested that he was not a full professor but only an assistant instructor. When his protestations seemed of no avail, he suggested that he should preach on the fifth Sunday nights of the month having that many Sundays, and this was agreed upon, though Dr. Smith, it is said, playfully called him for it "the artful dodger."¹⁴ As there were all too few fifth Sundays in the months that followed, the young instructor was persuaded to preach on one of the Sunday nights of March. "The College boys," says Dr. A. A. Little,¹⁵ "were out in full force, and every Seminarian. Mr. Moore's text was John 3:8 ('The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit'). He had three divisions in comparing the Spirit with wind: both invisible, irresistible, indispensable. The sermon was twenty-two minutes long. As for me I have never preached on that text without telling my congregation that these divisions came from my great teacher. I think it ruined the text for most of us. We could not forget it if we tried."

How fascinating his work had become to the new teacher he himself reveals in his letter to his Davidson classmates published in January, 1884:

"After an experience of four months, I am glad to report that, while my position involves an increase of responsibility and useful-

¹⁴Mrs. R. B. Willis, Asheville, N. C., to Mrs. W. W. Moore, 1935.

¹⁵To the writer, from Meridian, Miss., November 5, 1930.

ness, it confers also a proportionate increase of pleasure. My opinion of 'the Hill' is well known to you from former letters. It is the most charming place I ever lived in, and my work is as congenial as the community. The intrinsic interest of Hebrew and the importance of instruction in this department are enhanced just now by the world-wide renaissance of Bible study, by the aggressiveness of Rationalistic criticism, and by the prospective publication of the revised version of the Old Testament, making a knowledge of this ancient language a necessity to every well-equipped minister. Hence the reinforcement of the Semitic faculty in so many divinity halls and at Johns Hopkins University, the assembling of Hebrew summer schools at Chicago and Chautauqua, and the movement, so ably advocated in the New York Nation, to establish Hebrew professorships in the leading colleges throughout the country. At this particular juncture, therefore, I enjoy the advantages of the flood-tide of enthusiasm in my specialty, and also of the most improved methods of instruction.

"The other branches assigned to me are also full of interest; the New Testament Greek, with the Gospel of John as our text-book, for examining the differences of usage from classic Greek; the canon of Scripture, for determining the canonical authority of the separate books of the Bible and of the whole collection; Biblical geography, for considering the physical features of Palestine and their significance as related to the history of Israel and of Scripture; and Biblical archæology, for studying the life, occupations, customs, government and worship of the ancient Hebrews.

"You can see at a glance what a vast and inviting field of study these branches present. So that, both as to surroundings and employment, I have more reason for thankfulness than I had even last year, and that is saying a great deal. Indeed, words fail me to express my gratitude for work so attractive and environment so pleasant.

"Moreover, I can now anticipate more frequent visits from my dear comrades of '78. Heretofore I have been somewhat inaccessible, but now I feel that you are all around me; and as you pass north or south, east or west, I want you to make a point of stopping at Hampden-Sidney. It is within easy reach by the great lines of travel through Petersburg, Lynchburg, and Richmond. Don't forget it,

please. I shall expect you all. Being on the wing so much myself, I have had the good fortune to see several of you face to face in the course of the year—Hepburn, Malloy, Fries, Tidball, Neel, Murphy, and Patterson. Tidball and I, after a separation of five years, again have the pleasure of daily association with each other as co-workers in the same institution.

“The Seminary is flourishing—of course you will not fail to perceive the logical connection between this statement and the preceding one. We have about fifty students, and about twenty of them in our Hebrew class, well drilled, wide-awake, energetic men, each with an earnest purpose in life, and that the highest. Can you imagine anything more pleasant than the instruction of such a body of students?

“Such, then, is the outline of my life for the past year. What more shall I say? The past is recorded, the present is joyous, the future is promising. I am well and busy and happy. God bless you all in like manner.

Cordially yours,

W. W. MOORE.”

An experience in connection with the visit of Dr. Thornton R. Sampson, years later the President of Austin Theological Seminary, Texas, made a profound impression upon this young teacher in his first year of teaching. He relates it in his Introduction to the Life of Dr. Sampson by Dr. Arthur G. Jones, of San Antonio, Tex., in 1917:

“Dr. Sampson was a man of vivid personality. He made an indelible impression on me the first time I ever met him. That was at Hampden-Sidney about thirty-three years ago, just after I had become an instructor at Union Seminary in the department in which his gifted and honored father had taught for sixteen years with unsurpassed skill and success. I remember as if it were yesterday the flood of emotion which swept over him when I took him to the old chapel in the basement of the seminary where the daily prayer service was held with the students. He was so deeply moved that for some time he could not repress tears and restrain his feelings sufficiently to be-

gin the service. He had been born at Hampden-Sidney and had been a student there both in college and seminary, and the sight of that familiar chapel awakened memories which overcame him. That was my first glimpse of his tender heart. Later on during his visit I received other impressions of him—his exuberant vitality, his scintillating wit, his copious information, his racy address to the students on mission work in Greece—such are some of the memories of my first acquaintance with him. It was not my good fortune to meet him frequently after that, but in the occasionally brief contact with him which I did enjoy, those first impressions of his forceful personality and varied attainments and fruitful activities were deepened. The lives of very few ministers of our time present so many points of varied interest as his, and I congratulate the public on having the story of it told as it is here told by Dr. Jones. Notwithstanding the author's modest statement in the Foreword, the reader will find that the memoir is written not only with literary skill but with that warmth of affection and fullness of sympathy which are indispensable to living biography. He writes too with a keen appreciation of those elements of strangeness and charm which we designate by the term romance, elements which are not ordinarily found in the lives of ministers and teachers as distinguished from men of action but which abounded in the life of Dr. Sampson. Born in a quiet Virginia village, brought up on a farm, educated at Hampden-Sidney, the University of Virginia, Edinburgh, Leipsic and Beirut, sitting at the feet of such teachers as McGuffey, Davidson, Blackie, Delitzsch, Kurtz, and Dabney, travelling all over western, central and southern Europe, Palestine, India, Ceylon, Japan, Korea and China, learning seven languages, speaking Greek like a native, associated with Schliemann, Rousoupolos, Sterrett, Mahaffy, Goodwin and other archaeologists and scholars, laboring fourteen years as a missionary in Greece, then twenty-three years in America as an educator, building up the theological seminary at Austin, leading the educational forces of Texas, and finally losing his life amid the mountains of Colorado—it was a full, varied, far-reaching life, and Dr. Jones has rendered us all a valuable service by making this permanent record of it."

The ongoing days were rich not only in work attempted and achieved but in friendships in the making. Dr. W. S. Currell, now of the University of South Carolina but then a professor in Hampden-Sidney College, tells of a friendship begun in these early years of the 'eighties:¹⁸

"Dr. W. W. Moore had a most attractive and magnetic personality. Our friendship began when he was a young instructor in the Seminary at Hampden-Sidney and I was a young professor in the College near by. We boarded together for a year with the charming family of Dr. Benjamin Smith and many were the delightful interchanges of wit and raillery in which all the family joined and none with greater zest than Dr. Moore.

"But even more memorable to me were the intimate conversations we had together when we took long walks in the beautiful woods around 'the Hill.' In these leisurely saunterings everything was discussed from the trivial gossip of this engaging Cranford, situated so far from the madding crowd's ignoble strife, to the merits of George Eliot as a novelist and the intricacies of the relation between the three Persons of the Trinity. I recall vividly an acute criticism of my favorite novelist which I used so frequently with many classes that I forgot after a while to cite my authority. Apropos of her marriage with Lewes he said in substance: 'What I can't forgive her for is the fact that she preached self-renunciation for the benefit of others and then forgot to practise in herself what she had so insistently urged upon others.'"

The following letter from Mr. Moore to his mother down in Salem, N. C., gives news of Hampden-Sidney and the close of the session and also of the new teacher being sounded out by the First Presbyterian Church of Staunton, Va., where his preaching, a correspondent says, was "marked by ability, eloquence and gospel truth":

Hampden-Sidney, Va.,

May 3rd, 1884.

MY DEAR MOTHER:

Your letter of April 30th gave me much pleasure and brought before my mind vividly some features of Salem life. And I am happy

¹⁸In letter to the writer, from Columbia, S. C., July 1, 1931.

in the prospect of being in Salem in person next week. I did have a good laugh when I read the addendum to your letter about the fair singer who did not pat her foot.

I was glad too that you sent me Ellie's letter from Charlotte, as it had so much family news in it. Chester and his wife arrived at Dr. Peck's this evening, and I have just returned from paying them a call. Mrs. Chester is certainly one of the loveliest little women I ever saw.

Rev. Taylor Martin and his wife are also there. Mrs. M. made inquiries about you and Ida. So did Dr. Burwell, who is the guest of Dr. Smith. He was a member of the first class that ever graduated from our Seminary. 750 students have been here since that time.

Dr. J. H. Smith, of Greensboro, and other members of the Examining Committee are also on the ground. My last examination was given this morning. My Hebrew Class acquitted itself creditably. Our exercises close Wednesday. I may conclude to spend Thursday night in Greensboro simply to avoid the late hours necessitated by the night journey to Salem.

Peter Marshall has not said a word to me about his wedding. . . .

After my return from Staunton I was surprised to receive a letter from the managing elder saying it was the unanimous desire of the people that I should become pastor of the church. I am satisfied, however, that my work here is the one assigned me by Providence for the present. Love to Ida.

Affectionately, Your Son,

W. W. M.

At the Board meeting a few days later Mr. Moore, on the basis of work which had "given such entire satisfaction to Faculty and students," was elected Adjunct-Professor of Oriental Literature and Dr. J. F. Latimer, his former teacher at Davidson, whom Memphis Presbytery had declined to release the year before, was re-elected Professor of Ecclesiastical History and Polity.¹⁷ His release by the presbytery brought to the Seminary that fall a personality "brave, nervous, naïve, direct, with a rare capacity for the enjoyment of hu-

¹⁷Board *Minutes*, May 6-7, 1884, pp. 20, 22.

mor,"¹⁸ but destined for a service all too brief to the Seminary and the Church. Another significant action was taken in the appointment of a committee, with Professor Moore as chairman, to employ a teacher of Elocution, "at a cost not exceeding two hundred and fifty dollars to the institution," if the way were clear.¹⁹ With the coming of the new year Mr. Moore writes to his Davidson classmates:²⁰

"The close of this year finds me in statu quo. My position and work are unchanged save in the way of enlargement. At the end of my tentative term as Instructor in Hebrew, last May, the Board of Directors elected me Adjunct-Professor of Oriental Literature, assigning me the same branches that I taught last year, but giving me a larger number of recitations. So there is nothing new to tell you about my regular duties. I am prosecuting them with undiminished zeal and increasing delight. I have one additional pleasure this year, which you all know how to appreciate, in the presence of Dr. Latimer, among my congenial colleagues. As Professor of Church History, he is doing here the same kind of enthusiastic and effective work that he used to do at Davidson."

The next paragraph shows all too well how a Seminary professor ought not to spend a vacation. Mr. Moore is writing about his "vacation" of 1884:

"Last term I contemplated with much satisfaction the luxury of a four months' vacation, but I managed to crowd so much work between May and September as to deprive the summer of nearly all its luxurious features. After a brief visit to North Carolina in May, I set out for Kentucky, on invitation of the Paris Church, to supply its pulpit during the absence of its pastor, Dr. Rutherford, who was making an extended tour through Palestine and Europe. These duties occupied my time fully until the middle of August, when I left Paris and went North in the interest of my Seminary work, visiting New York, Boston, and Worcester, and returning to Hampden-

¹⁸Dr. Moore.

¹⁹Board Minutes, above, p. 24.

²⁰1878 Class Letter, January, 1885.

Sidney in time for the opening of the term on the 3rd of September. As the result of my experience, let me repeat, for the benefit of any who may be tempted to work during a vacation, the cynical and unseventy-eightish advice of Douglas Jerrold to persons about to marry—'Don't.'

"I had a glimpse of Hepburn as I passed through Cincinnati, and have had occasional short interviews with Fries, Patterson, and Neel. Neel and his better-half are here now, spending the Christmas holidays with us.

"It was a matter of deep regret to me that I was unable to visit the North Carolina Exposition, especially as our class had the honor of furnishing the efficient Secretary of that great enterprise. But it is difficult to find time for anything during the term save my class-work. For while I have a more comprehensive knowledge of my subjects than formerly, and more facility in teaching them, the horizon widens as I advance.

"Wishing you all a happy and prosperous New Year, I remain,

Cordially yours,

W. W. MOORE."

The next two letters to his mother in Salem help to fill in the picture of the summer.

Paris, Ky.,

July 10, 1884.

MY DEAR MOTHER:

Your letter though written on the 4th was not mailed until the 7th and therefore was not received until last night. It was a great pleasure to have a letter from you at Charlotte again, though I was much depressed by all the sad news you wrote. Nearly everybody seems to be sick. I hope your next will report improvement on the part of all, especially Charlie and Ernest.

Charlie must have intended to give you a surprise about the new house. He delights in the unexpected and revels in surprises as a miser does in gold. It is a pleasure to know that he has succeeded so well. I shall inspect it with interest when I come.

As to that I cannot yet fix the time. I expect to leave Paris about the first of August and shall probably go to Worcester, Mass., to look up some points in Hebrew. In that case I shall hardly reach North Carolina before the last of August, and if you are still at home I will accompany you to Salem.

My work here seems to give eminent satisfaction and to be productive of some good. I have a great deal to do, though, and often my spirits are low. I am glad to know that you remember me in your prayers. I am doing what I can to increase the number of candidates for the ministry. That question of supply is the vital question for our church. . . .

Love to all.

Your Son,
W. W. M.

Worcester Academy, Worcester, Mass.,
Aug. 5th, 1884.

MY DEAR MOTHER:

On my arrival this morning I found your letter awaiting me and was greatly refreshed by the perusal of it and its companions from Charlie and Ida. Ida writes a very pleasant, chatty epistle, although it may not be done in the highest style of ornamental penmanship. I was particularly rejoiced to learn that she was improved in health by her brief sojourn in Lenoir. It was because I thought it would have this effect that I was so anxious to have her go. I am also very much relieved to hear that Charlie is better. I hope we may all be well when I get to Charlotte, which will probably be in about three weeks.

I was in New York several days "sight-seeing" after I had transacted my business there. It is a wonderful city with many noble parks and interesting museums. These I enjoyed more than I did the vast buildings, the glaring stores and the everlasting din of the streets. Broadway is literally a "stunner." The Obelisk in Central Park was an object of special interest to me on account of its age and history, as it is at least 3,500 years old and was probably gazed on by Moses when he was a priest at On. Two of the chief pleasures of my little holiday were the sail down the Hudson, which is truly superb, and a visit to the great New York watering place, Coney Island. Thousands of people resort thither every day by rail and steamer. It costs

a mere trifle. The beach was black with people the day I was there, all well-dressed and well-behaved people. "The Mob" does not go to such places as Manhattan beach now.

I took my first surf-bath in the ocean. It is delicious. But my own mother would hardly know me in one of those "picturesque" bathing costumes. . . . Gilmore's band was discoursing sweet music in the afternoon and evening in a great shell-shaped sounding-board that stands in front of one of the hotels. At night we had the most brilliant pyrotechnics I ever saw, representing the storming of Pekin, beautiful rockets, terrific naval battle and bombardment, and 300 actual troops storming the city.

I left New York at 5 P. M. yesterday on the steamer "Rhode Island" through Long Island Sound to Providence and arrived here at 8 this morning. I find Worcester a larger place than I supposed it was. It has 75,000 inhabitants and is the largest city in Massachusetts except Boston. This country is full of factories. It seemed to me we passed one every five minutes this morning on the Rail Road. This feature has made this place a great city as it is the most accessible town in the State, being only 40 miles by rail from Boston and Providence, and also bound by rail to Albany, Springfield, Hartford, New Haven and New York. Worcester is a very beautiful place for situation, being embosomed among magnificent hills. It is like Staunton, Va., and not unlike Asheville, though 20 times as large. On the highest eminence in the city stands the spacious building called Worcester Academy—and this elevated cool place is the one chosen for the current work of the Hebrew Summer Institute. We began this afternoon. And as I have much to do for tomorrow I shall bring this letter to a close. Let me hear from you all soon.

Your Loving Son, W.

Entering the Seminary that fall was a student from West Virginia who in a few years after graduation would be called back for long years of teaching service at Union Seminary. In the following letter²¹ he speaks of the impression made upon him by the young teacher of Hebrew:

²¹Appearing in "What They Say to Dr. Moore."

Richmond, Virginia,
March 3, 1923.

MY DEAR DR. MOORE:

More than twenty-eight and a half years ago, you began to influence my life. You made the study of Hebrew and Old Testament exegesis, as far as you carried my classes in those studies, a delight. In my undergraduate years you treated me, along with the great mass of your students, with an apparent appreciation and deference which probably led us to aspire to larger attainments in scholarship and service than we would otherwise have done. At the close of my undergraduate work at the Seminary you encouraged me to further scholastic effort, and thus inflamed a desire already strong.

After I came under the influence of Yale teachers, you cautioned me to canvass well new views into which they would have led me, before following them. Even if predisposed to demand reasons adequate for shifting grounds before shifting, your caution was helpful.

During my whole period as a member of the Union Seminary faculty, you have shown a fraternal consideration for which I have been and am profoundly grateful. I hold you in vast esteem and affection. . . .

Yours faithfully,

THOS. C. JOHNSON,
Class of 1887.

The routine work of the session of 1884-'5 was broken by a trip to Kentucky for a series of evangelistic sermons, twenty-one in number, which Mr. Moore preached from March 27th to April 5th in the Presbyterian Church of Richmond, the seat of Central University. "Vast audiences," says Dr. David M. Sweets, editor of the *Christian Observer*,²² "packed the church to hear him, and I do not think I ever heard a finer series of sermons that he preached at that time." As part of the result of these services two ten-year-old boys, Gilbert Glass, son of the pastor of the church, and James V. Logan, son of a professor in the University, made profession of faith,²³ each to become in later years an effective minister of the gospel. "Among the many influences that helped to mould and shape my life," said

²²In letter to the writer, from Louisville, Ky., October 28, 1930.

²³Letter to the writer from Dr. Glass, Richmond, Va., November 8, 1930. Statement to the writer by Dr. Logan, Montreat, N. C., June 28, 1937.

Dr. Sweets,³⁴ "I count as one of the greatest the series of meetings that you held in Richmond, Ky., when I was a student there. These earnest sermons, so forcibly expressed in choice and heart-searching language, made a deep impression on me and stimulated the desire in my heart to cultivate the same evangelistic earnestness and clarity of diction that has always characterized your preaching."

Mr. Moore's letter to his mother, after his return home, gives additional facts about his visit to Kentucky:

Hampden-Sidney, Va.,

April 10, 1885.

MY DEAR MOTHER:

I got back home from Kentucky only last Wednesday and of course have been extremely busy ever since, else I should have answered more promptly the esteemed letters I received from you while in Richmond. Work accumulates rapidly when one leaves it for a while. I preached two and three times a day while I was gone and apparently with good results. There were five additions to the church, some backsliders were reclaimed, the general membership of the church quickened, and five or six of the most thoughtful and promising of the University students brought to a decision to enter the ministry. For all this I am profoundly grateful.

My health was improved greatly by the change.

This country looks desperately poor after seeing the blue grass again, and Hampden-Sidney is undeniably dull under the present conditions of my life, though I am too busy to think much of that just now. I am disheartened to learn that Mrs. Fries improves so very slowly.

I have received an invitation from the First Church at Wilmington to visit and preach for them at any time during my vacation that may be convenient to me. I suppose this is done with a view to calling me to the pastorate, so I shall not go.

You will find enclosed a check for \$50.00. Endorse it and get Dr. Rondthaler or some one to cash it for you.

I am rejoiced to hear that Ida is well. Give her my love.

Cordially and affectionately,

Your Son, W. W. M.

*In letter to Dr. Moore, October 20, 1913.

At the meeting of the Board on May 5th and 6th several actions of more than usual interest were taken, as the Board Minutes make clear. While it was impossible as yet to proceed with the erection of a gymnasium, "a committee consisting of Messrs. C. White and Watkins, of the Board, and Professors Moore and Latimer, of the Faculty, was appointed to raise funds for the gymnasium, by private effort, without drawing on the Treasurer of the Seminary." Then "a sum not exceeding \$50.00 was appropriated for the 'Sociable' at the close of the Seminary session." "The question of a change of Sessions has been carefully considered, not only by the Committee to whom it was referred, but by the Trustees at this meeting. The wishes as well as the interests of the students have been regarded in the conclusion reached. But the Trustees are grieved to learn, both from the reports of the Examining Committee and of the Faculty, how many students absent themselves before the close of the term. A duty is just as imperative at the *end* as during the continuance of the term, as it represents the summing up of the labor of the year, and of the course. The student would doubtless deem it inexcusable should the Faculty, or any member of it, be derelict at such a time. In the judgment of the Trustees, it is equally so in its measure for any student. It is therefore a delinquency that cannot be overlooked by the governing body, and deserves its positive condemnation. More than this, every effort is made to render the closing exercises of the term interesting and memorable. . . . Every obligation of Christian duty, of courtesy, and of honor, of appreciation and gratitude, demand that the closing exercises be attended by each student, and especially by those of the graduating class."

The Commencement exercises of 1885 were made notable by the unveiling of the memorial tablet in honor of Dr. John Holt Rice, the founder of the Seminary, "in the presence of a large and interested audience." The opening address of the occasion was delivered by Dr. Benjamin M. Smith, senior professor in the Seminary, to whom was "wholly due the credit of the beautiful conception of thus honoring the illustrious dead," and whose "interest and zeal in the execution of the design should be appreciated by friends of the Seminary and by the whole Church." He spoke on the life of Dr. Rice,

particularly as it affected Union Seminary. The second address of the occasion was delivered by Dr. Theoderick Pryor, one of the students of Dr. Rice and at that time "a member of his family," who spoke on the character and work of Dr. Rice. Both addresses were delivered without manuscript, but were subsequently written out and printed by order of the Board. They constitute invaluable tributes to the man whom Union Seminary will always delight to honor. Another notable feature of this Commencement was the inauguration of Dr. Latimer as Professor of Ecclesiastical History and Polity. The charge to Dr. Latimer was delivered by Dr. Henry M. White of the Board of Trustees. He had his hearers with him from the start and his opening paragraphs were widely quoted, by Dr. Moore and others, in the years that followed. Thus they read:

"When Dr. Chalmers was called to the chair of Moral Philosophy in the University of St. Andrews, a plain shoemaker in his congregation is said to have remonstrated earnestly against his going. It seemed to him out of all question for so great a preacher to exchange a congregation of a thousand souls for a class of boys in a University. The Doctor, having great respect for the opinion of his humble friend, made ineffectual effort to bring him to see the matter in a different light, until he put this question to him: 'Which does the most good, the man who makes the salt or the man who salts the sheep?' His friend replied: 'The man who makes the salt.' 'Very well,' said Dr. Chalmers, 'I have been salting you sheep in Glasgow for several years, and now I go to St. Andrews to make salt to salt all the sheep in Scotland.' His friend seemed convinced by the argument.

"You have done well, my brother, in leaving your large church to accept a chair in this Seminary. Here you will teach the preachers, who in turn will teach the parents, who in turn will teach all the children in our Southern Church. Here you will teach those who are to teach the Sabbath-school teachers, who will teach all the children and youth in reach of our Southern Church. Thus you will do a work that shall reach all the souls under the influence of our Church, and extend from generation to generation long after you have entered into rest. A comparison of the productiveness of the labor of the theological professor and of the minister of the gospel over a

single church is largely in favor of the former. The steam-engine that runs fifty looms produces fifty times as much as a single loom. The fountain that sends forth fifty rills irrigates fifty times as much as a single rill.”

The Davidson *Class Letter*²⁵ shows how the vacation of 1885 was spent:

The summer vacation, however, did introduce into this humdrum career some variations of a very pleasant character. In the first place, I enjoyed, last May, three of the most peaceful, happy, and refreshing weeks of rest, among my friends in North Carolina—an oasis, so to speak, of soothing verdure and soft sunshine, sandwiched between two desert stretches of arduous work. For, in the second place, I repaired, about the first of June, to Patterson’s Mecca, the city of (brotherly) love, where I had engaged to teach for a month in the Philadelphia Summer School of Hebrew. While this was quite a busy time, the duties of my position were occasionally relieved by most pleasant social recreation in the city. But as the enchantments of Philadelphia society are not unknown to the members of the class, I need not enlarge on this subject. Indeed, this would be a trespass, for, no doubt, you all readily recognize the superior fitness of the legal mind, as distinguished from the theological, for setting forth with sufficient fullness the beauty, grace, and wit of this charming city. My plans for the coming year are somewhat vague, but it is not unlikely that next June also will find me in Philadelphia, in the two-fold capacity of Hebrew lecturer and Patterson intermediary. When the Summer School closed, the first of July, I came down, by Cape Charles and Old Point Comfort, to Norfolk, and remained two weeks, preaching, boating, and surf-bathing. From there I went to Wilmington, and certainly could not complain of lack of work, or amusement either. The beauty of the sounds on the North Carolina coast was a revelation to me, and the delights of the sound residences, with their ever-changing water-scapes, their cool salt breezes, and their informal hospitality, were not less so. Here I had the pleasure of meeting Horner, of the class of ’75, who was engaged in an enter-

²⁵Of January, 1886.

prise that has since culminated in his marriage to one of the daughters of one Wilmington host. I met Buckner, too, of the class of '79, who was convalescing at Smithville, after an attack of typhoid fever, and who, by the way, is also engaged—in an enterprise, I mean, similar to Horner's, and I wish him a like happy culmination of it. He was here a few weeks ago in the interest of this enterprise, and he undoubtedly means business. It was a disappointment to me to miss Malloy when I was at Wilmington. He was out of town.

About the first of August I reached Charlotte, and discovered, by an attack of sickness, that I had overdone the matter of working during vacation; so I devoted that month entirely to rest, sunshine, fresh air, and light literature.

The first of September I reported for duty at the Seminary—and here I am, just as I was last year. Q. E. D.

I had the good fortune, during the summer, to meet Patterson and Fries occasionally, and I now enjoy the satisfaction of having Neel within speaking distance (by telephone), and we have already exchanged several visits. It is unnecessary to state that one staple of our conversation in such interviews is "the fellows." God bless "the fellows," one and all.

Cordially yours,

W. W. MOORE.

The contributor of this class letter fails to mention the honor that came to him in June when Central University, Kentucky, conferred upon him, a young minister of only twenty-eight, the degree of Doctor of Divinity. A letter to his mother the last of June gives additional details about his life and work in the Philadelphia Summer School of Hebrew:

Philadelphia, Pa.,

June 26, 1885.

MY DEAR MOTHER:

I was very glad to learn from your letter of the 20th that you had such a pleasant journey from Salem to Charlotte, meeting so many acquaintances, and that you had been well since reaching home. I hope your health will continue good during your whole stay, so that

you may enjoy to the full the society of the united household. I am getting somewhat restless in my anxiety to join you all.

The Summer School will close next Wednesday and on Thursday I shall go to Norfolk, where I have an engagement to preach from the 2nd of June to the 5th, inclusive. . . . From there I shall go to Wilmington and preach on the second and third Sundays of July, and come to Charlotte about the 20th or 21st of the month. Tell Charlie that next week my papers, &c., will begin to go to Charlotte and that I shall be obliged to him if he will look out for them and preserve them for me until I get there.

I suppose that he and the little boys have returned from Alamance by this time. When is Grandma going to Rowan? I should be very sorry to miss her when I come.

I am in good health and my whole sojourn here has been pleasant. I am going to dine this evening with another of the Philadelphia editors, and tomorrow evening I am invited to dine with one of the most distinguished surgeons in the world, Dr. Agnew, whom you may remember as one of the physicians who attended President Garfield.

Give my love to all.

Your Loving Son,

W. W. MOORE.

Thus Dr. Moore had been prevailed upon to preach at the First Presbyterian Church of Wilmington, N. C., but it seems that he did so without a view to a call. He supplied the pulpit of that church July 12th, 16th, 17th and 19th, and on the 20th was unanimously called to its pastorate, which Dr. Joseph R. Wilson, father of young Woodrow Wilson, had just resigned. In a letter of May 4, 1925, Dr. Moore writes Mrs. Jessie Kenan Wise, of Wilmington, N. C., of the part taken by her father, Captain Kenan, in this unexpected call for his services:

A good many years ago when I was preaching for a few Sundays in the First Church at Wilmington just after the resignation of Dr. Joseph R. Wilson, Captain Kenan said to me one day that he had invited the members of the Session to meet me at his house that evening but did not tell me that it was to be anything more than a

pleasant social gathering. I went around at the time indicated, and all the incidents of that evening are as fresh in my memory as if they had occurred yesterday. I remember vividly how handsome Captain Kenan looked and how genial he was. I remember the appearance of the parlor and the tone of the carpet under the soft light. I noticed that the center of the room had been cleared of furniture, and that instead of sitting down he stood and chatted for a minute or two. Then the other members of the Session, Mr. B. G. Worth, Mr. D. G. Worth, Mr. George Chadbourn, Colonel Taylor (Walker's father), Mr. Northrup, Mr. McLaurin, Mr. B. F. Hall and the rest, filed in and shook hands with me. When they had ranged themselves in a circle around us, Mr. B. G. Worth stepped forward, and taking from his coat pocket the call of the church to the pastorate presented it to me in one of those brief addresses in which he was so felicitous. I was a very young man and I was overwhelmed by the call to the pastorate of that great church. It was a red-letter day in my life. It was under your father's roof, and for all the happy arrangements of the occasion we were indebted to his kindness. While I felt constrained after mature consideration to decline the call, Captain Kenan and I were firm friends as long as he lived. . . .

Cordially yours,

W. W. MOORE.

The call was reinforced by the appeal of sixty-three young men of the church and congregation. One of them was George C. Worth, later one of our medical missionaries in China. Another was Edwin A. Alderman, nearly twenty years later to enter upon his work as the first President of the University of Virginia at the time Dr. Moore became the first President of Union Seminary. The call made a profound appeal to Dr. Moore, but strong protests against his leaving the Seminary began to reach him at once.²⁶ Before reaching a decision Dr. Moore not only gave thorough consideration to all phases of the question but conferred with friends about it. One of these friends was Rev. A. G. Buckner, near at hand. Mr. Buckner, it will be recalled, had advised him to decline the call to Union in

²⁶See, e.g., letter from Dr. Wm. S. Lacy, Jonesboro, N. C., July 31, 1885.

1883 and remain in the pastorate at Millersburg. Acknowledging his error in judgment in that matter, Mr. Buckner now urged him to decline the call to Wilmington and remain at the Seminary, basing his counsel, he says,²⁷ "upon one consideration, the better prospect of sufficient length of life for Moore to accomplish his work,—the friend's only apprehension. With characteristic prudence and wisdom the suggestion was recognized as good counsel. The Seminary work and location were found to agree well with his health. Manifestly it was fortunate for him and the Church that he was not tempted to leave the Seminary by any of the flattering calls extended him. He was God's man for that position at that particular juncture in the history of our great 'School of the Prophets.' "

"Of course," said Mr. B. F. Hall,²⁸ "I wanted him to come, but he finally concluded that his strength was not equal to the work of a pastorate, and declined the offer. Personally," adds Mr. Hall, "I believe that Dr. Moore has done more to build up the Presbyterian Church in the South than any one man through his teaching and personal influence upon the hearts and spirits of the many ministers who have been trained under his administration."

This was the first of a number of calls to pastorates extended to Dr. Moore after entering the Faculty of the Seminary. Each came unsought and yet each was given earnest consideration. This thorough weighing of all the factors—the Seminary's need of him, his gifts and evident success as a teacher, his health, never robust, his consequent inability to meet the incessant strain of even a small field, the terrifying demands of a great city pastorate—led him to the conviction that his work was with the Seminary, and this became clearer as time went on. Later, when he felt that the Seminary was doomed by its location and felt that the chances of moving it were remote, he again gave consideration to a return to the pastorate. Fortunately for the whole Church he was serving, the way was opened for the removal of the Seminary and for its proper and enlarging work and the question of remaining with the Seminary was settled for good and all. Dr. T. C. Johnson well says of him that "he

²⁷In letter to the writer, October 31, 1930.

²⁸In letter to the writer, October 29, 1930.

did not flirt with the churches."²⁹ Hence many overtures reached him which, by his dissuasion, never took shape in formal calls. He held the pastorate in high honor but felt that his work in the training of young men to fill the pulpits of the Church was the work to which he had been called, the work for which he was especially qualified, the work from which he must not turn aside, the work to which he must give the utmost of his gifts and acquisitions and physical strength and spiritual power.

The following letters to the mother and sister at Salem Academy brim with incidents of his life and work at Hampden-Sidney:

Hampden-Sidney, Va.,
Sept. 10th, 1885.

MY DEAR MOTHER:

I was just on the point of answering your letter of the 4th when the subsequent one of the 10th came to hand, doubling and even trebling my obligation to write, for it was very full and equally as interesting as the first. . . .

I am glad to know that there are so many new girls as to make the managers feel straitened for room, and also that they are not so much addicted to homesickness as at former times. I congratulate you on that and myself, too, as it increases my allowance of letters from you.

We have 43 students in the Seminary, and 4 or 5 to come yet. The institution has suffered a great loss in the death of Judge Watkins of Farmville which occurred on the 5th inst. He had been Treasurer of the Seminary forty years, and his wisdom, zeal and piety had made him the foremost of our Directors in influence and usefulness.

Your mention of Mr. Foster reminds me that the First Church at Wilmington has called Rev. Peyton Hoge of Richmond to the pastorate. I don't know whether he will go or not. . . .

The lending of "Ben Hur" is just what I like. A good book ought to be circulated. I have a pamphlet copy of "The Imitation of Christ" by Thomas . . . [Remainder of letter lacking].

²⁹*The Union Seminary Review*, October, 1926, p. 5.

Hampden-Sidney, Va.,

Sept. 26, 1885.

MY DEAR MOTHER:

I am very much obliged to you for your full and interesting letter of Sept. 16th-20th. It reminded me again of the fact that women are better correspondents than men because they catch up and record so many salient details. So they are better raconteurs, for the same reason. It was illustrated the last time I was in Salem by Hen and his wife. He had given me a masculine description of the visit of the school girls to his farm but it had made no picture on my mind. Afterwards she gave me a feminine description of it and the impression was distinct and vivid. I got to thinking of it afterwards and found the difference of effect to be due to the difference of details. It is an interesting fact that women are better witnesses in a court of law for the same reason.

But to return from this digression, I was going to say that I enjoyed your description of Ida's visit to Old Town. I am glad to hear that she has begun the study of German. Some knowledge of that blunt and guttural but useful language is a necessity to every reader of books in our day.

As to Thomas à Kempis I doubt very much whether he himself could tell the meaning of some things he wrote. His work is generally regarded as antiquated now and is not much read. The type of Christianity that characterizes our age is different from his. His was chiefly meditative, looking inward to character. Ours is active, looking outward to duty.

I had a letter from Charlie last week and have answered it. Dr. Hutchison, who was here this week to attend a special meeting of the Board, told me Charlie was well. He said Parks' little Annie was very sick, though now some better, and that they had sent for Grandma. The Board elected Col. J. P. Fitzgerald of Farmville Treasurer, to succeed Judge Watkins.

The ruinous drought which had parched this part of the country for so many months was ended a few days ago by a refreshing rain, and the weather has since been beautiful and healthful.

I am glad to know that you have enjoyed some respite from the exactions of your patients, and trust that you and Ida may both con-

tinue to enjoy good health throughout the term. The number of your boarders this year is encouraging and surprising too in view of the great financial depression that prevails everywhere. Peace Institute has opened with a larger number than ever before, I am told.

Hampden-Sidney College has opened and has 108 students. . . .

I believe I told you the Seminary had 46 students. The papers this week contain a long letter from Dr. Leighton Wilson, the Ex-Secretary of Foreign Missions, in support and defense of Dr. Woodrow. There is no telling whereunto this matter will grow. Give my love to Ida.

Your Loving Son,

W. W. MOORE.

Hampden-Sidney, Va.,

Nov. 28th, 1885.

MY DEAR MOTHER:

By the time you receive this letter the month of December will have set in, the very month in which Christmas comes, and in which I expect to make my next visit to Salem. So far we have had no unpleasant weather, excepting a very few raw days like this one, and I hope it will continue mild until after my visit.

You seem to have been celebrating a shower of birthdays lately. I wish you many happy returns of yours. . . .

Your mention of Dr. Rondthaler's sermon reminds me of one that I have in hand for Sunday night, Dec. 6th, on the same subject that I have alluded to before, the Blood Covenant. I should like to send an article to one of the papers about it, as it is something new, but I am too busy at present to put it into shape.

Tell Ida her letter was received and shall be answered—on the principle of better late than never. I hope she gets on well with her practising.

Your Loving Son,

W. W. MOORE.

Hampden Sidney, Va.,

Dec. 5th 1885.

MY DEAR SISTER:

I have no doubt you think it is high time I was answering your last letter, and a glance at the date of it convinces me too that it is. I fear I have no very welcome information to give about my next

visit to Salem. Last Wednesday evening the Faculty decided to give but one day at Christmas, and, therefore, if this action stands, I can make but a very short visit, at best. It has even occurred to me to postpone coming until some later time, when I might secure a day or two by fixing one of my examinations on Monday. But my mind is not made up to this. I cannot quite conclude to forego a Christmas visit, although it be a brief one.

Tell Mother her appended communication and Charlie's letter have come to hand. . . . Does he give you any news about the new house? I hope that goes on smoothly.

I suppose you are all in a perfect furore of preparation for the concert and Christmas. My other Salem correspondent tells me that Miss Rosa and her allies have done wonders in the way of diminishing the \$600.00 they undertook to lift from the East Salem enterprise.

I shall have to close, as it is getting late. Give my love to Mother.

Yours affectionately,

W. W. M.

All Salem friends, including those who had lived there and were now located elsewhere, were interested in other plans of the Adjunct-Professor of Hebrew at Union and some of them had gone so far as to make very definite predictions. The young professor thus writes to his Davidson classmates under date of December 15, 1885:⁹⁰

"I am sorry to inform you that Patterson has not the gift of prophecy. His last letter to the class may have led some of you, who don't know him as well as I do, to expect notable changes in my life before the close of the current year. But the thing that hath been is that which is, and that which hath been done is that which is done, and there is no new thing under the sun. My life moves on in its accustomed groove, and the history of the past year is almost identical with that of the two preceding years. I am doing the same work, in the same place, under the same circumstances and conditions."

Speaking at the Centennial Celebration in 1912 of the men who had helped so largely to make Union Seminary in the first half century of its life, Dr. Moore thus began his sketch of Dr. B. M. Smith: "Of Dr. B. M. Smith, who succeeded Dr. Sampson in 1854, and was

⁹⁰1878 *Class Letter*, January, 1886.

for thirty-five years an active professor in the Seminary, my own teacher and my venerated predecessor in the Chair of Old Testament Exegesis, time would fail me to speak as my heart would prompt. When I came to the Seminary as his assistant professor in 1883, I boarded for several years at his table, I knew and loved the members of his family, and the memories of that sweet and happy home will abide with me and bless me throughout life." Then after sketching Dr. Smith's notable career, he affirms that "his greatest service to the Seminary was rendered just after the war, when the institution, shaken to its foundations by that tremendous cataclysm, had for a while not a cent of income and seemed doomed to ruin. By his personal exertions as Financial Agent he collected for the support of the Seminary about \$90,000 in the ten years from 1866 to 1876."²¹ Dr. Egbert W. Smith, of Nashville, Tenn., who also boarded at the home of Dr. Smith, gives this pen picture of the time:²²

"During my senior year I took my meals at the same table with Dr. Moore at the home of Dr. Ben Smith. I found him not only a most charming table companion, but a man of range, a reader not only of religious books but of good literature in general. Walking back to the Seminary with me one evening after supper, he asked me if I wanted to read a most interesting little story just published. I assured him that after the dry husks of theology it would be a welcome refreshment. He took out of his pocket a little book that was to make its author famous, Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*. He charged me not to read it at night if I wanted to sleep. So I started in about 10:30 that night, after finishing my studies, and when at midnight I had to quit, I had reached a point of such horror in the story that I was actually seeing things and had to read three chapters in Thessalonians before I felt it safe to put out the light."

The three years had made it clear that a new Gamaliel had come to Hampden-Sidney, that Union Seminary had added to its staff of teachers a richly furnished man, that the judgment of Faculty and Board in selecting him for this work had been fully vindicated. "For

²¹*The Union Seminary Magazine*, October-November, 1912, p. 40.

²²In letter to the writer, September 9, 1931.

all the rest of my father's life," said Dr. Smith's daughter, Mrs. Ruth Smith McKelway,⁸⁸ "he used to refer to this important decision as one of the best things he ever did. 'In 1883,' he would say, 'I did two of the best things I ever did in my life: I sent Ruth to Peace Institute and I brought Walter Moore to Union Seminary.' Needless to say, this association with such a person as Dr. Moore, gave me—in my own mind—considerable distinction, and in after years when 'Walter Moore' picked up the old Seminary out of its background, its atmosphere, its broom-straw and scotch-broom, as well as its unique community associations, and set it down in its present surroundings, this feeling of distinction suffered quite a jolt when it was borne in on my mind that the old association of 1883 had been forgotten and that the associate had not been consulted! This moving of the old Seminary is the only thing Dr. Moore ever did that seemed to me to be a mistake. He was the idol of us all, so that even this is glorified by the fact that *he* thought it best.

"In those days when my husband fought, through the columns of the *Presbyterian Standard*, for righteousness, as he believed, for Church and State, Dr. Moore's friendship could always be counted on. I make no claim that they always agreed, but as a friend, he was one of our jewels.

"Nor was he ever unmindful of his old friend and teacher, my father. When, on entering my son at Union Seminary, I told him that I wanted to bear all the expense but feared it would be necessary to ask for help—after the death of my husband—Dr. Moore said to me with deep feeling, 'This Seminary can never do too much for your father's grandson.'

"Dr. Moore stands out in my memory as being in appearance and in intellect, in his gifts as a teacher and preacher, in the beauty of his spirit in friendship, and in his loyalty in every relationship, the most perfect man I have ever known. The memory of him is like the fragrance of flowers. How we loved him!"

At the Board meeting in May, 1886, Dr. Moore was elected Associate Professor of Oriental Literature. Wider fields were opening to a man who, though still under thirty, had brilliantly won his spurs in teaching.

⁸⁸To Mrs. W. W. Moore, from Montreat, N. C., May 18, 1931.

Widening Fame and Service

(1886-1891)

DR. MOORE's election as Associate Professor in the Seminary, with its recognition of work brilliantly done and its prophecy of growing achievement, was another milestone in his life. Still another event made that month of May forever memorable to him and to another whose life was to be one with his for forty years. The bride-to-be was Miss Loula Fries, of a distinguished family of the Moravian faith, of Salem, N. C. Dr. Moore's announcement of the approaching event to Egbert Smith, one of his friends of the Senior class, made one of the most laughable incidents of their Seminary life. Dr. Smith himself tells the story:¹

"I remember that rather late one night there was a knock at my door. I yelled at the top of my voice, 'Scratch under.' Whereupon the door opened and in walked Dr. Moore. It was just like him to show as much laughing enjoyment of the situation as I showed embarrassment. When I had exhausted the English language by way of apology, he told me of his marvelous good fortune—and most marvelous good fortune it certainly proved to be—in being engaged to Miss Loula Fries of Winston-Salem, and asked that I be one of his groomsmen at the approaching wedding, a service which I esteemed it a great privilege and honor to render him."

The wedding took place May 18th at Salem, N. C., in the Moravian Home Church, in which the bride held her membership, the officiating ministers being the Rt. Rev. Edward Rondthaler of the Moravian Church and Dr. F. H. Johnston of the Presbyterian Church of Winston. But let the groom himself tell of his wedding, of the honeymoon and of the summer's strenuous work, as he writes to his Davidson classmates² and to his mother:

¹In letter to the writer, from Nashville, Tenn., September 9, 1931. See also *The Union Seminary Review*, October, 1926, pp. 88, 89.

²1878 *Class Letter*, January, 1887.

MY DEAR CLASSMATES:

This is a red-letter year in my calendar. Our graduation was an epoch from which it was natural to count time and date events. And now I have reached another of those era-making occurrences where a man's career takes a fresh start, and his life experiences a genial and generous expansion. Distances were not more uniformly measured from the golden mile-stone at Rome than the seasons and events of my life have been from the 18th of May, 1886. That was my wedding day, a day of leaden clouds and incessant rain, but it brought more sunshine into my life than any or all of its predecessors. My previous life, indeed, reminds me of the men described by Plato (was it not?), who devoted their whole time to the study of the shadows that played dimly on the wall of their cave, thinking that this was the true world—that this was all there was of life, and ignorant of the fair and sun-bathed world outside of their cave, where life was real, clear, beautiful. To those six agamists with whom I so long consorted in wifeless desolation, I wish to say that the true life is still ahead of you.

Reverting, however, to the golden mile-stone for the opening of a new paragraph, which shall be less meditative and more historical than the foregoing, I proceed to state the facts in their proper order. The bride was Miss Loula S. Fries, of Salem, N. C. The officiating ministers were Rev. Edward Rondthaler, D.D., and Rev. F. H. Johnston, D.D. The attendants, a company of gay and witty spirits, were George Bryan, Esq., Richmond, Va., and Miss Anna de Schweinitz, Salem, N. C.; W. B. Williamson, Esq., Winston, N. C., and Miss Ida H. Moore, Charlotte, N. C.; Dr. C. Alexander, Charlotte, N. C., and Miss Minnie Vogler, Salem, N. C.; Rev. S. T. Mosby, Lynchburg, Va., and Miss Janet Wilson, Raleigh, N. C.; Rev. R. E. Caldwell, Frankfort, Ky., and Miss Cora Williamson, Ruffin, N. C.; Rev. J. I. Vance, Wytheville, Va., and Miss Agnes Wolle, Winston, N. C.; Rev. E. W. Smith, Greensboro, N. C., and Miss Delphine Hall, Salem, N. C.

On the morning of May 19th we boarded the train for Hampden-Sidney and the North. The high water caused us some delay in Greensboro, which, however, was not at all irksome, thanks to our jovial and ingenious friends. At Farmville we enjoyed the hospi-

tality of Neel and his wife, both of them in the full tide of health and usefulness, and, after a short but pleasant sojourn at Hampden-Sidney, continued our wedding journey, catching another glimpse of Bryan at Richmond, passing several hours in the company of Murphy and his charming young wife in Washington, where we remained several days, and then, touching successively at Mt. Vernon, Baltimore, Rochester, Niagara, Albany and New York, we brought up at the Colonnade Hotel, Philadelphia, on the 8th of June. We remained in Philadelphia a month, half of us engaged in teaching Hebrew, and the other half in prosecuting art studies, then ran down to Atlantic City for a few days of sea breeze and salt water, and in July terminated our tour at Charlotte and Salem.

About the middle of August I went to the University of Virginia and organized the Southern Summer School of Hebrew. While there I had the pleasure of renewing my acquaintance with Prof. Sampson and Prof. Thornton. On the 1st of September I resumed my regular work at the seminary in better health and spirits than ever before, but with a fixed resolution to do less vacation work in the future than I have done for the last three years.

Trusting that I shall see you all at the class re-union next June, I remain,

Cordially yours,

W. W. MOORE.

Philadelphia, Pa.,

June 12th, 1886.

MY DEAR MOTHER:

As this is the second chance of writing a letter that I have had since leaving Salem I almost feel as if I ought to give you our itinerary. We have written so many cards, however, that I suppose you know what a number of points we have touched—Greensboro, Lynchburg, Farmville, Hampden-Sidney, Richmond, Washington, Baltimore, Rochester, Niagara Falls, Albany, New York, and finally Philadelphia. . . . I go out at 9 every morning to the Hebrew School in West Philadelphia and return about 4 in the afternoon. Loula finds congenial employment while I am gone with her painting lessons. She has gained no little proficiency already in china painting. . . .

We shall get back about the middle of July. Loula joins me in love to you.

Affectionately, your son,

W. W. M.

When news of the wedding reached Hampden-Sidney, the groom's young friend, Miss Ruth Smith, calmly announced that "Dr. Moore has married a Mormon." "Being a very narrow-minded little Presbyterian," she writes,³ "I had never heard of the great Moravian missionary Church, but probably had listened to many dissertations on the dangerous teachings of the other sect. I never met Dr. Moore in all the years later that he did not throw back his head and laugh in his inimitable way, and say, 'Miss Ruth, do you remember how you said I had married a Mormon?'"

The *Class Letter* states that about the middle of August Dr. Moore organized the Summer School of Hebrew at the University of Virginia. This was a new venture for the South and the response was most gratifying, twenty students from nine States being in attendance. Dr. William R. Harper, of Chicago, was the Principal of the School and Dr. Moore was the Vice-Principal,—two members of an able faculty. A correspondent of the *North Carolina Presbyterian*, under date of August 21st, says of Dr. Moore and his work in the teaching of Hebrew that he "has won all hearts. He is decidedly one of the clearest and most effective and scholarly teachers in the South. He is so impressive and enthusiastic in his work that the attention of his students is riveted from the beginning to the end of the recitation. You frequently see some of the other teachers in his classroom learning his method of instruction and drinking in his enthusiasm."

"All the world loves a lover," and, needless to say, a cordial welcome awaited the bride and groom at Hampden-Sidney, and here the bride, as the groom had already done, won all hearts by "her charming graciousness and cordiality of manner, . . . the beginning of a long married life marked by tender loyalty and devotion."⁴ "Her service at the side of her distinguished husband," in the words of the statement from the Moravian Home Church, "was of very great

³To Mrs. W. W. Moore, from Montreat, N. C., May 18, 1931.

⁴Mrs. R. B. Willis, Asheville, N. C., 1935.

importance in connection with his work that resulted in the vast development of the theological interests of the Presbyterian Church, South. She was kindly, hospitable, self-sacrificing, and encouraged everybody with whom she came in contact. The home of President and Mrs. Moore was a meeting-place for students and a home for distinguished scholars on both sides of the ocean. Through these fine hospitalities and gracious influences and consecrated service, she constantly assisted her husband in gaining results for Christ and His Church which otherwise could not have been secured. The memories of both of them will be intertwined in the work which stands as a monument of the service of loving husband and devoted wife." While the home was being built for them the couple boarded at the home of Mrs. Portia Morrison, daughter of Dr. J. M. P. Atkinson (for twenty-six years the President of Hampden-Sidney College) and widow of Rev. A. J. Morrison, who had died at Selma, Ala., after only one year in the ministry. "In that delightful home," says Dr. Charles R. Stribling,⁵ then a Junior in the Seminary, "Dr. Moore was the center of the home life. Each meal was brightened with the personal interest in each member of the circle and every conversation was brightened with the sparkle of his wit. . . . Unless you knew Dr. Moore in the home or around the fireside, you did not know him at all. And unless you heard him tell one of his inimitable stories, you failed to see him at his best."

Dr. and Mrs. Moore spent Christmas at Salem, N. C. Here Mrs. Moore remained until the following fall, until the home at Hampden-Sidney should be ready for occupancy, Dr. Moore, on his return to Hampden-Sidney, continuing to board at Mrs. Morrison's.⁶ After the holidays Dr. Moore writes to his mother in Salem:

Hampden-Sidney, Va.,

Jan. 17th, 1887.

MY DEAR MOTHER:

I am thinking of coming down to Salem for a day or two the last of this week, and remaining Saturday and Sunday. Please do not

⁵In letter to the writer, from Orange, Va., November 18, 1930.

⁶Mrs. W. W. Moore to the writer.

speaking of it except to Loula, as I do not wish Dr. Rondthaler to know of it. It would be impossible for me to preach, almost.

I am not certain that I shall come, but think it probable.

Your Loving Son,

W. W. M.

Student absenteeism was marking another session, as the Faculty report to the Board meeting in May, 1887, reveals:

"Absenteeism, both at the beginning of the session and at Christmas, continues to be an evil of no small proportions. On the first day of the present Seminary year there were present six members of the Senior class out of eighteen, and five of the Middle class out of seventeen. At Christmas a large proportion of the students remained away after the exercises were resumed, some of them for as long a time as ten days. All these absences were marked, and will be reported to the Presbyteries of the absentees respectively. The Faculty is of opinion that these absences from class-exercises should, in some manner, affect the standing of the student as reported to his Presbytery, but would respectfully ask the advice of the Board as to the course to be pursued in the matter. It is proper that it should be mentioned, also, that there has been a marked improvement in the diligence of the students in their studies. More has been required of them this session than ever before, and they have responded in a manner which deserves special commendation."

The Davidson *Class Letter* of January, 1888, includes most interesting items of the year just passed:

MY DEAR CLASSMATES:

At least two events in my domestic life deserve record in my chronicle of the current year. One is the birth of my little girl on the 3rd of March. In addition to the ordinary interest of such an announcement, there is a special reason for referring to the fact in this case, inasmuch as she has in her possession a beautiful silver cup bearing this inscription—"To Lisette Fries Moore, From the Class of 1878."

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As the child speaks in an unknown tongue, it would be useless to give you the ipsissima verba of her expressions of gratitude, but I am at least safe in saying that hearty thanks are hereby tendered, not only to your prompt and efficient committee, but also to the whole class for their valuable memento. In accordance with the premise of the foregoing conclusion, she would seem to have evinced remarkably precocious interest in the Hebrew language, seeing she accompanied her parents when but three months of age to the Summer School which meets annually in Philadelphia for the study of that venerable and beautiful tongue. It must be confessed, however, that when once she reached this Mecca for Patterson's polychronious pilgrimages, she devoted most of her time to the contemplation of the crowds and sights of the city, to the cultivation of friendships—her conspicuous health and sunny disposition making her a general favorite—and to the development of a taste for travel. These fatiguing employments were followed by a brief sojourn on the seashore at Cape May; and this in turn by another month of work, at the University of Virginia, and on the 27th of August we arrived again at Hampden-Sidney.

This brings me to the second event alluded to in the outset, viz., the establishment of our home. For more than a year after our marriage my wife and I were boarding, and boarding under the most pleasant circumstances, too. Still, it was not home. Last winter, however, the Seminary built a handsome and comfortable house for us, where we are now settled, with the latch-string outside, and with a standing invitation to the Seventy-eighters to come and see us.

My work goes on as usual. I announced last year my intention to do less work in the summer than I had been doing, and I actually did decline to teach in Philadelphia, but was finally induced to reconsider my determination. It was not merely the love of teaching, however, or the persuasions and other inducements of the managers that led me to change my mind, but also, and perhaps chiefly, the desire to improve the opportunity afforded by an extended sojourn in the North to buy the furniture for my new house. And, as I shall not have that to do again, I announce once more, with a better prospect of consistency, that I shall not again consent to teach at Phila-

delphia in the summer. The strain was too great for me this year, and at the University of Virginia I was far from well. My regular and congenial duties here, however, have a tonic effect, and I am now in the enjoyment of my usual health. My wife joins me in kind regards and good wishes for you all.

Cordially yours,

W. W. MOORE.

Among the forty students enrolled in the 1887 Summer School of Hebrew at the University of Virginia were Messrs. Thomas Cary Johnson, Thomas Reese English and Edward Mack, all in the years ahead to yield noble service as professors in Union Seminary. Dr. Mack, in his Thomas Cary Johnson Memorial Address,⁷ tells of Dr. Moore standing before his class "as if bled white" and soon compelled to discontinue his teaching, something hinted at in his Davidson class letter.

October 1, 1887, was a red-letter day with the little family of three:

Hampden-Sidney, Va.

Oct. 1st, 1887.

MY DEAR MOTHER:

We enjoyed your letter of the 29th ult. very much. It found us in the midst of our last desperate rush to get to housekeeping on the first of October. We accomplished that object by taking dinner at our own table for the first time to-day. We have a good cook and have made a fair start. . . . Much remains to be done yet. The stable and much of the fencing is still unfinished and the back-yard is a scene of confusion. But we are thankful for the comfort we have attained in the house. Loula expects Mrs. Fries, Mrs. Shaffner, and Henry Shaffner next Wednesday, and, as she was saying to-day, the plan would be perfect if we could have you here too. No doubt we shall have that pleasure in a few months. . . .

Loula and Lisette join me in much love.

W.

⁷Delivered at the Ginter Park Presbyterian Church, Richmond, Va., April 25, 1937.

Mention has already been made of Dr. William R. Harper, who had done so much to stimulate the study and teaching of Hebrew throughout the land and with whose work Dr. Moore had been so closely associated. Dr. Harper, now of Yale, visited Union Seminary and lectured there in the session of 1887-'8 and "in a brilliant speech before the Faculty and students," wrote Dr. George W. Belk of the class of 1889,⁸ he "made this statement: 'For several years Dr. W. W. Moore has taught with me in our summer schools, and I regard him as the best Hebrew teacher in the United States.'" The next letter⁹ shows that plans were in the making for the 1888 Summer School of Hebrew at the University of Virginia, the eloquent Dr. Moses D. Hoge telling why he cannot deliver the opening address of the School and incidentally revealing the multitudinous demands upon the time of the leading preacher of Richmond:

"... I have among other things to prepare a Historical Discourse to be delivered at the meeting of our next Synod, also one for the Centennial in Philadelphia and another for the Council in London, and when I shall find the leisure for these I cannot foresee, with four new sermons to make every week amidst the interruptions and unexpected calls to which I am exposed and the steady pressure of pastoral work.

"I am not complaining of the labor, but I am sorely perplexed to find the time necessary for so many engagements.

"I would not intrude these personal matters on you but for the sake of showing how difficult it is to arrange for any additional demands on my time. Still, as I have intimated, I hope to be with you all on College Hill before the close of the Seminary Session.

"Allow me to wish for you great comfort and success in your own arduous work and all that can make life desirable and happy to yourself and to those dear to you.

Very sincerely yours,

MOSES D. HOGE."

The Davidson *Class Letter* of January, 1889, gives an engaging picture of the teacher at his work and the speaker delivering what others have described as one of the greatest addresses of his career:

⁸In "What They Say to Dr. Moore."

⁹January 3, 1888.

"MY DEAR CLASSMATES:

"When I read the Class Paper of last year I echoed more cordially than ever the sentiment of Ik Marvel: 'Blessed be letters.' Both Hepburn and I had been led by our experience as editors, especially by the difficulty of securing letters from some of you, to apprehend that there was more or less declension of interest in this now venerable publication. But your decisive vote against the proposition to make the paper a biennial, as well as the unmistakable tone of affection, loyalty, and pride which pervaded all your references to the Class of '78, reassured me entirely, and I am now anticipating with more than ordinary pleasure our annual interchange of views concerning our performances, plans, and prospects.

"The year has been a busy one for me. My chief work, of course, has been the prosecution of my routine duties as professor and the improvement of my course. When I accepted this position I had a vague belief that in the course of a few years a man would have his facts at his fingers' ends, and be so familiar with all the phases of his specialty that he would be able for the most part to dispense with daily preparation and thus secure a large margin of leisure for other work. This is not the case. Of course, I now do my work with far more certainty, ease, vigor, and zest than I did at first; but I find that in order to freshness and force as a teacher there must be fresh preparation every day, however familiar the ground to be covered. And the more I know, the more I feel that I must know of my subjects. As my circle of light grows larger, larger also grows the outlying region of darkness. And every year my excursions into this terra incognita become more frequent and more extended. At every step I am enticed into these explorations. Thus it comes about that a man in such a calling as mine never reaches that mirage of ever-receding leisure which tantalizes the professorial novice. His dreams of ample time for extra duties are never realized.

"This train of thought was inevitably suggested as I cast my mind back along the uncommon number of special duties which in the past year divided my time with my regular work, and for which it seems to me I could make but scanty preparation in the fragmentary hours at my command. In May, 1887, the General Assemblies of the North-

ern and Southern Presbyterian Churches made arrangements for the joint celebration of the one hundredth anniversary of the organization of the General Assembly of the Presbyterian Church in the United States, and, very much against my own judgment and inclination, I was appointed to take part in these exercises and to make an address on the subject of Home Missions. This duty I discharged to the best of my ability at Philadelphia on the 24th of May, 1888. It was a notable gathering, and doubtless I should have been abashed to a much greater degree than I was by the distinguished company of scholars, orators, and statesmen in which I found myself but for the fact that for fourteen years I had been accustomed to commune intimately with men of conspicuous talents and high character—the gifted and beloved Class of 1878. Grover Cleveland, Benjamin Harrison, John B. Jordon, A. M. Scales, J. A. Beaver, John Hall, Moses Hoge, Howard Crosby, T. L. Cuyler, T. D. Witherspoon, Randolph Tucker, W. C. P. Breckinridge, and many other shining names had place on that memorable program. No doubt you saw all about it in the newspapers; and the purpose of my allusion to it here is simply to indicate why it was to me one of the most interesting of the year's events."

This is far too modest a statement of his part in an historic occasion. On Wednesday, May 23rd, the General Assembly of the Presbyterian Church, U. S., which was holding its sessions in Baltimore, was conveyed by special train, as guests of the sister Assembly, to Overbrook station, near Philadelphia. Here, that afternoon, a reception was tendered to both Assemblies by Mr. and Mrs. J. Wistar Morris. President and Mrs. Cleveland, as honored guests of the occasion, appeared upon the piazza, and after Mr. Morris had welcomed the Assemblies, Mr. Cleveland spoke gratefully of his Presbyterian upbringing, as son of a Presbyterian preacher, and the value of the Shorter Catechism in mature life. Another reception was tendered to both Assemblies that evening in the Academy of Music in Philadelphia, when addresses were delivered by President Cleveland and by Governor James A. Beaver, of Pennsylvania, Vice-Moderator of the General Assembly of the Presbyterian Church, U. S. A. But Thursday, May 24th, was the great day of the feast.

It was likewise a day when the perseverance of the Presbyterian saints was put to severest test. Simultaneous programs, beginning at 10 in the morning, at 3 in the afternoon and at 8 in the evening, went forward at the Academy of Music and at Horticultural Hall, with an alternation of speakers representing the two Assemblies. There were ten addresses in all delivered at each auditorium, not including the presentation of the presiding officer at each speaking period and then the introduction of each speaker by the presiding officer. Thus an impressive array of subjects and a great succession of speakers marked this field day of Presbyterianism in the City of Brotherly Love. Each speaker was given half an hour and was expected to speak without manuscript, but the *Presbyterian Journal* of Philadelphia observed in its issue of May 31st that "nearly all the speakers broke the first condition and some the second." The presiding officer of the evening meeting in Horticultural Hall, where Dr. Moore was scheduled to speak, was Governor James A. Beaver, who had lost a leg on a Virginia battlefield twenty-five years before. Dr. Moore spoke on Home Missions. He observed the second condition, for he spoke without manuscript. It is quite probable that he observed the first condition by omitting parts of his printed address. Tall, slender, just past thirty and not yet a full professor in the Seminary, he seemed a mere youth compared with the veterans who had preceded him on either program of the day. Hundreds were already leaving the hall when he rose to speak. In fact, as he afterwards said, "they were leaving in solid platoons."¹⁰ The speaker's task was to arrest the drift and hold the attention of a jaded audience. He did more than this. He electrified it. Rev. Wm. S. Campbell, of Richmond, Va., who was sitting with another young minister in the gallery, overheard a man in front of him ask a friend, "What do you suppose they put that boy up there for?" They soon found out. "They remained, to be completely captured by 'that boy.' Their interest in his address, as he proceeded, became so great that they were soon leaning forward on the backs of the seats in front of them. When the address was over, the former critic turned to his friend and said very emphatically, 'Well, that is the best we have

¹⁰Dr. C. R. Stribling, Orange, Va., to the writer, November 18, 1930.

had yet.' ”¹¹ *The Presbyterian*¹² adds that “Dr. Moore, being recalled to the platform by long-continued applause, added the following simple words to the address: ‘And may the God of our fathers be with us as He was with them and crown our work with the success with which He crowned theirs.’ ” The editorial correspondent of the *Presbyterian Banner* of May 30th declares: “This address was marked throughout by clearness and strength and made a deep impression.” Dr. S. H. Chester, then pastor of the Presbyterian Church at Franklin, Tenn., says that he asked a colored preacher who attended the Philadelphia Assembly, “Who made the greatest speeches?” and got the reply: “Col. Breckinridge from Kentucky and a young man named Moore from Virginia.”¹³

This Philadelphia address widened the speaker’s reputation, enlarged his correspondence and brought an increasing tide of invitations from his own and other Churches. The *Class Letter*¹⁴ tells why he left Philadelphia immediately after his address, furnishes the explanation for the omission of it in his sermon record and gives an unusually full account of the summer and the new joy that came to the home in the fall:

“My enjoyment of this great occasion was marred to some extent by anxiety about my little girl, whom, with her mother, I had taken to Salem, N. C., for the summer, and who was then so ill that I had to shorten my stay in Philadelphia. She continued very unwell throughout the summer, but improved rapidly from the day of our return to Hampden-Sidney, and is now in exuberant health and spirits, and of course interesting to the last degree as she cruises over the floor upon chubby but unsteady legs or comes to grief in some desperate encounter with the English language. I make no apology for these references to this little one, as she is one of the Class babies and rejoices daily in the use of that silver prize cup.

“But to resume chronological order. On the 16th of June I found myself once more at Davidson, in fulfilment of a promise to Col. Martin, of several months’ standing, to preach the Baccalaureate ser-

¹¹Dr. Campbell in *The Union Seminary Review*, October, 1926, pp. 92-93.

¹²Of June 2, 1888.

¹³Dr. Chester to the writer, Montreat, N. C., June 20, 1937.

¹⁴Of January, 1889.

mon to the Class of 1888. I had the pleasure of being his guest and am indebted both to him and Mrs. Martin for special kindness during my visit. Saturday night I had a sudden and severe attack of sickness, which left me in a flabby and nerveless condition for Sunday. The preaching was, on that account, and perhaps others, extremely unsatisfactory from my point of view, as I had an earnest desire to enforce with all my might the great principle of life which I had chosen for my subject. Many changes have taken place since I last saw the College. The village has grown to twice its former size, the fence around the campus has been taken away, the trees, especially the elms along the walks, have grown considerably larger, the main building has been freshly painted, the new church has been built in the southwestern corner of the campus, the Old Chapel has been dismantled as a church and refitted as a chapel for morning prayers, the libraries of the two Societies and the College have been consolidated and placed in the old library room of the main building. All these changes are undoubted improvements save the last, and even that has much to commend it, such as the greater convenience to the whole body of professors and students, and the more certain avoidance of purchasing duplicates; but it seems to me questionable whether the Societies have the right to surrender thus the individuality of their libraries, and, if that is conceded, whether the advantages secured can counterbalance the loss of that stimulating rivalry between the two and that wholesome and fruitful pride which each felt in its own collection. I could not shake off the feeling while at Davidson that the esprit de corps of the Societies has been impaired in some way, though I enjoyed thoroughly the Tuesday evening reunion, and approve cordially of the present plan of throwing these meetings open to the public. On the whole, Davidson has made real and rapid progress since our day. Of course it is not expected that our class shall believe that the present Faculty, strong as it is, can equal that exceptionally able and accomplished corps of professors who from 1874 to 1878 presided over the instructions of our alma mater. And this brings me to a class of changes the recognition of which tinged with sadness all the pleasure of my visit. Col. Martin is the sole remaining representative of that unique Faculty whose

tuition we enjoyed ten years ago, and Prof. H. L. Smith and Prof. C. R. Harding are the only representatives now on the ground of the student body as we knew it. All our other contemporaries, like ourselves, are 'scattered abroad upon the face of the whole earth,' and some have fallen on sleep. Such the changes of a single decade. This feeling of strangeness amid well-known surroundings, this return to familiar scenes from which one's intimates have vanished, culminates in a heartache, and that was my condition when after a sojourn of four days I left Davidson for my next appointment.

"This was to preach the Annual Sermon to the Young Men's Christian Association of the University of Virginia on the 24th of June. At Davidson, as I have already intimated, my preaching sank to low-water mark. At the University I think it came as near to high-water mark as my preaching ever does. It was an inspiring audience, thirteen hundred strong, largely young men, and they gave me undivided attention for an hour. I am permitted to hope that some good was accomplished. On the Wednesday following I heard a noble discourse by the Hon. D. W. Voorhees on Thomas Jefferson, and on Thursday I saw Mr. Cleveland for the second time since the beginning of my vacation, he and several members of his cabinet being in attendance on the commencement exercises.

"As the Southern Summer School of Hebrew had been transferred from the University of Virginia to the Piedmont Chautauqua near Atlanta, Ga., I next pitched my tent, about July 10th, at this delightful place, twenty miles west of the 'Gate City,' on the Georgia-Pacific Railroad. I did not literally 'pitch my tent,' for, as a matter of fact, I was quartered during my stay in the Sweet Water Park Hotel, one of the most elegant hostelries in the South. As the change of base on the part of the Hebrew School had been made at the eleventh hour, we were unable to carry our students with us, and, as a consequence, the number was small. So we had plenty of time to listen to the marvelous music of the Mexican Band, to hear Mr. Mills and others expound the Tariff, and to attend the lectures of eminent specialists in various departments, to say nothing of Sam Jones and Mr. Talmage. But to me the chief pleasure of the Piedmont Chautauqua was the cultivation of the acquaintance of Mr. Henry W.

Grady, who, in addition to his multifarious activity as an editor and publicist, is also manager of this great educational enterprise. On several occasions I heard him speak. He is easily the most gifted orator I ever heard, and I have heard many and eloquent.

"The remainder of my vacation I spent at Salem, and on September 5th resumed my duties at the Seminary. I am happy to report our institution flourishing. We have been making steady gains for the last five or six years and now have nearly seventy students, which seems to show that Union means not only to keep the lead she has so long maintained but even to increase the distance between herself and others.

"On the 20th of November our hearts were gladdened by the arrival of a fine boy at our house, who rejoices in the name of 'Buzzer,' that being the result of his little sister's attempt to call him 'brother.' His mother, however, declares that his name shall be Walter Vogler Moore.

"I am sorry to lose Neel from Farmville, but congratulate Hepburn on having him so near as Covington and congratulate him on having Hepburn so near as Cincinnati. If you did not know why Patterson was so anxious last year that Robertson and I should be 'mulcted to the amount of a new cup,' you know now. He and I had many delightful hours together in the summer. I will inform those of you who do not have the honor to be acquainted with his wife that she is one of the brightest spirits I have ever met, and to her I extend a hearty welcome to the goodly company of '78.

Faithfully yours,

W. W. MOORE."

The following are excerpts from letters of Mrs. Martha Moore, from Salem, N. C., to her daughter, Miss Ida Moore, who was visiting at Hampden-Sidney:

January 21, 1888: "I received your letter and one from Charlie on Saturday. I am so glad to see a cheery letter from him and know that they are well. . . . Did I answer Walter's last letter? I think I did, but I forget so soon. Our Summer weather ceased Saturday evening, it began to get cold and Sunday morning the ground was

covered with snow, but a fine misty rain began to fall soon after breakfast and continued until the trees were heavy with ice. Today the sun is shining bright, and trees are indescribably beautiful. . . . The school is about as full now as last year, one hundred and fifty boarders."

April 2, 1888: "I have been anxiously awaiting an opportunity to answer your letter, but in vain. . . . I was glad you told me where Walter would preach last Sunday. I like to be thinking where my loved ones are on Sunday and what they are doing. I suppose he will be here before he goes to Kansas City; he said in his letter to me he would go immediately after the close of the term at Hampden-Sidney, but did not mention if or not he would come here first." . . .

Your Loving Mother,

M. MOORE."

At the Board meeting in May, 1889, Dr. Benjamin M. Smith, for thirty-five years the honored Professor of Oriental Literature in the Seminary, was made Professor Emeritus and Dr. Moore was advanced from Associate Professor to full Professor of that department in the Seminary.

Commencement over, Dr. Moore started into another busy summer, an account of which he gives to his Davidson classmates:¹⁵

MY DEAR CLASSMATES:

The most novel experience of the year in my case was a trip to the West, which took me farther from home than I had ever been before in my life. Immediately after the close of the seminary term, last May, I took my family to Salem, N. C., for the summer, and then set out for Kansas City, Mo., where I had been invited to preach daily, for about two weeks, to the congregation of the Central Presbyterian Church. On the way I stopped in Washington over Sunday, and improved the opportunity to hear the Rev. Dr. Hamlin, of the Church of the Covenant. I had a not unnatural curiosity to know what kind of preaching was done to Messrs. Harrison, Blaine, Wanamaker, Tucker, and other public men of both parties. After hearing the minister in question three times in as many different kinds of discourse, I am prepared to pronounce it excellent. He preaches the

¹⁵1878 *Class Letter*, January, 1890.

gospel clearly, earnestly and faithfully, without pretentiousness, subserviency, or cant.

On leaving the capital, I pursued my journey westward, through one state after another, until, like Dr. Joseph Parker, of London, my spirit was overwhelmed within me by the vastness of our country, and when at last I stepped off the cars at the American centropolis, I felt almost as though I had reached the boundary of creation. Kansas City is a prodigy. Although it has a population of about two hundred thousand, it is the only city in the world that has absolutely more business than it can handle. It has less than half the population of St. Louis, and yet it has twice as much capital. Already it is the greatest distributing center of food products in America, and there are no assignable limits to its future growth, as it is the gate city of the plains, through which the wealth of the farther west must continue to be poured. Take a single item. It has the largest packing house in the world, Armour's, which has a capacity of one thousand head of cattle and five thousand hogs *per day*. Real estate in the business portion of the city is twice as valuable as corresponding property in Louisville. For instance, the lot upon which the church to which I was preaching stood has since been sold for \$60,000, though it is not a large one and is not in the intense business center of the city. The proportion of males in the population is notable. I suppose that even in religious assemblies there are three men to one woman. It is largely a city of young men, most of them seeking fortunes in its great business. For all these reasons it is a strategic point of the utmost importance to educational and religious workers, and I esteem it a privilege to have been able to give even two weeks' work to the needs of such a center. The churches are numerous and vigorous. But in all that great city there is not a single high-grade school or college. In the very heart of the continent, surrounded by the fattest soil on the globe, with the amplest wealth in hand and the most boundless possibilities in prospect, Kansas City is the most inviting field known to me for the establishment of a great institution of secular and sacred learning. It is a golden opportunity for the citizens themselves, or for some great religious denomination.

I was obliged to cut short a pleasant and successful work there in

order to meet other engagements in the east. But as I passed St. Louis I found that I should have an hour between trains, so I took a hasty glance at that city also, then came on to Cincinnati. There I made a stop of some hours in order to lunch with Neel and his wife and look in upon his handsome church, and to dine with Hepburn and his—no, I am too fast, it was Hepburn solus that I dined with in his pleasant club rooms. But the rest of you need not waste any compassion upon his solitary estate, as I am informed that he basely purposes to desert Fleming and Tidball and join the majority.

I reached Staunton, Va., in time to preach the commencement sermon to Miss Baldwin's school on the last Sunday in May. On the following Thursday I delivered the annual address to the Valley Seminary at Waynesboro. That day the great rains began which destroyed so much life and property throughout the country, and culminated in the disaster at Johnstown. The railroads in Virginia and North Carolina suffered considerable damage by wash-outs, thus affecting my own plans in one particular, as I was unable to meet an appointment to preach the commencement sermon at Peace Institute in Raleigh on the following Sunday. After considerable detention, some danger and much fasting, however, I reached Salem in safety, where I was picked up at the eleventh hour by the principal of the Female Academy and made to serve as substitute for President Gilman, of Johns Hopkins, in awarding the diplomas to the graduates, that distinguished gentleman having been prevented by the floods from being present. On the 16th of June I preached the baccalaureate sermon at Washington and Lee University. This was my first visit to the charming and historic town of Lexington, and was a thoroughly delightful one, though I fear the sermon was far below even my humble average. In my next commencement discourse, however, I had more freedom and better success. This was the annual address to Stonewall Jackson Institute, Abingdon, Va., and it closed the series.

During the rest of the summer I did a deal of work on the semi-centennial catalogue of Davidson College, gathering facts concerning the students from 1865 to 1874, and preached at various places: Richmond, Rapidan, Orange, Alexandria. My stay in Alexandria was exceedingly pleasant, and the services were apparently profitable.

The pastor there¹⁶ is one of my former pupils. In Washington I had interviews all too brief with Norwood and Murphy. The Governor told me nothing about his approaching marriage, but Tate did; therefore I was not surprised to receive the announcement of that happy event at Matawan, N. J., on October 9th. By the way, I ought to state to the class that Little's hopes were realized, as I extorted his letter from him before the arrival of his wedding day. And I would call the attention of Fleming, Hepburn and Tidball to the serious effects of marriage when postponed so long. The excess of happiness is positively prostrating, as they will see from the following clipping from the *Raleigh News and Observer*:

"Mr. John Little and bride, nee Miss Nannie Everett, of Rockingham, are in the city at the Yarboro, Mr. Little having been taken ill here while on his bridal tour to the north, necessitating their stopping here for a few days."

From Alexandria I went to Norfolk and Virginia Beach for a day or two of rest. I cannot think of anything else of an unusual character that I did in the summer, except the writing of a few review articles. Fries and Patterson I saw frequently. On visiting the latter at his office one day I was surprised to discover an open box of plug tobacco standing at a convenient distance from his chair. It looked as if he had become a wholesale chewer, though I cannot affirm that this is the fact. He and his wife are now keeping house and have an uncommonly cozy home.

After resuming my routine work in September, I discovered that I had done too much work last summer. My duties this year are heavier than ever, as I have all the Old Testament work in the Seminary now, and have taken in addition three of President McIlwaine's classes in the college during his absence. For a while I feared that I could not carry it all, but am now in full strength again, weigh a hundred and sixty pounds, and hope to reach the end of the term without a breakdown. A large part of my time of late has been occupied with writing postal cards to delinquent members of the class of '78, who should have sent in their class letters on the first notification that they were due.

¹⁶Rev. James I. Vance.

What do you all say to having a reunion of the class in 1892 at the Columbus celebration? Of course we do not yet know where it will be held, but doubtless we all have a more or less definite expectation to attend, wherever it may be. This seems to me our most favorable opportunity of getting together again. Please express yourselves next year in regard to this proposition.

Faithfully yours,

W. W. MOORE.

In this *Class Letter* Dr. Moore speaks of his work on the *Davidson Alumni Catalogue*, to which he was already rendering invaluable service, but fails to mention his part in establishing *The Union Seminary Magazine* in 1889. He had already been a contributor to other periodicals, but he felt that Union Seminary should have its own and took steps to make the conviction a reality. In a sketch which he revised for the *Southern Presbyterian* of October 16, 1889, he is spoken of as "the real founder of *The Union Seminary Magazine* and one of its principal contributors." But he wished the project to be a co-operative one between Faculty and students, and so before the session of 1888-'9 had closed, he called to his side young Frank McFaden, a member of the Senior class, as his helper in the enterprise. Writing to Dr. McFaden, pastor of the First Presbyterian Church, Richmond, Va., many years later,¹⁷ Dr. Moore says: "As you and I were the original conspirators who inflicted *The Magazine* on the Seminary and the Church, you seem to be the fittest person to be my confidant about this matter." Thus *The Magazine* "was the outgrowth of the labors of Dr. W. W. Moore and Dr. F. T. McFaden," said Dr. David M. Sweets, editor of the *Christian Observer*, Louisville, in an address at the Centennial Celebration of the Seminary in May, 1912.¹⁸ *The Magazine* made its bow to the public as a quarterly with the issue of October-November, 1889. Dr. Moore wrote the Salutatory, which outlined the purposes and policies of the new publication, conducted the department of Criticisms and Reviews and furnished a sermon on "Christ's Ascension Charge to the Church." Dr. A. T. Pierson and Dr. Thomas E. Peck contributed

¹⁷October 14, 1912.

¹⁸*The Union Seminary Magazine*, October-November, 1912, p. 93.

articles, and Dr. Robert L. Dabney, a poem on "Annihilation." Dr. Moore had written Dr. E. O. Guerrant for an account of his evangelistic work in the Kentucky mountains. Dr. Guerrant responded in characteristic fashion:

Wilmore, Ky.,

30 Sept. '89.

DEAR DR. MOORE,

. . . You know, I let brethren with more learning & (maybe) more leisure *write* the Gospel while I try to *preach* it. . . .

Your obliged, humble servant,

EDWD. O. GUERRANT.

But, nevertheless, he furnished a breezy article—on "Bear Creek."

Back in those early days *The Magazine* had a local and Alumni Department that was not above retailing a little innocent gossip now and then. The January-February number of the first volume, for example, tells of the visit of Mr. Henry W. Grady to Hampden-Sidney to see his fiancée, to find that she was attending preaching in the Seminary Chapel. Nothing daunted, he made his way to the gallery of the Chapel, and a significant exchange of glances showed that all was well.

Dr. Moore was not only the originator of *The Magazine*. He was its guiding genius and its most valued contributor through many years. His brilliant articles on the discoveries in Bible lands, his keen and comprehensive reviews of books in his field and his graphic portrayals of men closely identified with the life of the Seminary gave *The Magazine* and its successor, *The Union Seminary Review*, a secure place and a wide service among the religious publications of the day.

Dr. Moore was serving the community in other ways. In addition to carrying his courses in the Seminary, he was teaching Bible to the boys in college. Not only did he preach in his turn in the Seminary Chapel, he repeated the sermon word for word the next Sunday night to the Colored people at Mercy Seat Church nearby—"to their great enjoyment and perhaps benefit."¹⁹

¹⁹Mrs. R. B. Willis, Asheville, N. C., to Mrs. W. W. Moore, 1935.

This suggests an amusing episode related by Dr. Moore to Rev. W. S. Lacy while they were campaigning for the Seminary. Dr. Moore said he once offered to preach one Sunday night a month to a Colored church near Hampden-Sidney. The first Sunday night he had a full house, the next Sunday night half as many, the third Sunday night a mere handful, so the Colored preacher agreed with him that it was time to quit.²⁰

The Davidson *Class Letter* published the following January gives a full account of the summer of 1890:

“You have doubtless observed that in the summer I am very much a bird of passage. Last May I began my annual migrations as usual shortly after the close of our term, first taking my family to North Carolina for the vacation, and then going to Louisville, Ky. I remained there for two or three weeks, supplying Dr. Hemphill’s pulpit and enjoying the hospitality of one of the most charming communities I have ever known. From Louisville I went to St. Louis, and thence after a short stay to Fulton, Mo., to preach the Baccalaureate sermon at Westminster College. From Fulton I turned Eastward again to accept an invitation from Neel, to make him a visit at Covington, and preach to his people on the Sunday that he preached the Baccalaureate sermon at Central University. It is scarcely necessary to say that my visit was a thoroughly delightful one, and that we talked about the rest of you enough to make your ears burn. Neel has a flourishing church and is most pleasantly situated. He introduced me to many attractive people, some of whom I learned to know so well during my short visit that I shall henceforth remember Covington with double pleasure. I missed Hepburn altogether, as he was out of the city, to my great disappointment.

“Returning to Salem, I devoted a few days to the writing of some review articles which I had unwisely promised to prepare, and to the shaping of several addresses that I was to deliver at the World’s Conference of College Students, at Northfield, Massachusetts. On the 24th of June I boarded the Old Dominion steamship ‘Virginia’ at Richmond for New York. Besides the usual number of other pas-

²⁰Letter of Dr. Lacy to the writer, from Jackson, Miss., June 30, 1931.

sengers, there were nearly fifty students on board from the various colleges of Virginia, bound for Northfield, so that we had a merry company. And as we steamed down the James they waked the echoes with their college songs and cheers. I daresay that noble river had heard nothing like it since the days when its banks resounded with 'the wild sweet music of the rebel yell.' We spent the whole of the next day at Norfolk, and had two opportunities of hearing Sam Jones, who was just beginning a series of meetings there. In the afternoon we ran down to the sea and took a dip in the surf. At midnight we sailed from Norfolk, and by morning we were riding the Atlantic out of sight of land. I had often been on salt water, but had never before been on the ocean in that sense. It was truly delightful. And I heartily recommend that route to any of you who have never tried it. To those who have, a recommendation is not necessary. When we reached New York we undertook to 'do' that village in a single day, and we did it about as thoroughly as it was ever done in that length of time, from high bridge to the battery.

"From New York we went by steamer through Long Island Sound to New London, and thence by rail to Northfield. This is one of the loveliest places I ever saw. As one has said, nature has done much for it, art has done much, and grace has done more than all. Northfield is the home of Mr. D. L. Moody, in my judgment the most remarkable man of our time, and is therefore the center of that great movement among the educated young men of the world which he inaugurated several years ago, and which brings several hundred of them to Northfield every year for Bible study and conference concerning Christian work. Among other lecturers who have addressed these gatherings are Professor Henry Drummond, of Edinburgh; Dr. Andrew Bonar, of Glasgow; Mr. John B. Gough, Rev. Joseph Cook, Professor W. R. Harper, Dr. A. T. Pierson, Professor W. H. Green, Dr. Moses D. Hoge and Professor John A. Broadus. While appreciating the honor of a place in such a succession as that, I had many misgivings as to my ability to meet the demands of the occasion. But my addresses seemed to be received with favor and even enthusiasm."

Nearing his journey's end, this speaker from the South was not only preparing himself for the five lectures to be delivered at Northfield June 30 to July 6. He was also refreshing himself, in New England surroundings, with the words of one of the South's distinctive songs, "I'se Gwine Back to Dixie," four verses of which he wrote out on the margin of *The Springfield Union* of July 3rd. Apparently he did not propose to be caught napping if a Southern song should be called for on the 4th.

Dr. Robert E. Speer²¹ has vivid memories of this Student Conference and this new voice from Virginia:

"I can remember the impression made on me as a college student by the tall form, clear, beautiful face, the gentility, the simplicity and precision of Dr. Moore. I can remember, too, how distressed he was with the military immediacy and domination of Mr. Moody, who would call on speakers to speak without any of the time for brooding and preparation which some of them thought was necessary. Dr. Moore, especially, liked to have time to set his material in perfect order and come to his address with flawless preparation. Like the gentleman and the Christian that he was, he adjusted himself to Mr. Moody's ways, and like the gentleman and Christian that Mr. Moody was, he tried to fit himself to the ways of the speakers. Many times in the years since, I met and heard Dr. Moore, and always it was with the same impression of beauty and purity and love and truth with which I heard him in the beginning."

The esteem in which Dr. Moore held Mr. Moody was warmly reciprocated. "I know the high regard which my father held for him," says Mr. William R. Moody, son and biographer of Mr. Moody,²² who continues: "My memory of the one occasion on which I heard him was of the scholar who combines with a broad erudition the graces of a cultured Southern gentleman. I think the address I heard was on 'Luke the Doctor.' That may not have been the title, but I recall vividly his reference to the Gospel writer as the gentleman of culture and the scholar, and even as he spoke it seemed to me that he himself revealed much of the graciousness of personality which he was assigning to the subject of his theme."

²¹In letter to the writer, from New York, December 19, 1930, and statement at Union Seminary, Richmond, February 4, 1936.

²²Letter to the writer, November 3, 1930.

"I had expected," the class letter continues, "to reserve part of July and all of August for literary work at home, but, while at Northfield, was induced by Mr. Moody to undertake the instruction of the Chicago Bible Institute for a month. Therefore, after a brief visit to Boston, I hurried back to North Carolina, put all my other work into shape as best I could, and by the last of July reported for duty in Chicago. Here I lectured every day for a month to a class of 125 or 150 Christian workers, and, though not well for a part of the time, I taught with as much interest and zest as I ever did in my life. My sojourn in Chicago impressed me afresh with the suitability of that city as the place for our next reunion and some stage of the Columbian Exposition as the time." The following letter to his mother gives additional information about his life and work in Chicago:

Chicago,

Aug. 15, 1890.

MY DEAR MOTHER:

I am now about half through my work here, and am fairly well, though I have been ailing nearly ever since I came. I caught cold coming on the cars. But the work has been interesting and pleasant to me notwithstanding. . . .

Large crowds attend my daily lectures from 11 to 12 o'clock, mostly men of course, and about 30 or 40 ladies.

I have not heard from any of you since I came to Chicago; I hope all are well. When will you return to Salem?

Your Loving Son,

WALTER.

The class letter concludes:

"One other engagement in the northwest closed my work for the summer. This was the making of three addresses at the College Conference at Lake Geneva, Wisconsin. This is said to be the most beautiful lake in America, and certainly the resorts which fringe its shores are delightful to a degree. So that, while I had a very busy summer, even laborious, there were not wanting compensations in the way of pleasure.

"I returned to North Carolina on the 30th of August, and on the 1st of September started with my family to Richmond. After a couple of pleasant days of sightseeing and shopping we returned to Hampden-Sidney. In October I attended the meeting of the Synod of Virginia in Staunton, and, as I went from there to Washington to supply the pulpit of the Central Presbyterian Church on the following Sunday, I had an opportunity of seeing Murphy and Norwood, of renewing a pleasant acquaintance with Mrs. Murphy and of forming a pleasant acquaintance with Mrs. Norwood.

"Wishing you all health, and happiness, I remain

Cordially yours,

W. W. MOORE."

Those who knew Hampden-Sidney College a generation or so ago will recall the excellent work of the two literary societies and the keen rivalry between them in signing up members at the beginning of the session. As at Davidson, there were two societies: the Union and the Philanthropic, or the "Phip" as the latter was generally called. Dr. Moore was an honorary member of the "Phip." In addressing the students at the beginning of the session, says Mr. W. D. M. Stokes, of Farmville, Va.,²³ "he proceeded to offer some good counsel. When he had their attention well riveted on what he was saying, he said: 'Young Gentlemen, I would advise you by all means to join one of the literary societies at once, and, of course, join the Union' (great applause), then, after a pause, 'provided you can't get into the Phip'" (deafening applause by the latter).

It is said that in the "Phip" hall he was one night called on to speak. "A speaker," Dr. Moore replied, "should be prepared, should have something to say and know precisely how to say it. I would be only making words." Quick as a flash young Don Halsey spoke up: "Dr. Moore, we'd rather hear you make words than hear anybody else make a speech."²⁴

The session of 1890-91 was indeed a busy one. Dr. Moore had come to maturity as a teacher in the Old Testament. He was also con-

²³In letter to the writer, October 15, 1930.

²⁴Dr. W. T. Graham, Richmond, Va., to the writer, May 1, 1938.

tinuing his work in teaching at the College. "It will always be one of the happy memories of my life," says Dr. Henry H. Sweets, Executive Secretary of the Committee of Christian Education and Ministerial Relief, Louisville, Ky.,²⁵ "that as a freshman in Hampden-Sidney College I had the privilege of sitting under him as the teacher of Old Testament. He made the historic scenes recounted there live with vividness and reality and brought to our hearts and consciences the great spiritual truths which they foreshadowed." In addition to all this work Dr. Moore was contributing to *The Union Seminary Magazine* a fascinating series of articles on Biblical archaeology, under such suggestive titles as "Fresh Light for Bible Students," "Daybreak on the Nile," "Other-worldliness in Ancient Egypt" and "Facts versus Fancies." The editor was constrained to say that "our readers will appreciate" Dr. Moore's "articles all the more when they know that they are prepared with no little self-sacrifice amid the press of duties in the Seminary."²⁶ The articles were winning wide attention throughout the Church, but Dr. Moses D. Hoge wrote to suggest, as an extension of the service they were yielding, a series of lectures on this subject at the Second Presbyterian Church of Richmond. Speaking especially of the article on "Daybreak on the Nile," Dr. Hoge says: "That was a happy title; reminding me of what A. D. F. Randolph told me of his republication of the sermons of the Rev. John Ker. The Glasgow Edition was entitled '*Sermons*,' but Randolph changed that to '*The Day Dawn and the Rain*,' and he said the change to that taking title made the volume popular in this country." The character of Dr. Moore's reply to this letter²⁷ may be gathered from the next letter of Dr. Hoge:

Richmond, Virginia,

Jan. 30th, 1891.

MY DEAR DR. MOORE:

Your considerate letter admonishes me that I ought not to complain, as I am sometimes tempted to do, because of the variety and pressure of my work, making it difficult to keep all of my engagements and filling me with a constant dissatisfaction owing to the consciousness of the incompleteness of all I attempt to do for want of

²⁵In letter to the writer, October 30, 1930.

²⁶January-February number, 1891, p. 203.

²⁷Of January 8, 1891.

time in which to do it better. There is a vast amount of desultory work that needs to be done by some one and of that I have far more than my share. I decline at least three invitations for every one that I accept, and yet I have agreed to dedicate a church in Virginia, one in Louisville and another in Kansas City, as soon as I am notified that they are completed; to preach two nights in Norfolk; to assist my nephew, Dr. Peyton Hoge, in special services in Wilmington; to deliver five lectures on five consecutive evenings in the University of Kentucky and to preach a baccalaureate sermon at the close of the Session (Seminary) in Columbia, S. C., in addition to my regular duties in Richmond, not counting several engagements, outside of my Church, here in this city. I give you these details to show you that I cannot be inconsiderate of the value of your time or unappreciative of the magnitude of your work or of the difficulty of undertaking new tasks.

You can comprehend more clearly than most men the force of my statement that there is a species of general work that *must* be done by some one if the just requirements of the public are met, and you are well aware how difficult it is to find the men who are willing to burden themselves with extra services.

I have often regretted that our Theological Professors are so pressed by their routine duties as to be unable to meet these calls and demands of the general religious public. If they could, they would be kept in living sympathy with the outside world, their influence would be greatly extended and the Institutions they represent would gain more popular favor.

As to the particular service I suggested to you in my last letter you may safely defer to my judgment rather than to your own as to your ability to make an attractive and instructive presentation of the subject. I have no fear that you would not discuss it in a popular manner and especially in a way that would be profitable to the young men in this city.

The theme would be new and it is one of intrinsic interest and importance. It would open fresh fields of thought and impart information not within the reach of the great majority of those who would hear you. It would be to you both a stimulus and a reward to

know that you were introducing your hearers into realms of thought hitherto almost unexplored.

If you concur with me in these considerations you will readily see that the sooner you can commence the work the better it will be on every account. The Winter will soon be over, and Winter, as you know, is the time for activity and enterprise of every kind in the city.

I understand your position at the Seminary and your feeling with regard to the matter too well to make it necessary for me to do more than submit it to your own conviction with regard to the opportunity Providence seems to be giving you for a new and noble service.

Very sincerely yours,

MOSES D. HOGE.

This capital suggestion opened up, though not immediately, another wide field of service in lectures on the discoveries and their corroboration of the Scriptures, not only in Richmond, but at Northfield, Lake Geneva, the University of Virginia, Louisville and many other places throughout the South.

The month of May came, bringing with it a most important meeting of the Board.²⁸ Dr. H. C. Alexander resigned as Professor of Biblical Literature and Interpretation of the New Testament and Dr. C. C. Hersman, Chancellor of Southwestern Presbyterian University, Clarksville, Tenn., was chosen for the vacancy. Dr. T. C. Johnson, of Louisville, was elected Professor of the newly established Stuart Robinson Professorship of the English Bible and Pastoral Theology. The enrollment of 73 students, the high-water mark since 1875-'6, created the problem of living quarters for them. Like Elisha's Seminary at Jericho, Union Seminary was straitened for room, and the Board called on Dr. Moore to raise the needed money, thus summoning him to the first in a series of financial campaigns that were to command his major attention through all the years ahead. The Davidson *Class Letter* of January, 1892, shows how the summer of 1891 was spent and the session of 1891-'2 begun:

"The only considerable variation of the regular routine of my year's work has been my prosecution of a financial agency for the seminary.

²⁸Board Minutes, May 5-7, 1891, pp. 133, 134, 137, 140.

For several years the number of our students has been steadily increasing, and last year we found that it had utterly outgrown our accommodations, so that we had to rent rooms for about one-fifth of the whole number in attendance. As there was no prospect of our being able to rent these rooms another year, since they were to be sold to permanent residents, we were confronted with this dilemma: either we had to turn away applicants for admission, which, of course, meant disaster both to the institution and to our general work, or we had to erect at once additional accommodations for the increasing numbers. Without hesitation the board of directors, at their meeting in May, chose the latter. But the endowment of the seminary, though it amounts to something over \$300,000, is barely sufficient to meet the current expenses, and it was therefore necessary to secure in some other way the \$10,000 deemed requisite for the contemplated improvements. It was decided that this should be done by an appeal to the churches, and I was requested to undertake the task of presenting this emergency to their attention, the board being confident that there would be a prompt and liberal response for the relief of an institution which furnishes more ministers to our Southern church than all other theological schools combined. In compliance with this request, I cancelled as many other engagements already made for the summer as I could, and devoted my vacation almost entirely to the prosecution of this one enterprise, visiting a large number of places in Virginia, West Virginia, Maryland and North Carolina. I am happy to report as the result of the season's work that we have secured the desired addition to our equipment, two neat, substantial and comfortable buildings, thus providing not only for the present emergency, but also for any probable growth of the seminary in the future.

“While in Washington, I saw Norwood for a few minutes, but missed Murphy, who was out of town at the time, but whom I met later in the summer at Greensboro. In Raleigh, I had the pleasure of meeting D. H. Hill, who is Professor of English in the Agricultural and Mechanical College there, and who gave me invaluable assistance in the prosecution of my work for the seminary. You will remember that he and P. M. Brown, whom also I saw in the summer,

are what I may call complimentary members of our class, and you will be pleased to know that both of them have attractive and growing families. It was a great pleasure to me to meet Malloy again, when I was in Wilmington, but our interviews were all too short, as were all the others that I have held with members of the class this year; and therefore I trust that you are all laying your plans to attend the Class Re-union at Chicago, in 1893, where we may have a general pow-wow, and especially a full statement of his personal history from that reluctant writer of class letters in Winston, whose meager epistles are wont to be received just as our pamphlet is going to press in despair.

“There are very few other things of an unusual character that have occurred in my experience during the year. I renewed my acquaintance with a number of old friends in May at Columbia, S. C., where I had gone to deliver the annual address to the Theological Seminary. In the latter part of the same month, I preached the Baccalaureate sermon at the University of North Carolina, where I formed many pleasant acquaintances, and in June I made two addresses to the World’s Conference of College Students at Northfield, Mass.”

Former Governor Angus W. McLean, from 1919 an honored member of the Board of Trustees of the Seminary, says³⁹ that he met Dr. Moore for the first time when he came to preach the baccalaureate sermon at the University of North Carolina in 1891. This sermon, on “The Whole Man,” was published by request. Of the Northfield addresses to the five hundred students in attendance, the Northfield correspondent of *The Congregationalist* wrote: “Of the speakers of former years who have addressed this Conference, Professor William [Walter] W. Moore, of Hampden-Sidney Theological Seminary, Virginia, is easily the first in popularity and merit. Only thirty-four years old, possessing a face and head of classic beauty, a master of the purest English style and blessed with a most graceful presence, simple and logical in his processes of thought, steeped in Biblical lore and burning with an enthusiasm for souls, he is the idol of the Southern delegation and a man of whom the South may well be proud.”

³⁹In letter to the writer, from Lumberton, N. C., November 4, 1930.

Appealing Calls

(1891-1894)

THE acceptance by Dr. Hersman of the call to a professorship at Union left vacant the Chancellorship of Southwestern Presbyterian University at Clarksville, Tenn., and to it Dr. Moore was called unanimously early in June, 1891. The call was declined the middle of June. But a call to the Professorship of Old Testament Exegesis in McCormick Theological Seminary, Chicago, was not so easily disposed of. The McCormick committee, with Mr. Cyrus H. McCormick as chairman, was unanimous in its decision to have Dr. Moore for this work, approached him even before his Commencement and sent one of its members to interview him at Northfield, where he was lecturing July 1st and 2nd.¹ Altogether apart from the salary of \$8,000.00, the equivalent certainly of three times as much as he was trying to live on at Hampden-Sidney, the invitation presented brilliant attractions and made a powerful appeal to Dr. Moore. It offered him congenial work in his own field in a location which he considered strategic. He believed that the Middle West, "the great interior, held the future" and that "the work done there, especially in the line of ministerial education, would count for vastly more than the same amount of work he ever could do on the Atlantic Seaboard." Still another consideration weighing largely with him lay in his desire to further the cause of union between the Presbyterian Churches, North and South, something he favored strongly at this time but did not favor in later years.² As when facing other great decisions since entering the ministry, Dr. Moore sought the counsel of men whose judgment he valued—men like Dr. T. E. Peck at the Seminary; Dr. E. Nye Hutchison, of Charlotte, who warned

¹Letter of Mr. C. H. McCormick to Dr. Moore, December 24, 1891.

²See Dr. Moore's letter to Mr. Cyrus H. McCormick, Chicago, March 29, 1892, and also Dr. T. C. Johnson in *The Union Seminary Review*, October, 1926, p. 8.

him that "although you *now* enjoy apparently robust health, you know your lifetime friends have felt anxious about your lungs," and "if you have any tendency to diseases of the throat or chest, you should not risk *one winter* in as *damp* and *bleak* an atmosphere as that which envelopes Chicago, *much less* make that city your *permanent home!*";³ and Dr. S. M. Smith, of Columbia, S. C., who emphasized strongly and at length the need and the prospects of Union. Writing Dr. Moore on July 13, 1891, Dr. Smith said in part:

"The opening is unquestionably a very fine one, and the offer proportionately attractive. To this phase of the matter I prefer not to speak, further than to express the very great regret personally and otherwise that I would feel at your leaving us. I can say very simply and with perfect sincerity that I should esteem your transfer a great loss, and in your special department a well nigh irreparable one; more than this I do not feel called upon to say, less I would be unwilling to say.

"But what I do feel it right and pertinent to say is this, viz., decide the matter solely upon the merits, *per se*, of the case and judge the situation with absolute and inexorable candor. The fact that the change would redound so much and so decidedly to your own personal advantage should give you great caution in the analysis of the reasons for the change which may present themselves to your reflection. Under the seductive glamour of such decided personal advancement there is inevitably great danger of seeing force in reasons that otherwise would carry little weight. Against this you need to be watchfully on your guard. I think I am speaking justly and carefully when I say that while there is much, very much, at McC. to render the call attractive, *there is absolutely nothing whatever in your position and prospects at Union to emphasize it.* I make this assertion deliberately and I wish you to weigh it well; and if you doubt its justice, examine into the matter; confer with others who are in a position to know, and in whose judgment you have confidence. . . .

"As to Union Seminary, Va., I must say that never since I have known the institution have its prospects seemed brighter. Last year it reached its highest tide in the matter of numbers; from the vantage

³Letter of July 13, 1891.

ground of this flood tide, it starts out with a greatly strengthened faculty. If the two new men fulfil the reasonable expectations of those who know them best, Union's future as preeminent in our church is assured. I confidently expect that a few years will see its numbers largely increased. Dr. Hersman will give a long-needed strength to his chair even in this eastern section and he will certainly draw some students from the West, where he has been so long and so favorably known. The fifth professor must certainly attract students. Surely there is every prospect of growth before Union; indeed are you not yourself engaged at present in canvassing to provide facilities for such increase? . . .

"Of course I have not touched the merits of the question; this I have distinctly determined not to do. I have endeavored to guard you against deciding the matter influenced by anything *less* than the merits of it; to enforce my caution and possibly to illustrate and indicate its pertinency. I have all confidence in your desire to do that which is right and may God guide you in this and in all things and bless you richly now and always.

Very faithfully in Christ,

SAMUEL M. SMITH."

This virtual call to McCormick was strongly pressed time and again from the last of June to the last of December, 1891, and was as earnestly considered, every angle of it, through those busy six months. On the 22nd of December the McCormick Board, while refraining, at Dr. Moore's request, from extending him a formal call, took action assuring him that he was the unanimous choice for the vacant professorship and urged his acceptance of it in a three-page letter of Mr. McCormick on the 24th in which he spoke of the divine guidance and unanimity that lay back of the call, the pivotal opportunity offered, the clearing away of certain of the obstacles at Hampden-Sidney by the coming of two new professors, the frank admission that the type of man they wanted in Chicago "would be missed wherever he comes from" and the hope that a thorough examination would be made of health conditions in Chicago before reaching a final decision.

The risk to health in the Chicago climate was given, it need not be said, full consideration, but the decisive factor was the situation at Union—in the physical condition of Dr. Latimer, who was making a gallant though losing fight for health, and the infirmities of Dr. Peck, now nearing seventy.⁴ In these circumstances Dr. Moore felt that he could not leave Union and play fair with his conscience, and so he writes to his Davidson classmates on January 1, 1892:

“By the way, speaking of Chicago, I had to choose recently between that city and Hampden-Sidney as my future home, having been offered the professorship of Old Testament Exegesis, in McCormick Theological Seminary. It would be very pleasant to welcome you all there under my own roof in 1893, and on other accounts the invitation was an attractive one, but on the whole it seemed to be my duty to decline it. I felt constrained to make the same decision in regard to an election last summer to the chancellorship of the Southwestern Presbyterian University in Tennessee, and also more recently in regard to an invitation to a pastorate in Brooklyn.”

With thirty-three sermons and addresses in the summer of 1891 and the work of raising money through the week, the next paragraph in the *Class Letter* of 1892 is not surprising:

“In view of my summer’s work it was not altogether a surprise to my friends at Hampden-Sidney that I broke down at the very beginning of the term and was confined to bed for a while, though I am not at all sure that it was the result of overwork. The sickness was more like the grippe in its symptoms. I am now in good health and up to my eyes in work.

“I was delighted to hear of Hepburn’s marriage. Some years ago, when I supposed that event was imminent, I perpetuated a pun on his prospective bride’s name, which I flatter myself was not altogether a bad one, but you will have to take my word for it, as Hepburn in the exercise of rightful editorial authority cut it out, and I have now forgotten how it went. Of the lady in question, I have heard many exceedingly pleasant things, and I have no doubt that she will prove to be a charming accession to the goodly fellowship of ’78.

⁴See letter of Dr. Moore to Mr. McCormick, March 29, 1892.

“Fleming, Tidball, my dear fellows, step up promptly and put yourselves in line with the rest of the class.

Cordially yours,

W. W. MOORE.”

The question of remaining at Union was settled—for the time being. It would be before him again, and all too soon.

In still another respect the period was a disturbing one. Dr. Moore held the full inspiration of the Scriptures but stressed the point, as Dr. Peck before him, that our Standards, while strongly affirming the *fact* of inspiration, wisely—and scripturally—make no pronouncement on the *mode* of inspiration. He stood out against the mechanical, or dictation, theory of inspiration, as practically dispensing with the personality and distinctive gifts of the writers of Scripture, and held the plenary theory of inspiration, which assumes their use, yet in such a way as to make the Scriptures the infallible Word of God. He was not afraid of the term Higher Criticism, knowing as he did the great value of the principles of the Higher Criticism when legitimately and fairly used in the investigation of questions affecting the Scriptures. He stresses this point in his paper read to the Presbyterian Alliance in Toronto in September of 1892,⁵ in which, after sketching the salient positions of the Development theory of the religion of Israel and affirming that “it is to the last degree important that our young ministers be made to see clearly that our difference with those who hold these views is not a mere difference of literary details, but a disagreement of principles fundamental and far-reaching,” he goes on to say: “But we are convinced that too many ministers have been taught to meet these views not with clear and convincing arguments, but with hysterical invective and sneers against the Higher Criticism, as though that expression meant superior criticism. ‘The sole object of the Higher Criticism,’ says Principal Cave, ‘is nothing but this, the truest and best understanding of the Bible.’ There are Higher Critics and Higher Critics. And it is necessary to discriminate between the destructive school above described whose guiding principle is naturalistic evolution and the conservative-progressive school of supernaturalists who employ the Higher Criti-

⁵See page 219.

cism as a legitimate method of investigation, examining the literary phenomena and historical contents of the various anonymous books of the Old Testament with a view to ascertaining when and by whom and how they were written. It is indeed one of the first duties of the teacher to show that the now fashionable hypothesis is a mere travesty. But it is no less his duty to show that a sound Higher Criticism, so far from undermining the Scriptures, establishes the fact that the Bible is what it claims to be, and consequently that its histories are true, its morality sound, its religion final. The ready resort to objurgation by conservative speakers and writers would seem to imply either essential weakness in their position or superficial methods of defense. Now, as a matter of fact, no cause ever had less need of such support as may be derived from denunciation of opponents. The strength of the conservative case in this contention is simply immense. It is therefore the method of our defense which is inadequate. Our champions have not made the most of their own case. The critical assailants of the Scriptures have sometimes excelled us even in knowledge of the facts and phenomena. These positions should be reversed. Conservative men should take the lead in the critical study of the Old Testament. One of the chief desiderata at present then is a larger body of conservative experts in criticism, men who know how to assimilate the positive results of criticism and how to modify without surrendering the traditional view, as the Church advances to ever higher stages of knowledge."

The principles of the Higher Criticism were misunderstood out in the Southern Church and as a consequence some of its able ministers, failing to distinguish between the conservative, the liberal and the destructive schools of criticism, and the methods used and the results secured by each school, identified the Higher Criticism with the denial of the trustworthiness of Scripture and therefore of its authoritativeness as a rule of faith and life. Dr. Moore knew that it would take time for the proper apprehension of the Higher Criticism to come into its own. Meantime his use of this new method and the statement at times of certain results secured threw him out of line with some earnest men of his Church. His views on the chronology of the Old Testament, for example, were sharply challenged

by one of his brethren, Dr. Moore holding the view, so ably expounded by Dr. William Henry Green, of Princeton Seminary, that the gaps in the genealogical tables show that the lines they traced were never intended to be considered as complete and that these tables in consequence could furnish no basis for a satisfactory chronology of the Old Testament, particularly with respect to the earlier periods of the history.

Dr. Moore's views on the subjects of inspiration and the Higher Criticism came to particular expression soon after his return from Europe in 1903. The Presbyterian Church, South, it is generally known, requires that its ministers "sincerely receive and adopt the Confession of Faith and the Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures."⁶ Letters to more than one of his fellow ministers show how seriously Dr. Moore regarded this ordination vow. The Second Presbyterian Church of Charlotte, N. C., had called Rev. M. D. Hardin to its pastorate. Before accepting the call he frankly advised the session of the church as to his doctrinal position, which did not in all points coincide with that held by most of the ministers of the denomination. Dr. Moore was consulted about it and wrote to his friend, Dr. A. J. McKelway, of Charlotte,⁷ expressing his own conservative position but at the same time his disapproval of such presbyterial action as would exclude a minister holding the essentials of the system of doctrine and yet not defining the mode of inspiration as the majority of the Southern Presbyterian ministers would do "or because he does not take our view of some other matter that is not vital. We must have more liberty in our Church," he continues, "or there is going to be an explosion that will astonish some of the back numbers. It is better not to have that explosion. It is better to profit by the experience of our church in Scotland and at the North than to have an experience of our own. . . . In my judgment there is nothing more certain as to the future of our Church than that we must allow a subscription to the 'system of doctrine,' without trying to tie men down to every statement of detail. If we only have sense enough we can have such

⁶*The Book of Church Order*, paragraphs 74 and 136.

⁷Copy of letter furnished by Mrs. McKelway, Montreat, N. C., May 18, 1930. Original is in the library of the Historical Foundation, Montreat, N. C.

a state of things in our Church by the time the questions of the Higher Criticism, for instance, really reach the body of our ministers, that we shall not be torn into bloody pieces by the discussion and all our work for Christ knocked out and set back indefinitely, and indeed perhaps we shall have no discussion at all. The Church may quietly grow to the apprehension that many of the points that now seem to so many essential are but points of purely incidental interest. . . You know my own conservative temperament and views, but I am 'agin' the policy of trying to secure copper-plate similarity among thinking men by the terrors of presbyterial examinations. In short, I hope that Mr. Hardin has misjudged us and that Mecklenburg Presbytery will satisfy herself that he is sound on the essentials and leave him his freedom as to the incidentals."

Mr. Hardin, it should be added, accepted the call and prosecuted a successful ministry in this church through a number of years.

When in his Toronto paper⁸ Dr. Moore spoke of the strength of the conservative case, he must have had in mind, what indeed he was elsewhere stressing, the testimony of the discoveries to the trustworthiness of the Old Testament Scriptures, the storm center of the historical criticism of that day. This trustworthiness, vital to the fact of inspiration and to the value of the Scriptures to life, the destructive critics flatly denied and the liberal critics toned down, at places almost to the vanishing point. But the discoveries, for almost a century now, had been buttressing this trustworthiness in amazing and impregnable fashion and, in addition, placing the Old Testament Scriptures in a new and vivid setting. Whatever the future may hold of marvel or surprise—and it is certain to hold very much—the nineteenth century will always be outstanding for its pioneering work in this wide field of research. In 1799—certainly close enough to that century to be counted in—the Rosetta Stone was unearthed near Alexandria in Egypt and in 1835 the Behistun Inscription, chiseled into the polished face of a limestone cliff in Western Persia, was discovered, these two tri-lingual inscriptions furnishing the keys to the vast literatures of the Nile and the Tigo-Euphrates Valleys. Within a few years the great mounds of Nineveh and Babylon began yielding their treasures of city walls, palaces, libraries, huge

⁸See page 207.

statues of the gods and priceless records of kings all the way from Shalmaneser the Second to Cyrus the Great. The Moabite Stone, King Mesha's Declaration of Independence of the ninth century B. C., was discovered in 1868; the Siloam Inscription, giving in the ancient Hebrew script an account of the digging of Hezekiah's conduit in Jerusalem, was discovered in 1880; Pithom, one of Egypt's sweat-shops mentioned in Exodus, was disintombed in 1883; and the Tel-el Amarna letters, in the cuneiform, to certain half-Asiatic kings of Egypt from friends and officials in the Tigro-Euphrates Valley, Syria and Palestine, saw the light again in 1887. Then in July, 1891, came the most spectacular discovery of all, when thirty-nine of the long dead kings and queens of Egypt, the Pharaoh of the Oppression certainly among them, were drawn from their hiding place near Thebes to be exposed thenceforth to the gaze of an un pitying world.

To the investigation of this fascinating evidence and to the presentation of it in a compelling way Dr. Moore gave himself with sustained enthusiasm. As a seeker after truth he pushed out into these new continents and brought it in freshness and power to the students in Union and at other schools, to thoughtful laymen out in the churches and to readers of religious journals, particularly *The Union Seminary Magazine*. In volume after volume the pages of this quarterly that sketch these discoveries bristle with interesting facts, glow with captivating romance, illuminate page after page of the sacred record and in a hundred ways grip the reader and fortify his faith.

Dr. Moore through these years was a conservative—often, indeed, speaking of himself as a conservative. But he was a progressive conservative, open-minded, truth-loving, truth-seeking. Continued investigation and reflection deepened his conservatism with the passing years. He was fond of saying that “the fixed policy of Union Seminary is one of conservatism in doctrine and progressiveness in methods,” frequently using the latter term to express the purpose of the Seminary “to keep its course modernized and to adapt its work to the special developments and needs of the Church at any given time.”⁹

⁹See *Bulletin of Union Theological Seminary*, November, 1911, and *The Union Seminary Review*, October, 1921, p. 1. See also pages 221, 222, below.

In this quest for truth Dr. Moore was willing to learn even from men whose views on certain basic questions differed widely from his own. In *The Presbyterian Quarterly* for January, 1891,¹⁰ Dr. Moore had reviewed Dr. Marcus Dods' commentary on the Book of Genesis in *The Expositor's Bible* series and, while saying that "there are of course here and there statements from which we would dissent," had spoken of its value to students interested in the critical questions of the Old Testament. He was taken to task in the issue of February 11th of *The Central Presbyterian* of Richmond by Dr. Henry M. White, pastor of the Loudoun Street Presbyterian Church of Winchester, Va., and a member of the Union Seminary Board of Trustees. Dr. White called attention to the review and advised *The Central's* readers not to buy the book, adding that he had been led to buy Briggs' *Messianic Prophecy* because of a review by the same reviewer in 1888 and regretted the purchase because of its unsound views. Dr. Moore made no reply to this article, but Dr. Peyton H. Hoge, of Wilmington, N. C., did in the next issue of *The Central*, pointing out that Dr. Moore had recommended the books in question to *critical students* and, furthermore, that Dr. Moore had shown his own views in his recent merciless criticism of Briggs' *Whither?* Dr. Moore, however, thought seriously of offering his resignation at the Board meeting of 1891 but was dissuaded from doing so by certain friends in whose judgment he had implicit confidence.¹¹ In July he received this letter from Dr. Johnson, who had recently arrived at Hampden-Sidney to prepare for his new work in the fall as Professor of English Bible and Pastoral Theology in the Seminary:

Hampden-Sidney, Va.,
18 July, '91.

DEAR DOCTOR MOORE,

Two or three days ago Dr. Peck asked me to read your letter to him touching the McC. T. S'y. matter. I do not propose to advise you but I wish to say a word concerning that most *ridiculous* and *absurd* fear of yours—that you were driving the students away from this Seminary. You are bringing students here, more than any other man. Before I left Louisville I heard of the hopes of our Kentucky brethren

¹⁰Pp. 128-129.

¹¹E. g., Dr. S. M. Smith, Columbia, S. C., in letter of March 3, 1891.

to have you before many years in Louisville. And one enthusiastic youngster said, "Yes, and he will bring three out of five students of Union Seminary along with him." I heard a most reputable minister in the same city speak of you as the fittest successor to Dr. Peck when he can no longer serve. I tell you these things because you have expressed the fear alluded to above.

. . . Every man of sense who has read your articles for the last four years has perceived a movement toward a clearer, calmer, more profound conservatism. I said as much to Dr. Peck last Friday afternoon. He said his opinion was exactly that.

Now, conservatism by prescription can be but little better in the sight of God when found in a Christian than when discovered in a worshiper of Moloch. Conservatism by *conviction* is what we want if conservatism is to be prized at all. Nor do we want an absolutely *hide-bound* conservatism. Dr. H. M. White's article will just serve to call the minds of our sleepy brethren to what you have been doing and to the whither of your mental movement—to the character of your conservatism—and will, before long, add to your esteem in the Church.

Begging pardon for this intrusion, I am,

Yours faithfully,

T. C. JOHNSON.

The *Christian Observer* of December 9, 1891, under the caption of "Criticism à la Mode," carried Dr. Moore's racy review of "an elaborate and brilliant *reductio ad absurdum* of the radical criticism which has recently appeared under the title of 'Romans Dissected,' by E. D. McRealsham. In this little book," Dr. Moore goes on to say, "the anonymous author, who, by the way, is a man of solid and comprehensive scholarship, . . . selects a book whose Pauline authorship is established *beyond controversy* and by the processes of the extreme critics demonstrates the spuriousness and composite authorship of the Epistle to the Romans." After sketching the contents of the volume, Dr. Moore concludes: "In fine, this is an exceedingly witty book. To those who have not paid special attention to the critical controversies, it may be hard reading, but to those who have, it will

be delicious. Nothing of even approximate learning and ability in this sort has appeared since the publication of Whately's 'Historic Doubts Relative to Napoleon Bonaparte.'"

In his review Dr. Moore had used the expression: "We all admit the composite structure of the Book of Genesis." Dr. Thomas E. Converse, one of the editors of the *Observer*, wrote him about it and received the following reply:

Hampden-Sidney, Va.,
December 19, 1891.

DEAR BROTHER CONVERSE:

. . . Let me thank you also for writing to inquire as to the exact meaning of the remark which you quote from my recent article, instead of remaining under your first impression. I should be very sorry to say anything that would have a tendency to cause you to abate one jot of your vigor in your editorial opposition to the fashionable divisive criticism. When I said that "we all admit the composite structure of Genesis," I had no reference to the current critical partition of that book, which I was intent upon refuting, else I should have probably used the expression "composite authorship," and I agree with you heartily in holding that "the use of Elohim and Jehovah is due not to a change of author, but to a change of theme" and other like considerations. I meant that Moses in writing the book of Genesis probably used previously existing historical materials to some extent, such for instance as the genealogical lists, to which of course his inspiration secured the same authority when he incorporated them into his narrative as if they had been directly revealed to him. In the same sense a man might affirm that the Gospel of Luke was of "composite structure" (Luke 1:2), not meaning at all to deny the unity of its authorship. . . .

Fraternally yours,
W. W. MOORE.

The successive members of *The Union Seminary Magazine* give vivid pictures of the life of the Seminary and the College through the session of 1891-1892. Dr. Moore delivered the opening address at the Seminary on September 2nd "in his usual happy style." The College opened September 10th with the largest enrollment (137)

in its history up to that time. The appearance of the Seminary campus was much improved by the work of the summer. Dr. Moore furnished another series of articles on Biblical Archæology under the captions: "The Oppression in Egypt," "The Ten Plagues," "Some Recent Explorations in Egypt" and "Palestine and the Bible." It is distinctly stated that *The Magazine* is not a rival of *The Presbyterian Quarterly*, to which, as well, he was a contributor.

With the passing months, overtures from churches continued to come in—such as the First Church, Baltimore, supported by a four-page letter from Dr. M. D. Babcock, the charming young pastor of the Brown Memorial Church of that city; the First Church, Louisville; the Sixth Church, Chicago; the First Church, Charlotte; the First Reformed Church, Brooklyn; and all were answered in the same way. In addition to such overtures, requests rolled in like an overwhelming flood. Will he preach for a week for Dr. W. U. Murkland at the Franklin Street Church, Baltimore? Will he deliver an address in the Collegiate Reformed Church, New York, "to vindicate the Bible on the lines of Biblical study and modern research . . . to offset the attempts of the other party to popularize the views of the Higher Critics and confirm the faith of Christians in the old Bible?" Will he prepare for the Presbyterian Committee of Publication, Richmond, "at an early date a book giving the result of recent archæological researches bearing upon the authenticity of the Scriptures?" Will he deliver an address on Foreign Mission Evening at the Hot Springs General Assembly?

These, in truth, were busy days, but not too busy to join in the sports of the children, of which he writes to his mother on January 20, 1892: "We have rather enjoyed the cold weather, but feel that we got home just in the nick of time. Every afternoon I take Lisette and Walter out for a ride on the sled." And not too busy to share with his children the thrilling stories of Bible days, as Moses, Joseph, Samuel, David and the Babe of Bethlehem were made to live before them.¹² Nor too busy to hear Judge F. R. Farrar, of Amelia, Va., on "Johnny Reb" and "The Last Confederate" or to remember that boys will be boys when the college lads staged a "callathump" and

¹²Mrs. A. R. Bird, Washington, D. C., to the writer, July 16, 1931.

made night hideous with their antics, broke all the windows of their own rooms in the college dormitory in time of snow and, when spring came, aimed bags of water at students anywhere within range and usually hit the target.

The year brought its shadows, too. Dr. Moore thus writes to his Davidson classmates:¹³

“The first important even in the history of our community in the year 1892 was a very sad one, the death of our honored teacher, and my beloved colleague, Dr. Latimer, who departed this life on the last day of February, after several years of declining health.”

In his address at the funeral of his friend Dr. Moore fittingly spoke of “the blade being too keen for the scabbard.”¹⁴ As fittingly he was appointed by the Faculty to prepare the memorial, and there it is, in his incisive and beautiful handwriting, spread upon the Faculty Minutes. A longer memorial appeared in print and brought the following letter to Dr. Moore from Dr. William M. Thornton, Chairman of the Faculty of the University of Virginia, and with Dr. Latimer a member of the Davidson Faculty in Dr. Moore’s student days:

Charlottesville, Va.

22nd March, 1892.

MY DEAR SIR:

I have read with lively interest your notice of Latimer’s brief but efficient life. I knew him in what were perhaps his best years and shall ever remember with the liveliest pleasure his genial nature, his helpful eagerness in every work of reform and improvement, the ardent fire of his attack on every wrong that needed righting, and his generous constancy in every time of doubt and need. I have hesitated to intrude upon the sacred grief of his family. But if you should have occasion to speak with Mrs. Latimer, it would perhaps be not ungrateful to her to know the abiding and affectionate esteem in which I have always held and shall always hold her noble husband.

With kind regards,

Yours most truly,

REV. W. W. MOORE, D.D.

WM. M. THORNTON.

¹³1878 *Class Letter*, January, 1893.

¹⁴Dr. W. T. Graham, Richmond, Va., to the writer, May, 1938.

The *Class Letter* continues: "Turning to my more personal history, my first outing during the year was a trip to Kentucky, for the purpose of delivering a lecture in Louisville and making two or three addresses at Central University," Richmond, Ky. On April 7th he spoke at the First Church, Louisville, on Palestine, being introduced by his friend, the pastor of the Second Church, Dr. Charles R. Hemphill. He began his lecture—so runs the press report—by saying that a knowledge of Palestine not only explains many incidents and images of Scripture but also confirms the truth of the Bible. "It throws up an impregnable bulwark against some of the most formidable assaults of modern unbelief. Some have so long accustomed themselves to reading the Scriptures with no attempt to fix the events in place and time that they have almost insensibly come to regard the Biblical histories as myths. A thorough study of the physical features of Palestine will discover to us a great unity between the 'land,' the 'people' and the 'Book.' It will confirm the conviction that whoever wrote the Book built the land, and that the God of Israel is the Savior of the world. When Frederick the Great asked one of his chaplains to give him a proof of Christianity, in a single sentence the answer was, 'The Jews, your Majesty.' Had he asked for two, the chaplain might well have answered that Palestine itself was another. The 'land,' the 'people' and the 'Book' constitute a trinity of truth, and the testimony of each is strengthened by that of the other two, nor can any be fully understood apart from the others. Palestine is, therefore, the unique meeting point of God's threefold revelation of Himself." Dr. Moore spoke rapidly for more than two hours. He closed his lecture by saying: "I have endeavored to show you that the land of Israel is the Fifth Gospel, not only because it illustrates Christian experience, explains Holy Writ and confirms Christian faith, but also because it evinces in its very structure, location and characteristics, God's purpose of preparing and proclaiming a world-wide evangel. That land was isolated because God would have His people separated and His religion pure. It was central because God meant to publish His Gospel to all nations. It was cosmopolitan because God wished the book which was to effect this diffusion to be readily understood by all men in all lands."



*The Professor at Union Seminary
at Thirty-five*



Dr. Moore spoke twice at Central University—in a sermon on “The Whole Man” (Ecclesiastes 12:13) and in this address on Palestine. Then, he says, “I improved the opportunity to make a short visit to my old charge at Millersburg, and had hoped also to see Hepburn” at Cincinnati “for a few minutes, and possibly Neel too, but a slow cabman caused me to miss a train, and thus deranged my plans so that I was deprived of the pleasure I had anticipated.”

“The next event worthy of record here,” he continues, “is one of far greater interest and importance, and the statement of it will remind you of similar pleasing announcements in the letters of Fries, Hepburn, Little and Malloy. On the 8th of May, Francis Hudson Moore was added to our family, and has since been a source of unalloyed pleasure to his sister and brother as well as to his parents.”

At the meeting of the Board in May, Dr. Johnson was transferred to the vacant Chair of Ecclesiastical History and Polity, and efforts were made, then and later, to secure a Professor of English Bible and Pastoral Theology, but without success. Dr. Moore, who the preceding summer had raised the money for two new dormitories now nearing completion, submitted his report as Financial Agent and was extended a hearty vote of thanks for his work.¹⁵

The summer of 1892 was indeed a busy one, as the letter to the Davidson classmates shows:¹⁶

“On the twenty-second of May I preached the baccalaureate sermon at the Salem Female Academy, but for some reason failed to ‘get out on it,’ as the preachers say, and the discourse was flat. I spent the early weeks of my vacation in doing some literary work that I had promised to a periodical in the North, but the months of June, July and August I devoted mostly to preaching in Baltimore, Brooklyn and Orange, N. J. Baltimore I have long known as a delightful city, and I have many friends there, but Brooklyn and Orange were new to me. The latter especially was a charming surprise, notwithstanding all I had heard about it. Think of a city of fifty thousand people, where there are no stores (except those of ‘the butcher, the baker and the candlestick-maker’), but only handsome residences or

¹⁵See p. 239; also Board *Minutes*, May 3-4, 1892, pp. 6-7.

¹⁶1878 *Class Letter*, January, 1893.

villas, extending for many miles over a lovely region from the top of the Orange Mountains to tidewater in the suburbs of Newark, only a few minutes' ride from New York, and all the gentlemen of these households doing business in the great metropolis, going in every morning and returning every evening. Of course, this is common enough on the part of suburban residents in all large cities, but I venture to say that Orange is unique both as to the scale on which this is done and also as to the varied beauty of its situation.

"In June I revisited Asheville, and was greatly impressed with the changes which had taken place within the ten years since I preached in the surrounding country. The most interesting of these changes to the general public, perhaps, are the establishment there of the Bingham School, and the erection of the wonderful Vanderbilt castle, not yet completed. From Asheville I went on to the University of Tennessee, at Knoxville, and made two addresses to the Southern Conference of college students. After this I took in the Natural Bridge in Virginia, and the Shenandoah Valley, on my way to Baltimore. On the 24th of July, one of the hottest days of the summer, I preached the dedication sermon in the new and lovely building of the First Presbyterian Church of Greensboro, N. C., and on the same occasion had the pleasure of renewing my acquaintance with Lunsford Richardson, Egbert Smith, and other friends of my school and college and seminary days.

"In August I made a short trip to Chicago and went through the grounds and buildings of the World's Fair. They are simply immense. It would be pleasant to adopt Norwood's suggestion about the time of our proposed descent upon Chicago this year. But the Exposition will not be in full blast before midsummer. Most of you seem to favor August 16th as a time for our reunion. If we do not in the meantime decide upon some other arrangement, suppose we have it understood that you will write to me at the Auditorium Hotel, announcing your arrival in the city and mentioning your stopping-place, that we [may] make further arrangements for getting together for a few hours at least.

Cordially yours,

W. W. MOORE."

This letter does not begin to tell the full story of the summer. In May Dr. Moore was again asked whether he could consider a call to Southwestern Presbyterian University in Tennessee—either the Chancellorship or the Professorship of Theology. In June a friend who was coveting him for the pastorate of his church wrote him from New York: “It has been my pleasure in this search for a pastor to meet some gentlemen who have increased my admiration and respect for their devoted calling, and none, my dear Doctor, have contributed more to this regard than yourself.” At its Commencement in June Davidson honored itself by conferring upon him the degree of LL.D., his friend Dr. B. B. Warfield, of Princeton Seminary, receiving the same degree at the same Commencement. In July he was asked if he would consider a call to the House of Hope Presbyterian Church of St. Paul. In August he was profoundly thanked for a sermon on sin which had brought a distressed hearer, not a Christian, into the joy of an assured faith. In the July number of *The Presbyterian Quarterly* he reviewed Canon Cheyne’s Bampton Lectures on *The Origin and Religious Content of the Psalter*, saying of the book that it would “hasten the reaction which is certain to set in, sooner or later, against the revolutionary treatment to which the Old Testament has of late been subjected, and to return to older and safer views. Much was hoped from the sanity and sobriety of the English mind when it should turn itself seriously to the study of these questions with which the more enterprising but less reliable genius of Germany has occupied itself so long and so fruitlessly, and this hope will, no doubt, yet be realized. Not, however, in such men as Canon Cheyne. The only way in which he will contribute to the result hoped for is in furnishing occasion, by such works as the one before us, for the common sense and critical insight of other English scholars to assert themselves, and in provoking his less Germanized countrymen to make the more vigorous assaults upon the positions which he would fain establish.”

But the great event of the year came September 28th, when Dr. Moore appeared before a distinguished gathering of Presbyterians in Toronto—an event he had forgotten to include in his class letter of 1893 and therefore presented in the opening paragraph of the class letter of 1894. “In September, 1892, I made a trip to Toronto, Can-

ada," he says, "for the purpose of reading a paper before the Fifth General Council of the Presbyterian Alliance¹⁷ on 'The Training of the Ministry in View of the Drifts of Theological Thought in Apologetics and Biblical Criticism,'¹⁸ and, as this was in some respects, the most notable event of the year to me, I make bold to mention it in connection with my report of the last twelve months." The paper begins thus:

"The fact that this subject has been accorded a place on the programme of the Council, as well as the form in which it is stated, implies that some change in our methods of ministerial training is demanded by the present tendencies of theological thought. By most of our divinity schools, however, the necessity for such a change has not been fully recognized. Whether this is due merely to the inertia of conservatism or to positive disbelief as to the necessity for such change we do not know. But in either case we regard the position as unfortunate. The comparative neglect of the later phases of skeptical thought and critical controversy by many of our seminaries cannot but leave a large number of our ministers comparatively helpless before the most formidable of all assaults upon our faith, as well as incompetent to appreciate the difficulties and solve the doubts of the more enterprising minds among their own parishioners. Some of the defenses of the Christian system put forward by the pulpit of our day are anachronisms, which would be ludicrous if they were not so disastrous. Those who thus ignore the exigencies of contemporary thought would no doubt attempt to justify their course with the well-worn remark that there are no new errors and that the thorough study of Church History and the development of doctrine will equip the Christian apologist for all possible emergencies. But there is a sense in which every age must make its own apology. 'The substance of the matter at issue remains the same, but the forms of attack and the methods of defense constantly change.' If the Christian scholars of the last century had taken the view that, since there is no new error, there is no necessity for new statements of the Christian position, the immortal works of Butler and Paley would never have

¹⁷Meeting September 21-30, 1892.

¹⁸Wednesday afternoon, September 28, 1892. See p. 206, and *Minutes of the Alliance of the Reformed Churches Holding the Presbyterian System*, pp. 299-306.

seen the light. These have value still. We must use them; but we must also supplement them. For, while they served nobly the particular ends for which they were written, they do not meet the questions raised by Darwin and Spencer and Wellhausen. No man has a grander opportunity today than he who teaches to candidates for the Gospel ministry the science of Christian Apologetics; and, of all the departments of this great science, none is more important at the present juncture than that which equips the man of God to repel the attacks of an unbelieving criticism upon the authenticity and credibility of the historical records of our religion. But the true teacher of Biblical Criticism must be progressive as well as conservative, scientific as well as spiritual, as fully furnished with knowledge of his subjects as with polemic zeal for his opinions. There is far more need just now of solid arguments than of acrimonious epithets and personal abuse.”

The speaker closes with the words:

“We find then in conclusion that in each of the three great departments of Apologetics work is urgently demanded by the forms which the assaults upon our system are taking at the present time:

“(1) In *Fundamental Apologetics* the theory of naturalistic evolution of organic forms must be refuted and the necessity of a spiritual philosophy, including the doctrine of a personal and self-revealing God, must be demonstrated.

“(2) In *Philosophical Apologetics* the denial of Christianity’s claim to the exclusive possession of the highest truth must be met and that claim established against the ethnic religions. They are developments. It is a revelation. The truths they possess are *disjecta membra*. The truth it possesses is a system complete and final.

“(3) In *Historical Apologetics* the reconstruction of Jewish and Christian History ‘according to the hypothesis of a simple development from lower to higher forms, involving of course the elimination of all miraculous and prophetic elements,’ must be exposed as arbitrary, unscientific and false; and conservative teachers, while incorporating carefully into their system every sound result of the lit-

erary and historical criticism, must steadfastly maintain the trustworthiness of the written word, and above all vindicate and proclaim the spiritual sovereignty of the Word Incarnate, Jesus Christ, the same yesterday, to-day and forever.”

“My paper,” says Dr. Moore in writing his classmates, “seemed to be favorably received in general, but precipitated a very sharp discussion between the radical and conservative members of that learned body. It was a great pleasure to me to meet face to face men from beyond the seas whom I had known and admired for years through their books. On my way to Canada I revisited Niagara Falls and crossed Lake Ontario by steamer, two experiences which I should like to repeat frequently.”

But the months brought even more strenuous demands. The McCormick committee, headed by Mr. Cyrus H. McCormick, was still eager to attach Dr. Moore to its staff of teachers and in the mid-summer of 1892 offered him the choice of Biblical Theology or Apologetics and urged him to visit Chicago and meet the committee. This he did and was impressed anew with “the work which promises,” he felt, “the largest returns for the investment of time and labor.” The situation at Union had changed. The Union faculty had been greatly strengthened the year before by the addition of Dr. Johnson and was, Dr. Moore thought, in a fair way to secure Dr. Peyton H. Hoge, of Wilmington, whom in late July it had called to its Chair of the English Bible. But Dr. Hoge declined the call,¹⁹ and so Dr. Moore writes to Dr. Willis J. Craig of the McCormick committee on August 25th: “I am not responsible for the crippled condition of the Seminary, but at the same time that was the main reason for my refusal to leave it last year and I cannot waive it now.” But, the committee argued, we can wait, and certainly the vacancy will be filled by another year, and so thought Dr. Moore. Then in the midst of the correspondence, when Dr. Moore was on the point of accepting the work, effective with the beginning of 1893-'4, another factor emerged that changed the whole situation. Writing to Dr. Willis J. Craig on October 29th he says:

¹⁹July 27, 1892. See his letter to Dr. Moore, August 3, 1892.

"It is with a heavy heart that I undertake the writing of this letter. But I simply *must* bring this matter to a conclusion. I cannot stand the dreadful strain any longer. Ever since my return to Hampden-Sidney and the resumption of my accustomed work I have felt increasing misgivings as to the correctness of the conclusion that I stated in my last letter to you. . . . I have been tormented day and night, losing sleep and finding no peace. I call God to witness that I wished to do His will in the matter. But . . . I have no doubt overworked the significance of my natural taste for Apologetics and every other fact favorable to my acceptance. But a few weeks of actual work with my classes in the department that is practically at my fingers' ends has clarified the matter and placed all the facts again in their proper relations. And, not to multiply words about it, I now see that the Providence of God has by the work of the best ten years of my life been preparing me for still better work in the same line, and yet I have been on the verge of taking up an entirely new line for which I have no demonstrated fitness and in which I could not for ten years do as good work as I am now doing in Hebrew. This is the main thing that has haunted me for the last month or so, and I must get rid of it—by surrendering to it. . . . In spite of my state of mind, I have never taught with so much conscious mastery of my subjects, so much swing, vigor, and effectiveness as I have this fall. *This* is the really significant and decisive indication of Providence as to my work.

"It is hardly necessary to add that the recent developments in the movement for a new seminary at Louisville have nothing to do with my present decision. Indeed I have reached the same conclusion in regard to their call and for the same reason, viz., that they did not offer me the chair for which alone I have any special fitness." Dr. Craig's reply, only a few lines of which can be given, does him honor: "I am sure that you have decided in accordance with a deep sense of duty. Such a decision, no matter what it works for us, is entitled not only to respect, but to our most affectionate sympathy."

The session of 1892-'3 was proceeding, but with a crippled faculty, due to the increasing infirmities of Dr. Peck and the inability of the Board to secure the man needed for the Professorship of English

Bible and Pastoral Theology. Speaking in the Davidson *Class Letter* of January, 1893, of the death of Dr. Latimer the preceding session, Dr. Moore gives a brief statement of the situation at Union:

"The vacancy thus made in our Faculty has not yet been filled. We have had but four professors since that time, and the consequence has been an increase of work for all. We hope, however, to resume our normal condition in May, when the Board of Directors chooses a fifth professor, and then we may hope for a little leisure to devote to other things besides seminary instruction and details of administration." But other demands must in some way be met. Early in January, 1893, Dr. Moore was urged to consider the position of Principal of the famous McDonough School, Baltimore, at double the salary (\$3,000, heated home and travelling expenses) he was getting at Union Seminary and with "an excellent opportunity of making men out of good materials." In February his old friend, Dr. W. S. Currell, writes him from Davidson College recommending a librarian and adding:

"I am frequently heart-sick at the weary round of plod, plod, plod, when I am aching to do some effective scholarly work. My time belongs to everybody but myself. I am at every student's beck and call for every conceivable object under the sun. Perhaps I shouldn't repine. I ought to feel with Kingsley that 'helping lame dogs over stiles' is one of the chief reasons for occupying for a brief while a limited area on this planet."

The last of February Dr. Moore delivered a course of lectures on the Bible at the First Presbyterian Church, Staunton, Va., and was genuinely thanked "because of the light they have thrown upon the Scriptures and because he has taught us how to use the most mechanical incident of revelation to teach the spiritual lessons."

In its final number the preceding year *The Union Seminary Magazine* had announced that "The Magazine Association has decided that the publication shall continue," adding: "We have been continuously and largely indebted to that scholarly and public-spirited gentleman who, under heavy pressure of professional duties, for the past session, single-handed and alone, has managed our Review De-

partment. We refer, of course, to Professor W. W. Moore. Identified from the beginning with the enterprise, he has contributed very largely to its success—not only as editor of an important department and as contributor of the charming papers so well known to all our readers, but as safe adviser and wise counselor. We congratulate the incoming staff upon his retention as a co-laborer, and the readers of the next volume upon the continued contributions from his pen.” *The Magazine* made good its announcement in the publication in its successive numbers of 1892-'3 of four striking articles under the titles “The Land of Promise,” “Echoes of Bible History,” “Recent Discoveries in Palestine” and “The Resurrection of Assyria.”

The McCormick decision was out of the way—but only to clear the way for another, referred to in the letter to Dr. Craig. Some months before this second overture from McCormick assumed shape, “some thoughtful men in our Southern Presbyterian Synods of the Mississippi Valley,” writes Dr. Charles R. Hemphill of the Presbyterian Theological Seminary of Kentucky,²⁰ “surveying the theological education in our church, took note of the fact that while the drift of graduate schools, including theological seminaries, was toward the large centers, our church had no theological institution in a city of any size. Union Seminary was in the country at Hampden-Sidney, Columbia in a small city, the Divinity School of Southwestern Presbyterian University at Clarksville, Tenn., a still smaller city; Austin School of Theology at Austin, Texas, somewhat larger, and the Theological Department of Central University at Richmond, Ky., a town of several thousand. Correspondence on this situation with ministers throughout the church issued in the judgment that an effort should be made to unite the Mississippi Valley Synods in establishing a well-equipped theological seminary in Nashville, Louisville or St. Louis. Dr. Moore was among those consulted, and he so heartily approved the scheme that he expressed willingness to accept a chair in the institution should the enterprise be launched. . . . Though the scheme failed to receive the co-operation of all the Synods, the Synods of Kentucky and Missouri decided to establish a seminary at Louisville and to open the institution in October, 1893.” The

²⁰In *The Union Seminary Review*, October, 1926, pp. 84-85. See also Dr. I. S. McElroy's *The Louisville Presbyterian Theological Seminary*, Chapter III.

leaders in the enterprise offered Dr. Moore "the first place in the institution and just the chair he wanted."²¹ They urged his acceptance,²² Dr. L. H. Blanton, Chancellor of Central University, Richmond, Ky., making a trip to Hampden-Sidney for that purpose.²³ "He was talking with me one day in front of the old Seminary at Hampden-Sidney," said Dr. Moore,²⁴ "and urging my acceptance of the call to Louisville at the time that seminary was started. I told him that the best thing to do was to move our own seminary to some community where it would have a future. He swung round and stopped and stared at me a moment and said, 'You might as well talk about moving the Blue Ridge Mountains.' It all deepens the impression that the Lord's hand was in it." On March 9, 1893, Dr. Hemphill, who, as he says, was conducting most of the correspondence with Dr. Moore, wrote him a long letter setting forth the plans of the new seminary, suggesting members of the faculty, name, constitution, departments of study, and closing with this paragraph:

"We are launched upon no slight undertaking, and I have tried to look at the matter in all its aspects, and while sensible of the magnitude of the enterprise I am thoroughly convinced that we are doing the best and wisest thing for our whole Church. It is needless to weary you with repeated expressions of my profound conviction that you must come to us. If you should fail us I should be almost in despair. But if you come I have no doubt of our success. I do not allow myself to think anything else than that you are coming, and I can assure you that the prospect of being associated with you gives me uncommon pleasure."

Thus Dr. Moore was heartily assured of his unanimous election to the chair of his choice in the new institution. Early in April he writes his mother:

Hampden-Sidney, Va.,
April 3rd, 1893.

MY DEAR MOTHER:

Spring has arrived at last. This is a very warm, bright morning. Yesterday also was oppressive. The children were out of doors nearly

²¹Dr. L. H. Blanton, Richmond, Ky., October 24, 1892.

²²Dr. T. D. Witherspoon, Richmond, Ky., October 26, 1892; Dr. S. M. Neel, Kansas City, Mo., same date; Dr. E. M. Green, Danville, Ky., November 3, 1892.

²³Probably in November, 1892. See his letter to Dr. Moore, October 24, 1892.

²⁴In letter to Dr. R. F. Campbell, Asheville, N. C., March 16, 1923.

all day. Francis is no less fond of the outer air than the others. Lisette and Walter are both considerably tanned. All are pretty well. We shall not be able to leave Hampden-Sidney so soon after the close of the term as usual this year, not until the third week in May perhaps. We are hoping to have a visit from Bishop Rondthaler this week. I am sorry to hear that he does not recover entirely from the effects of the grippe. I think it would rest and refresh him to take a little run up here. We had hoped also to have him preach for us while he was here, but we will not insist on that if he does not seem well when he comes. We hope Mrs. Rondthaler may come with him.

I have received an invitation to preach for six weeks in the St. James Square Church in Toronto, Canada, next summer, the church in which the Pan Presbyterian Council met last Autumn. The invitation is made with a view to my becoming pastor, and I shall decline it. Mr. Moody has requested me to come to Chicago in May and assist him in the special World's Fair services, for which he has secured the aid of Dr. John Hall, Dr. Talmage and others; but I shall not be able to do that either. It looks as if I should be elected to a chair in the new Seminary at Louisville, and if so I wish to go out there in May and look over the ground. It is not at all improbable that I shall accept this position if it is offered me, and that we shall move to Louisville this summer. But I do not wish to have it spoken of generally at this time. . . .

I hope you and Ida, too, will get out as much as you can while the weather is fine.

Your loving son,

W. W. MOORE.

The Union Seminary Board met Tuesday and Wednesday, May 2nd and 3rd, the principal action of the Board being the election of Rev. Thomas R. English, D.D., of Yorkville, S. C., to the Chair of English Bible and Pastoral Theology. The Board noted with sorrow the death on March 14th, at Petersburg, Va., of Dr. B. M. Smith, Professor Emeritus of Oriental Literature, and always the genial and helpful friend of his younger colleague in that department.²⁵ The Louisville Seminary Board met Wednesday, May 3rd, and elected

²⁵See appreciation by Dr. William S. Lacy in *The Union Seminary Magazine*, November-December, 1893, pp. 73-79.

Dr. Moore Professor of Old Testament Exegesis, Dr. Charles R. Hemphill, of Louisville, Professor of Systematic Theology; Dr. W. H. Marquess, of Fulton, Mo., Professor of English Bible and Biblical Theology, and Dr. T. D. Witherspoon, of Richmond, Ky., Professor of Homiletics and Pastoral Theology.²⁶ "Dr. Moore was unanimously elected to the faculty," says Dr. Hemphill,²⁷ "and we were looking to him for leadership in the enterprise." Writing to Mrs. Sallie R. Carter, Louisville, on April 13, 1908, Dr. Moore says: "The directors had done me the honor to elect me as the first professor of the institution and to request me to undertake the organization of its work."²⁸

Protests against the acceptance of the Louisville call began immediately to flow in from friends of Union, particularly members of its Board. One of these came from Dr. W. T. Richardson, senior editor of *The Central Presbyterian*:

Richmond, Va.,
May 6, 1893.

MY DEAR BROTHER:

I have today received a report of the meeting of the Louisville Seminary Directors. I knew before they met that it was in their programme to call you to one of their chairs. Other members of *our Board* also knew it. There is but one mind in our Board and in our two Synods, and I believe in almost the *whole church*, except Kentucky and Missouri, and that is that you should not entertain such a call. I not only *know* that we all want you to stay where you are—we want this above all things else connected with the Seminary—but we want it for the church at large. The Seminary at Louisville will have to depend almost exclusively on Kentucky and Missouri. Every other Synod is pledged to some other institution, and while I sincerely hope to see it prosper, it must of necessity have a small beginning. . . .

I am not only sure that you can serve the church better where you are, but also that you would *gain nothing of influence* by going to Louisville. You have a more commanding influence than any other man there or elsewhere.

Yours fraternally,

W. T. RICHARDSON.

²⁶*The Central Presbyterian*, May 10, 1893.

²⁷*The Union Seminary Review*, October, 1926, p. 85.

²⁸See also his letter to Dr. A. F. Schauffler, New York, May 28, 1915.

Dr. Richardson followed this, on May 12th, with a letter to Dr. Moore, in which he quoted the rule of the Board requiring a professor intending to resign to file his resignation with the Board three months before the regular annual meeting.

Another member of the Board wrote him,—his old teacher at Davidson, Col. William J. Martin:

Davidson College, Davidson, N. C.,

May 10th, 1893.

MY DEAR DR. MOORE,

I have been hesitating whether to write you since I saw the announcement of your election by the Louisville Board. I will venture, with some diffidence, to advise you not to attempt to sever your connection with Union Seminary until the close of another year; I wish it could be so that you need never sever it. I deplore more than I can express the irretrievable loss to the Seminary by your withdrawal. But I do not argue nor urge that point; only that you will let the Louisville brethren wait for you a year, which they will be glad to accept as a compromise. This year with them will be at best a year of preparation.

When I endeavored after our conversation to have the exec. com. empowered to provide for emergencies caused by death or withdrawal of Professors, and made in illustration the *hypothesis* of Dr. Peck's death and of your call to Louisville, the Board readily adopted the suggestion in regard to a vacancy occurring by death, but met me as to the other by citing the constitution Art. IV, Sect. 8, which makes it impossible for a Professor legally to withdraw before next May. I am sure from the spirit then manifested that your withdrawal now would be resisted and would place you in a false light. Oh, that you need not go at all.

Yours truly,

W. J. MARTIN.

Other letters of protest came—from Dr. L. B. Turnbull, of Richmond; from Dr. A. C. Hopkins, of Charles Town, W. Va.; from Dr. Robert L. Dabney, down in Austin, Tex., this following an invitation to Dr. Moore to visit him on his forthcoming trip to the Lone Star State:

Austin, Texas,
May 14, 1893.

DR. W. W. MOORE,

DEAR BRO.:

Your letter rec'd this A. M. causes me real pain by throwing a doubt upon our seeing you in Austin. Let me again urge this idea. There is so much new, strange and instructive to be seen in this wide state that it will be a real pity to allow any temporary inconvenience to limit your visit to the mere edge of it. The result will be unavoidable that from such a visit you would carry away impressions of Presbyterianism in Texas so inadequate as to be misleading.

The newspapers which arrived yesterday told of your election to the projected Sem. in Louisville. I have had some correspondence with brethren who are its leading projectors in Ky. as well as some communication with special friends of our institution at Clarksville, Tenn., of whom the foremost is Dr. Palmer. I may be performing an act of true friendship to you in this period of perplexity about a decision, by making known to you some facts, and suggesting some opinions. I know that leading Presbyterians in Ky. itself are not all as sanguine as Dr. Blanton, Dr. Witherspoon, etc., but have sobriety of mind enough to see that the Louisville project is encumbered with grave difficulties and doubts. They know that a great Sem. is too big a thing to be whooped up by a single Synod in a burst of enthusiasm. . . . It took two generations to build up a Princeton, an Alleghany, a Union and a Columbia. . . .

The Sem. will never be removed now to a city: The fixed investments are too heavy, and the local attachments too strong. Neither will the Sem. die by staying where it is. These Presbyterian things are mighty tough, they have as many lives as an old cat, and stand a quantity of killing. The Synod of Va. is now three times as strong, and five times as united as it was when I went to the Sem. 40 years ago. We ran the number of students up to 73 under all the burdens of reconstruction. I tell you, Bro. Moore, that old Synod is a grand and a powerful agency; far the grandest and soundest in the Southern Church. She will stand by her Sem. and make it great if you will let her. This is the very case to which the old adage applies: "Brag is a good dog, but Holdfast is better."

Faithfully yours,

R. L. DABNEY.

Forty years later²⁹ Dr. Moore wrote to Dr. R. F. Campbell, of Asheville, N. C.:

“I did come very near going to Louisville, by the way, as I knew our seminary had no future at Hampden-Sidney. I actually went out there and looked over the ground, and then told our trustees I would like to be released. They called my attention to the requirement in our Constitution that a professor intending to resign must give notice at least three months before the annual meeting of the Board. The meeting of the Board was then only two months off,³⁰ so that, if they enforced the rule, as they informed me they would, it would have been more than a year before I could have gone; so, I wrote the Louisville brethren that it was off. Observing developments since, I am again impressed with the same guidance, and I am deeply thankful that I was kept here.”

This is the account given in the Davidson class letter:³¹

“The current of my life flowed placidly on at Hampden-Sidney until the Spring of 1893, when it became greatly agitated by my election to a professorship in the new theological seminary at Louisville. After long and anxious thought it seemed to be my duty to accept this call, though there was still some doubt as to the effect of the Ohio Valley climate on my health. But the whole movement was suddenly and effectually blocked by the discovery of a forgotten clause in the constitution of Union Seminary, requiring a professor, intending to resign his chair, to give notice of such intention three months before the annual meeting of the Board of Directors in May. It was impossible for me to comply with this requirement, as I was not elected to Louisville till a few days before the meeting of the Board at Hampden-Sidney; and so I am still in the Old Dominion.”

This action of the Union Seminary Board “was a barrier to his coming to Louisville at the time expected,” Dr. Hemphill continues,³² “and seemed to him an indication of Providence, and he declined the election. This was a severe blow to all of us, and to me a grievous

²⁹March 16, 1923.

³⁰There seems a slight discrepancy in time. It is left as it stands.

³¹1878 *Class Letter*, January, 1894.

³²*The Union Seminary Review*, October, 1926, pp. 85-86.

disappointment of my cherished hope of long and intimate association with him. The Seminary opened its session October 1st, and its immediate success vindicated the wisdom of its founders. When Dr. Moore championed the removal of Union Seminary to a city it was no small satisfaction to us at Louisville that he found in our success one of his most effective arguments. It is also a gratification to me, I may be allowed to say, after having devoted so many years to this institution, to think that he had a part in its founding and that, while he wears the title of the second founder of Union Seminary, he has a share in the service Louisville renders the Church."

The Davidson *Class Letter* of January, 1894, shows how busy was the vacation of 1893 and how widespread were its activities:

Early in the summer I preached at Salisbury, N. C., on the occasion of the dedication of the new and beautiful church built by Dr. Rumble's congregation, and had the pleasure of renewing my acquaintance with a number of old college friends, especially Will Crump, with whom I afterwards went out to his home for a short visit. He lives at South River, Rowan County, has a large practice as a physician, and enjoys the confidence and esteem of the whole community. We had great pleasure in talking over college days and recalling all manner of delightful associations with the men of '78.

In June I took a trip to Texas for the purpose of preaching the Baccalaureate Sermon at the Commencement of Austin College, Sherman, the head center of Presbyterianism in the far Southwest, visiting Memphis, Paris, and Dallas on the way. It was in my heart to see Tidball while in the same State with him, but on inquiry I found that such continental spaces still intervened between us in that colossal commonwealth that it was out of my power to reach him, especially in view of the financial depression and the depleted condition of my pocket-book. By the way, I suffered a heavy loss later in the summer by the failure of a bank in Farmville, in which a large part of my salary had just been deposited. My colleagues in the seminary, and indeed the whole community, had the same experience. But I trust that I was the only member of the Class to have that sort of misfortune during this extraordinary season of panic.

The class reunion at Chicago was a rather lonesome affair, as I was the only member that attended. I was glad, however, to hear from time to time that others of you were visiting the World's Fair, some earlier, some later. It was hardly expected, even when the reunion was appointed, that many of us could manage to be in Chicago at the same time. Mr. Moody had asked me to preach with him there during his Exposition campaign, and had I been able to accept the invitation I could doubtless have seen some of you, as I should in that case have remained in the city much longer than I did. But my other engagements made that impossible.

I spent the first two weeks of August very pleasantly, lecturing at Lake Geneva, Wisconsin. About the same time another perplexing question was put before me by an invitation to the pastorate of the First Presbyterian Church in Baltimore, which however I decided to decline. One Sunday, later in the fall, after preaching in this church, I was greatly surprised and pleased to meet Mrs. Dr. Hepburn, who did me the honor to remain after the service and speak to me. Our conversation was brief, unfortunately, but it was long enough to reveal the fact that our honored classmate, my editorial colleague, had been relegated to the second place in his mother's affections, the first being now occupied by Samuel Benedict Hepburn, of Cincinnati. Mrs. Hepburn does not seem to me to have changed at all in appearance during the years that have elapsed since we left Davidson; she is a very youthful-looking grandmother.

I have not visited the College for some years, but expect to do so next June, as I have been chosen by the Y. M. C. A. of the institution to preach the annual sermon. I hope I shall enjoy the visit, but I had it impressed upon me on my last visit that the place can never be to me what it was when you dear fellows were there. Wishing you all a prosperous and happy New Year, I remain,

Cordially yours,

W. W. MOORE.

That the summer afforded time for other things than work is made clear in the following letter from a lover of good literature:

Baltimore, Md.,

July 17, 1893.

DEAR DR. MOORE:

Gil Blas has returned from his travels in excellent condition. I am glad to learn from your letter that you enjoyed his companionship. "He is a great observer, and he looks quite through the deeds of men." He has associated with thief, beggar, peasant, tradesman, merchant, ecclesiastic, soldier, courtier, and king—and he finds the same old human nature in them all. Perhaps, after all, human nature is the only thing in which there has been no evolution. . . .

Very truly yours,

RICHARD D. FISHER.

On the second of October, 1893, Dr. Thomas E. Peck, Professor of Systematic Theology, passed away.⁸⁸ Dr. Moore delivered the address at the funeral in the College Church, and there are many still living who remember a most impressive incident of that service—when the clear, sweet tones of Mrs. Peck, the widow, sounded out in triumph as the great hymns of the ages were being sung that day. Dr. Clement R. Vaughan was already on the ground carrying forward the work in this department, which he did with eminent satisfaction, but he was within four years of the retiring age and the directors were speaking of transferring Dr. Moore to the chair of Theology. "I do not wish to do this," he said in writing to a friend. "If I am ever to leave Hampden-Sidney," he continued, "and do a larger work I must leave within the next year or two. And all the circumstances are now more favorable than they have ever been before."

Meantime other interests closely related to the work were not allowed to suffer. Three of the four numbers of *The Union Seminary Magazine* of the year carried his articles—on "How the Terra Cotta Books Were Read," "What the Terra Cotta Books Contained" and "The Chaldean Story of the Flood,"—and the January-February number, in addition, gave a four-page review of four books on the Song of Songs, surveying in turn the allegorical, the typical and the literal theories of interpretation and concluding with the sentence:

⁸⁸See *The Union Seminary Magazine* for March-April, 1894, pp. 225-242, for appreciation by Dr. C. R. Vaughan.

"From all such excursions into the literature of this remarkable book we return with increased confidence in the plenary inspiration of the Song of Songs, in the reality of the persons and events therein described, and in the typical significance of the history, in accordance with the well known character of Hebrew history in general, under the fashioning hand of Jehovah, and in accordance with the figure so commonly used throughout both the Old and New Testaments to set forth the relations between a gracious God and a faithful people." In addition to this literary work Dr. Moore was conducting a series of Bible studies in the *Young Men's Era*, Chicago, under the caption of "Facts vs. Fancies."

Undoubtedly the chief event in the life of Union Seminary through the session of 1893-'4 was the celebration of the seventieth anniversary of the re-founding of the institution, in the Seminary Chapel on Thursday evening, January 4th, in the presence of a splendid audience. "The exercises," says *The Central Presbyterian* of January 10th, "were under the immediate direction of Professor W. W. Moore, the senior member of the faculty,"⁴ to whose zeal the fact of the celebration was due." Dr. Moore delivered the historical address, an extremely valuable one, in which he sketched the history of the Seminary from the Beginning in 1812 down to the Period of Greatest Prosperity, 1885-1894. Dr. Moses D. Hoge, of Richmond, the orator of the occasion, spoke extemporaneously, his address, replete with reminiscences and advice, being reported stenographically—and making excellent reading. The paper of the aged Dr. Robert Burwell, a member of the first class taught by Dr. John Holt Rice and a member, as well, of Dr. Rice's family in those far-away days, was read by Professor T. C. Johnson of the Seminary Faculty. "Humor was mingled with pathos in Dr. Moore's treatment," continues *The Central's* correspondent. "His local hits were very felicitous." For example:

"As early as 1835 we find the Board engaged in the apparently hopeless task of 'securing the Seminary lot from exposure to the intrusion of cattle.' For sixty years we have been working at this

⁴In his 37th year!

problem. Even the passage of the stock law did not solve it. The Seminary has neighbors who do not regard the law of Exodus xxii. 5, either as interpreted by the Authorized Version or the Revised. The predecessor of the present Intendant (apparently assuming that cows which had been coming to the Seminary so long could read) is said to have posted a notice at each of the entrances to the grounds, beginning as follows: 'All cattle are hereby notified,' &c. But the cows and hogs continued to come in, regardless of this considerate and earnest appeal. We believe, however, that the days of their depredations are numbered. The present Intendant, evidently determined not to be out-generated by a lot of illiterate cattle, has adopted a simple and familiar mechanical device, which we trust will prove effectual."

Dr. Hoge was equally impressive and felicitous. He paid tribute to Dr. John Holt Rice as a man who was misunderstood and even maligned when literally wearing himself out in the re-founding of the Seminary and in whose pocket was found, after his death, a slip of paper on which was written: "It is necessary that I die poor." Dr. Hoge had something to say about the minister's care in the preparation of his sermons and something about the length thereof. "When the English Lord Chancellor Halsbury," he said, "was asked by a young curate what he thought of his sermon, he said: 'There are two things I want never to hear in another sermon.' The curate asked what these two things were, and the answer was, 'I heard the clock strike twice.'"

"No *extempore* speaker, if conscientious, will be less careful in the preparation of his discourses than the writer of sermons. While his supreme regard will be for the thought, he will not be indifferent to the style in which thought is expressed. No classic book has come down to modern times, no matter how weighty its thought, which has not been arrayed in the perpetuating grace of captivating style. Style is the crystallization of thought. Royal thoughts ought to wear royal robes."

"I cannot say anything more important to my young friends who are now engaged in preparation for the ministry than this: As eternal vigilance is the price of liberty, so incessant study is the price of suc-

cess, so far as mental training is concerned. Injudicious friends sometimes say, 'Don't wear yourself out by excessive toil.' Few commit suicide in that way."

Thus the session of 1893-'4 was moving busily on. One of the College wags of the time prophesied, as among the unbelievable things to come, that "Dr. Moore preached every Sunday night and—got through Math." On April 8th Dr. Moore preached at Marion, Va., and thereby hangs a tale which Dr. F. T. McFaden, of Winchester, Va., related in *The Union Seminary Review* of October, 1926:

"When I was pastor at Marion I preached at Rural Retreat, where we erected a church. So much had been heard of Dr. Moore that it was no trouble to get the officers to agree to have him come and dedicate the church. As was always the case, he agreed to come as readily and cheerfully as if we were the biggest and richest church in the land and as if I were the greatest preacher in the world. One member begged to have the honor and privilege of entertaining him. But that member's house was sadly in need of repairing and painting. His wife had been after her husband for years to have these done, but without result. So interested was this man in having Dr. Moore that he set to work to put his house in fine order. I can see now the look of appreciation on Dr. Moore's countenance and then the appearance of that modesty and humility so characteristic of him when he was told that his visit to the member's house had cost that member in repairing for him, in addition to his subscription to the church, some \$600, but that the member said that it was worth twice that amount to have such a man in his home and to hear such sermons as Dr. Moore preached that day."

Clearing the Way for Removal

(1892-1894)

THE question of the removal of Union Seminary was by no means a new one. Indeed, says Dr. James Power Smith, for more than a generation the Stated Clerk of the Synod of Virginia and for years editor of *The Central Presbyterian*, Richmond, it is "a singular fact of record that the Synod in 1815, in one of its earlier actions about the Seminary, resolved, "That Hampden-Sidney College be the site of the Theological Seminary; but the Synod reserve to themselves the power of removing the institution, should such removal be necessary.'"¹ There is another interesting fact, though one "not generally known," said Dr. R. F. Campbell, of Asheville, N. C., in his Historical Address at the 1923 Anniversaries, "that as far back as 1830 a movement was started looking to the removal of the Seminary. It seems strange, in the light of later events, that this proposal should have come from the Board of Trustees of Hampden-Sidney College, who wished to purchase the Seminary property for the use of the College. It was turned down by the Trustees of the Seminary on the ground that the controlling Synods would certainly veto the proposed removal 'as injurious to the welfare of the Seminary, and a violation of good faith to its benefactors.' For these reasons the Board declared that they 'deemed it not expedient to regard it as a subject of future consideration.'"

But the War Between the States and its tragic aftermath of Reconstruction brought disrupting changes throughout the South and particularly in that part of it in which the Seminary was lo-

¹Editorial in *The Central Presbyterian*, November 6, 1895.

cated. As a consequence, the question of removal had ever since, from time to time, been given serious consideration by the Board. A train of events brought the question once more and sharply before the Board at its annual meeting in 1894. One of these events was the report of Dr. Moore, as Financial Agent, to the Board in 1892. Here is the report, almost in full:

**TO THE BOARD OF DIRECTORS,
UNION THEOLOGICAL SEMINARY:**

In obedience to the appointment of the Board, I devoted the vacation of 1891 to the prosecution of a Financial Agency for the purpose of securing the additional accommodations which have been so long needed for the comfort of our students and which were then imperatively demanded by their increasing numbers; and I beg leave to submit herewith a report of my work on that behalf.

I found the summer all too short for the task assigned me, for even after cancelling all competing engagements that could be revoked without bad faith, I had only thirteen weeks at my command. I therefore ventured to go beyond the letter of your instructions by devoting to my agency a few additional Sundays after the opening of the term. In this way I was able to present our emergency to certain churches whose pastors thought the Autumn a more favorable time for such an appeal than the Summer. I was especially gratified by the readiness with which the churches consented to have this cause presented, and the Directors of the Seminary will no doubt share my grateful appreciation of the hearty interest and invaluable assistance of the pastors, ruling elders, and deacons, as well as of the liberal gifts of the people. And I would make special acknowledgment of the kindness of those members of the Board who showed such cordial interest in the progress and success of this enterprise.

Two formidable difficulties were encountered from the beginning of the work to the end:

(1) The financial prostration of the people. In Virginia the reaction of the ruinous booms which have so much cursed the country culminated just at the time that our cause had to be presented, and as a consequence there was less money available than at any time

perhaps within the last two decades. In North Carolina the paralysis of much of the cotton industry had reduced many of our people to equal straits there. So that the churches have contributed out of their poverty for the relief of our crisis.

(2) The other difficulty encountered was the widespread dissatisfaction with the location of the Seminary, and the consequent indisposition to contribute to the erection of any more buildings in "the wrong place." Many of our private members, as well as many of our ministers and ruling elders, seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war, and have not recognized the vital importance of planting our principal training school for ministers in some great center of population and business and influence, where its needs could be seen and its work appreciated, where its property would accumulate and increase rapidly in value, where its accessibility and metropolitan advantages would command a much larger patronage, where the best methods of Christian work could be seen in actual operation, and where its contingent of picked men reinforcing the pastors in their Sunday Schools and Mission Work would make Presbyterianism a colossus instead of a pigmy among the Christian denominations of the future. The church cannot afford to ignore the concentration of modern life and influence in the cities. These great centers must be seized by us as they were seized by the apostles of old. They are the vital strategic points of the future. If the Seminary remains in the backwoods it is doomed to inevitable decline. No power on earth can save it. Therefore it is unwise to throw out any more anchors in the form of buildings.

Most of the persons who talked in this way had no conception of the apparently insuperable obstacles which stand in the way of such a removal. There were several possible answers to their objection but none entirely satisfactory. For instance, it would seem at first sight a sufficient reply to say that as a matter of fact the attendance was increasing and not decreasing. But of course a second thought would show that this was really no answer to the essential part of the objection and the diminished attendance of this year would have rendered it totally untenable, depriving it even of the plausibility

which it might otherwise have possessed. Again, we might have tried to conciliate the objector by informing him that the Faculty to a man agreed with his view, in the abstract, but regarded it as utterly impracticable at least for the present. This, however, would have been unwise, since such a statement in public would only have accentuated and advertised the disadvantage of our location. I, therefore, took the latter part of this answer as my truest and safest reply to this really formidable objection. It is impossible for us to move. Our present accommodations are inadequate. Therefore we must either build where we are or turn our students away. Moreover we said to some of the ministers in private, we propose to build not a massive structure of brick which could not be disposed of for other purposes in case our numbers decline or the Seminary is moved, but a couple of comely cottages which can be rented or sold for residences should the necessity arise.

Of course the two difficulties which I have described were very disheartening, but the results of the Agency are by no means so meagre as I feared they would be. Soon after the close of the term the Committee to whom the Board had entrusted the building of the dormitories asked my opinion as to the probable outcome of the summer's work. I answered that my maximum estimate was \$5,000. I am happy to report that the total amount collected is \$7,530.48. . . .

Respectfully submitted,

W. W. MOORE.

This was more than a report. It was a ringing challenge. It was the crystallization in half a dozen measured paragraphs of a subject now placed upon the Board's agenda for early and clear-cut decision.

It will be noted that this paper virtually advocated the removal of the Seminary to a location in which it could attract needed equipment and endowment, best train its students and best serve its Church. Not only did the Board at the time recognize these arguments as valid and compelling in themselves. The Board as the months went on had good reason to know that unless Union Seminary were moved, another seminary would soon be inaugurating

Union Seminary's brilliant Professor of Oriental Literature as its Professor of Old Testament Exegesis. To review the situation, Dr. Moore for some years had been convinced that the Middle West was destined largely to hold and shape the future of theological education in America. He knew the advantage of location held by McCormick Seminary in the great metropolis of Chicago. He knew also the advantage Louisville Seminary possessed in a strategic urban location in this same Middle West. He was convinced that though the enrollment at Union in 1893-1894 had been exceeded only once in its history, it was doomed in time to a secondary rank, at the least, if it remained in its present location, or, as he expressed it later, in ten years the buildings would still be at Hampden-Sidney but the students would be at Princeton or Louisville, and the situation by this time had so cleared at Union that he felt he could now leave it at the end of the year unhaunted by the thought that he would be leaving behind him a crippled faculty and a prostrate institution. In consequence, the correspondence with Louisville Seminary was resumed. Dr. Hemphill, delighted at the change in the situation at Union and the chance of adding Dr. Moore to the teaching staff in Louisville, writes him:

Louisville, Ky.,
Feb'y. 6th, 1894.

MY DEAR DR. MOORE:

. . . If you can come to us we are *made*. I am afraid you might think me extravagant if I were to set down my feelings in the premises, even if I could command language adequate for the occasion. If you were here I would have not a lingering doubt of the rapid and successful growth of the Seminary in endowments, buildings and students. The Providential guidance in the founding and conduct of the institution to this time persuades me fully that this is to be a most useful enterprise for our whole Church. . . .

To my view this is the place for you to do the work of your life. I pray that God's will may be made clear to all of us. . . .

Faithfully yours,

C. R. HEMPHILL.

It was at this juncture of affairs that one of the newest members of the Faculty, Dr. Thomas Cary Johnson, came to the help of Union in a genuinely effective way. He tells the story in his sketch of Dr. Moore in *The Union Seminary Review* of October, 1926.² After speaking of Dr. Moore's love for Union and yet his unwillingness to remain and see her slowly die, "as he feared she would, once Louisville should get fairly into action, if Union should remain at Hampden-Sidney," he continues:

"In 1894 he endeavored to undertake the removal of Union. In February of that year a report was in circulation that another call from Chicago was being strongly urged. The professors became fearful lest Union should lose him; and one of them was driven by his fears to protest against the loss. Meeting Dr. Moore on the *Via Sacra*, just east of the gate to the Library Building, he begged a word. Dr. Moore, with an armful of books, stopped and leaned against the plank fence. The suppliant, also loaded with books, planted a foot on a plank of the fence and said: 'Dr. Moore, you are not going to leave Union Seminary?' Dr. Moore did not speak at once. The other rushed on: 'Union Seminary must be removed to Charlottesville, Richmond, or some other location more favorable to its growth. You can effect its removal with comparative ease; if you leave, those of us who shall be left behind must undertake the removal; but we may have to wait twenty-five years—wait till Providence teach more plainly that necessity. Meanwhile, much time will have been lost.' Dr. Moore's face lit up. He said: 'Do you, a Hampden-Sidney man, devoted to Dr. Vaughan and to Dr. Dabney, who would oppose the removal, feel that way?' The answer went back: 'I am devoted to Hampden-Sidney, but the college ought to be removed to a better location. As for Dr. Dabney and Dr. Vaughan, I honor them as I do few other men on earth and I am proud of it, but in this matter I think they err. I regard Dr. Dabney's opposition to the removal of Union as inconsistent with his magnification of the location of the Austin School of Theology 'in the culture and political center of the great State of Texas, under the eaves of the State University.' He constantly teaches that the location of that Presbyterian School of

²Pages 9-10 of that number.

Theology in the city of Austin will give the Texas Presbyterians a great advantage over the other denominations in the Lone Star State. Dr. Moore said: "This gives me heart. If you will stand by me, I will stay at least until I see whether the institution can be moved." He went to work to endeavor the removal at once."

In April the situation at McCormick changed with the death of Dr. E. C. Bissell, Professor of Hebrew in that institution, and Mr. Cyrus H. McCormick lost no time in getting into touch with Dr. Moore for the vacant professorship. Both seminaries were now pressing the question of acceptance and both were willing to wait for another year if necessary.³ But with the coming of May another factor entered the problem: the decisive action of the Board on the question of the removal of Union Seminary to another location.

With the exception of Dr. Vaughan the Faculty was a unit for removal. Dr. Moore prepared a Memorial on the subject, presented it to the Faculty and had it ready, with their help, for presentation to the Board.⁴ Many church leaders felt that the removal was desirable. Dr. Moore was beginning to see that it was both desirable and practicable. The Board held its annual meeting May 1st and 2nd. The Faculty reported a prosperous session in enrollment (74 students), in work of the students and in finances, but the question of removal held the floor. "Three different propositions were received from as many different sources," says Dr. Moore,⁵ "all entirely independent of each other, looking to the removal of the Seminary to a more central and accessible site, in order to arrest the drift of our candidates for the ministry to other institutions and secure the steady and large growth of the Seminary throughout the future." The whole question was given serious and thorough consideration, resulting in the following formal action by the Board on May 2nd:

"Whereas propositions have been made offering inducements to move the Seminary to some other point in Virginia, it is agreed that the Board is willing to receive and consider such propositions, and to that end a committee of five—three from the Synod of Virginia,

³See letters of Mr. Cyrus H. McCormick of April 14, April 19, April 20 and May 12, 1894, and of Dr. C. R. Hemphill of April 18, 1894.

⁴See letter of Dr. C. R. Hemphill, Louisville, to Dr. Moore, April 26, 1894.

⁵Union Seminary *Alumni Catalogue*, 1924, p. 17.

and two from the Synod of North Carolina—is hereby appointed to take into consideration all and any propositions that may be made, and to this end they are hereby authorized to visit and inspect sites and locations that may be offered. And in case they find offers that are worthy of consideration, they are to make reports of their investigations to a special meeting of the Board to be called by the President.”⁸

It goes without saying that Dr. Moore was appointed the Faculty member of this Committee.

This action of the Board made the question of the removal of the Seminary the burning issue of the day in the two controlling Synods of Virginia and North Carolina, in Virginia especially, opened the way for active measures for removal and placed the heaviest of burdens upon the shoulders of Dr. Moore, recognized from the first as its foremost advocate and leader. This action also became the signal for an organized opposition extending through almost a year and a half. Dr. Moore cherished no illusions as to the strength of this opposition either at the beginning of the movement or as time passed on.

But surpassingly important as was this business of removal, the whole of the summer could not be given to it. Dr. Moore, in fact, had to give the earlier part of the summer to even less congenial business. The following letter to his Davidson classmates, dated February 9, 1895, and ready for the 1895 edition of the *Class Letter* that was never published, tells how he spent the summer of 1894:

“The first unusual thing that occurred in my experience since our last converse in these pages was an attack of the mumps. I had always felt a lofty disdain for this disease, but last May, while in Richmond on my way to the University of Virginia to deliver the two concluding discourses in the new series of lectures on the Evidences of Christianity, I suddenly discovered that I was getting ‘puffed up’ to such an extent that I was constrained to withdraw myself from public view until I should be in a condition to exhibit less ‘cheek’ to my fellow men. I was quite sick for two weeks, and for two weeks more I had little or no heart for work. A whole series of annual addresses, commencement sermons and dedication discourses at various points

⁸Board Minutes, May 1-2, 1894, pp. 45-46.

in Virginia, Alabama, and Mississippi, was thus set aside—the people of those communities little know how much they are indebted to the mumps for delivering them from these inflictions. The first engagement that I felt well enough to keep was at Davidson College—the annual sermon to the Young Men's Christian Association, June 10th. I really was not well enough, but managed to get through without breaking down. My visit to Davidson was much pleasanter than the one I made some years ago when I preached the Baccalaureate sermon. In fact it was delightful throughout. The college is in good condition, and is doing excellent work. The ability and enterprise of the professors are worthy of all commendation. I do not know a corps of teachers anywhere superior to the present faculty at Davidson. In short, the institution is one that we may well feel proud of.

“On the 12th of June I went on to Greenville, S. C., to make the annual address at the commencement of Chicora College, of which our friend and college mate, J. F. McKinnon, is principal; but I was too weak and tired to speak with any vim. After that I rested for some days, and then went on to the commencement of the Agricultural and Mechanical College of Virginia at Blacksburg, and from there to the commencement at Northfield Seminary in Massachusetts. I remained at Northfield for two weeks, making various addresses and teaching Bible Classes in the successive conventions of young women and young men organized by Mr. Moody.”

To quote still further:

“By all odds the most interesting thing that has come up for me in the course of the year is the proposition to move Union Seminary from Hampden-Sidney to Richmond. There is no question in the minds of the professors as to the immense advantage to accrue to the institution and the church from such a change. The only real question in the case is the question of means. It will require more than \$100,000 to equip the Seminary with buildings on a new site. Can this great sum be raised? We believe it can if the people once see what this enterprise means for the future of the Church's work. By appointment of the Board's Committee on Removal I addressed a mass meeting on the subject at Richmond in July.”

It was mid-summer, but, even so, a large and representative audience was present in the Grace Street Presbyterian Church and, after addresses by Dr. Moore and Dr. J. Y. Fair, unanimously resolved "That if it seemed wise to the authorities to remove the Seminary to Richmond, it would be welcomed by the people of our churches and of the city with profound gratification; and that the Seminary would be the abiding object of the regard and affection of the people and their children"; and as unanimously appointed an able committee "to take prompt action on the subject and report to the president of the Board of Directors."

The class letter gives this further account of the summer and fall:

"In July I went to Chautauqua—my first visit to this celebrated resort—under an engagement to lecture three weeks. In less than a week I broke down, insomnia having followed in the wake of overwork in my weakened condition, and so I was compelled to take another breathing spell. After two weeks of absolute rest with my family in Salem, N. C., I set out refreshed for Lake Geneva, Wisconsin. Here easy work (only one lecture a day, and on Sundays two sermons in Chicago), bracing air, tent life, a plunge in the lake every morning at 6 o'clock, and plenty of pleasant exercise put me in good condition for my winter's work, which began in September as usual and has since flowed in its usual channel. In October I delivered my two belated lectures at the University of Virginia on 'The Testimony of the Monuments to the Truth of the Bible.'"

The Board's Committee on Removal spent much time through the summer and the early fall inspecting sites and preparing for the important meeting of the Synod of Virginia due to convene in the First Presbyterian Church, Danville, on Tuesday night, October 23rd. Enrolling 213 delegates, it was the largest meeting of the Synod in years, exceeding by 30 the average meeting of that period.⁸ The air was tense with interest and excitement, for the delegates, ministers and laymen alike, knew that a major contest was pending, with the issue in the balance. Dr. Moore sends this postal to Mrs. Moore just after the first session of the Synod Tuesday night:

⁷*The Central Presbyterian*, July 11, 1894.

⁸*The Union Seminary Magazine*, November-December, 1895, p. 130.

MY DEAR L—

I met many friends on my way down to-day, among them Mrs. Peck on her way to S. C. She asked all about you and sent "as much love as I could carry." Mr. Penn met me at the station. He and his wife and her mother are exceedingly pleasant and have one of the loveliest homes I ever saw. Dr. Fleming was elected Moderator of Synod. To my astonishment I was put in nomination also by Dr. Pitzer of Washington. Dr. McIlwaine seconded my nomination in a complimentary speech. I requested that my name be dropped, giving reasons, but received 84 votes, Fleming 87.

Yours,

W. W. M.

On Wednesday morning the report of the Directors of the Seminary containing the statements that "overtures from land companies have been made to remove the Seminary from its present location to a city" and that "the Board stands ready to entertain any practical overture" was read and referred to the Standing Committee on Union Seminary. It was expected that the question of removal would be brought up in connection with the report of this committee later in the sessions of Synod, but it was precipitated by Dr. Richard McIlwaine, President of Hampden-Sidney College, and the acknowledged and able leader of the opposition. As the morning session was nearing its close he arose and introduced the following preamble and resolutions:

"Whereas the trustees of Union Theological Seminary have by resolution appointed a committee to receive propositions looking to the removal of that institution from its present location; and whereas the people of Prince Edward are so deeply concerned in regard to this movement that they have inaugurated an effort to secure the extension of the Farmville and Powhatan railroad from Farmville by Hampden-Sidney to a point adjacent to the county of Charlotte, which it is believed will be carried further, and open up connections with one and perhaps several other railroads, thus making the Seminary easily accessible from several directions; therefore—

Resolved, 1st, That the trustees of said Seminary be requested to suspend their resolution aforesaid until after November 17th next,

when the people of Prince Edward shall have had opportunity by vote to determine whether they shall succeed.

“2nd, That if the effort to obtain said railroad is successful, the trustees of the Seminary be and they are thereby requested to withdraw their action looking to its removal, and at the earliest practicable day to take measures to procure a supply of water and such other conveniences as shall put their institution on a footing with other similar schools.”⁹

Dr. McIlwaine asked that an hour be set for the consideration of this paper, and 4 o'clock that afternoon was fixed as the hour.

The issue was clear-cut. If the resolutions carried, and Prince Edward voted the bonds, Union Seminary would remain where it was. If the resolutions were defeated, the Seminary could continue to consider the question of removal. When the hour arrived, Dr. McIlwaine, a ready and forceful speaker, got the floor and made an earnest appeal for the retention of the Seminary at Hampden-Sidney, “on holy ground.” When he had finished, Dr. R. P. Kerr, of Richmond, offered the following substitute:

“The Board of Trustees of Union Theological Seminary having appointed a committee to receive propositions as to the removal of that school from its present location, but not having received a report from that committee,—

“*Resolved*, That the Synod deems it unnecessary to take any action on the matter at the present meeting.”¹⁰

Speaking to his substitute, Dr. Kerr argued that the Synod “should not bind itself by any pledge as to removal and should not restrict the Board and its Committee in their inquiry on the subject.” At this point adjournment was taken until the evening hour. After the communion service, the Synod took up the pending question. The hour was late, yet the audience that crowded the auditorium of the church was all attention when Dr. Moore faced them and began to speak. He spoke for almost an hour and a half, and for sheer eloquence and dramatic effect he made what was probably the greatest

⁹*Minutes of the Synod of Virginia*, 1894, p. 317.

¹⁰*Ibid*, p. 318.

address of his life. Dr. J. R. Bridges, of Salem, Va., writing for *The Central Presbyterian* under the pen name of "Rasticus," says that when Dr. Moore arose to reply to Dr. McIlwaine "he professed great fright at being forced to face such a body, thinking no doubt of our Synodical big guns. If Dr. Moore was frightened," he continues, "it would be well for such fear to become contagious, for rarely has a stronger speech been made before the Synod. His magnetic presence, striking appearance and benevolent cast of countenance counted for much, especially with those who are impressed by such things, but in addition there was strong argument, uniform courtesy and a keen thrust now and then. Certain unintentional *non sequiturs* might be pointed out, but on the whole the speech was the best and strongest delivered in the Synod for many years."

Dr. Walter L. Lingle, now President of Davidson College, was at the time of the Danville Synod a student in the Middle Class of Union Seminary. "Of course," he says,¹¹ "we Seminary students did not go to Danville to the meeting of the Synod, but inasmuch as the newspapers had much to say about Dr. Moore's great address at the Synod, we requested Dr. Thomas Cary Johnson to tell our class about it upon his return from the Synod. Dr. Johnson did so in his own picturesque style. . . . From Dr. Johnson's description I got the impression that Dr. McIlwaine's resolution took Dr. Moore completely by surprise and that he was not prepared for it. His reply had to be largely extemporaneous." Dr. Lingle continues:

"When Dr. Moore arose to reply he first of all paid a handsome tribute to Dr. McIlwaine and his work in his own inimitable style, and then proceeded to reply to him in that same inimitable way. . . . He took up Dr. McIlwaine's address point by point and replied to each point with incisiveness and, at the same time, with great fervor and eloquence.

"Dr. McIlwaine had stressed the idea that Hampden-Sidney was holy ground which should never be deserted by the Church. When Dr. Moore came to that point he described Hampden-Sidney as holy ground until he made his audience feel that it was far more holy

¹¹In letter to the writer, July 7, 1937.

than Dr. McIlwaine's description had made it. Then he turned suddenly and said that Mt. Sinai was also holy ground. It was there that Israel had received the Ten Commandments and had those wonderful manifestations of the glory of God. As Dr. Moore proceeded with this description of Mt. Sinai his audience began to feel something of its infinite holiness until the holiness of Hampden-Sidney paled into insignificance. Again he turned suddenly and said: 'But, Mr. Moderator, the day came when the Lord said: Speak to the children of Israel that they go forward, and they turned their backs upon all the holy memories of Sinai and faced toward the promised land.'

"Words cannot picture," says Dr. Emmett W. MacCorkle,¹² "the profound impression made as he concluded. His hearers sat spell-bound for a moment, and then there came a wave of spontaneous applause, the first the writer ever heard in that staid and venerable body."

Dr. Robert P. Kerr, speaking later of this debate at the Danville Synod,¹³ says: "The speakers on both sides were earnest and eloquent. . . . Dr. Moore's speech on this occasion was a brilliant example of oratory and argument, characterized by the utmost courtesy, but yet impassioned, illuminated with superb illustration, edged with keenest satire, and carrying conviction to the overwhelming majority of the body."

Here is Dr. Moore's brief description of this dramatic day in the Synod of Virginia sent by postal to Mrs. Moore late Wednesday night:

Danville,
Oct. 24, '94.

MY DEAR L—

Thank you for forwarding two letters just rec'd. Dr. McIlwaine supported his resolutions in an opening speech this afternoon and was followed by Dr. Kerr in support of a substitute that no action be taken. To-night, after preaching by Dr. White and the communion, Dr. Murkland called for my views, which I gave in a long speech. The Synod broke into applause once—never knew it to do

¹²In letter to the writer from Ashland, Ky., November 4, 1930.

¹³In his sketch of Dr. Moore in *The Biographical History of North Carolina*, Vol. III, p. 285.

anything like that before—but applause isn't votes. Dr. Hoge followed me in an exquisite address substantially in opposition to the action which I wish Synod to take. I have no idea what will come of it. Good night.

Lovingly,

W.

After Dr. Moore had returned to his room that night and was preparing to retire, he was told by the gentleman rooming with him that some one, while he was in committee, had misrepresented him on the floor of Synod. Dr. Moore dressed at once, went to the home where the other gentleman was staying, got him up out of bed and made him promise to correct his statement before Synod the next day.¹⁴

The Synod had other important business before it Thursday morning and afternoon, but that night the debate was resumed. "Motions were made, amended, debated, lost," says Dr. T. C. Johnson.¹⁵ Able speeches were made by men conscientiously holding opposite views of the question at issue. Rev. S. Taylor Martin, of New Dublin, Va., spoke for removal and somewhat favored the location of the Seminary at the University of Virginia and the College at Richmond. Dr. G. W. Finley, of Fishersville, Va., opposed removal. Dr. W. U. Murkland, of Baltimore, opposed removal unless a bona fide offer of \$150,000 should be made to move both Seminary and College. Dr. Theron H. Rice answered Dr. Murkland, and Dr. A. C. Hopkins, President of Union's Board of Trustees, urged the Synod to leave the whole matter in the hands of the Board. Then Dr. J. W. Rosebro, of Fredericksburg, Va., moved that Dr. Kerr's substitute be tabled. This was carried by an overwhelming vote, the action automatically tabling Dr. McIlwaine's resolutions.¹⁶ The Synod adjourned at 11 P. M. The first battle had been won, and the elation of victory rings in these cards to Mrs. Moore:

Danville,

October 25—Midnight.

MY DEAR L—

We have just routed the opposition, horse, foot and dragoon. The Synod has just refused by an overwhelming vote to adopt Dr. Mc-

¹⁴Mrs. W. W. Moore to the writer, December 12, 1938.

¹⁵*The Union Seminary Review*, October, 1926, p. 12.

¹⁶*Minutes of the Synod of Virginia*, 1894, p. 362.

Ilwaine's resolutions arresting our investigation of removal and has declined to take any other action at present, which was the very thing we contended for. Of course I am thankful and happy. Kerr, Martin and Rice supported me nobly in eloquent speeches, and they say I made the most effective speech of my life. We won this unprecedented victory in the face of tremendous opposition on the part of Dr. Hoge, Dr. Murkland and other men of national renown for eloquence. Governor Tyler said he heard the great debate between Blaine and Conkling and had heard hundreds of other tilts, but had never heard an argument as keen and effective as mine. Of course that is an exaggeration, but you will be glad to know I did not fail. The strain on me has been tremendous—no sleep for two nights, and too happy to sleep to-night. Cannot get home till Monday evening, 5 o'clock. Write to me and forward all mail. Glad to hear W. is better.

Yours,

W.

Danville,

October 26th, 1894.

MY DEAR L—,

. . . I stay here over Sunday by special request. Both the Episcopal and Methodist churches had sent in requests to Synod that I should be appointed to preach for them Sunday. I was appointed to Main St. Meth. Church, as that has much the largest audience room in the city. The Synod of N. C. peremptorily refused to interfere with our Board and appointed Mr. G. W. Watts one of our directors. We have swept the field and carried every point in both Synods. I feel almost as if we ought to have a celebration among our students. . . . Love to Mr. Smith and the bairns and yourself.

W.

Dr. McIlwaine had presented his side of the question at Danville with conspicuous ability. On the first Sunday after his return to Hampden-Sidney he came across the church, greeted Mrs. Moore and declared, half humorously, "I tried to down the Doctor, but I couldn't."¹⁷

¹⁷Mrs. W. W. Moore to the writer, 1937.

Dr. R. P. Kerr, a new member of the Board and the chairman of the committee for securing the Seminary for Richmond, writes Dr. Moore about the site later selected for the institution:

Richmond, Va.,

Dec. 14, 1894.

MY BELOVED BRO.:

. . . More good news. I spent an hour or two with Dr. Fair on the new Brook Ave. site, yesterday, and behold Dr. Hoge met us in Maj. Ginter's yard. So I confessed all I had done. He was pleased and wants to ask Maj. Ginter for money. I spent an hour laboring with Dr. Hoge last night. He is much stirred, but not hot by any means, and thinks there is no hope unless Ginter will add a good many thousand dollars to his site. But the Ginter element now in the situation has warmed him up considerably.

I was at Maj. Ginter's again this P. M., and his engineer, who is drawing up a plot of the ground, went with me to the site. It is all definitely settled, and the map will be ready Monday afternoon, at which time the engineer, Mr. Ashburner, and I will show our whole committee the ground. We are all to meet there. . . .

The site is 11½ acres; 500 feet wide, and 1,000 feet deep. The enclosed map will show you how the ground lies if you will compare it with the map you already have. . . .

Faithfully yrs.,

ROBERT P. KERR.

To his Davidson classmates Dr. Moore writes for the 1895 *Class Letter* that was never published: "At the meeting of the Synod of Virginia in Danville in October we had a very exciting tilt over the question" of removal, "resulting in an emphatic refusal on the part of the Synod to interfere with the Board's preparations for removal. Since this favorable action the movement has gained still greater headway, and the opening year will doubtless determine where and what our future shall be."

Deciding the Issue

(1895)

THE Synods of Virginia and North Carolina had not decided the question of the removal of their Seminary. They had merely left its Board free to consider the question further and, by inference, to submit it later for decision. The significance of their action lay in the fact that it had cleared, not blocked, the way for further efforts for removal, but the hardest work lay ahead. The site must be chosen and the money guaranteed for an adequate group of buildings. Prejudice must be broken down, hostility converted into friendliness and the enterprise promoted in every wise and honorable way. And this meant work, day in and day out, until the task was finished.

Along with this task of vindicating the judgment of the Board on the removal of the Seminary and of weighing the relative advantages of a number of sites offered the Seminary should it decide to move, Dr. Moore's work in the classroom went busily forward through the session of 1894-'5 and *The Union Seminary Magazine* in successive numbers was enriched by a series of articles from his pen under such attractive titles as "The Cuneiform Corroborations of the Early Narratives of Genesis," "A Batch of Old Letters," "Other Witnesses from the Dust" and "Who Were the Habiri?" In its last number of the session *The Magazine* commends the wisdom of the Trustees of the Seminary in declining to discuss the question of removal in the papers and thus advertising the disadvantages of the existing location.

There were yet other services rendered through these days, one of them, at least, to be remembered down the years. "When I was a Sophomore at Hampden-Sidney," said Dr. J. Layton Mauzé, of Kansas City, Mo.,¹ "I had the opportunity to go into the mountains

¹In letter to the writer, November 29, 1930.

of North Carolina to do missionary work for the summer. The chairman of my presbytery's committee on Christian Education was opposed to my doing it, as I had had so little Christian experience and no training for preaching. Our correspondence regarding the matter was concluded by his writing me thus: 'You go see Dr. Moore, and whatever he advises in the matter I will agree to.' I called on Dr. Moore with fear and trembling. He received me with marked courtesy. After I had told him my story, he tilted his head to one side, gave me a wondrous smile and quietly said: 'The way to teach a dog to swim is to push him into the water.' We were good friends from that hour."

The ongoing weeks brought no slackening of demands. Dr. Moore delivers a series of lectures at McCormick Seminary, Chicago, and lectures on the Monuments to the Woman's Club and the Y. M. C. A. of Richmond. More than all he is seeking to popularize the removal in every legitimate way and is already approaching possible givers for the necessary funds, in the midst of the work receiving a letter of protest, from an anonymous "Brother in Christ," quoting the words, "Remove not the ancient landmark which thy fathers have set." As early as January 21st Dr. Kerr writes from Richmond that Dr. Moses D. Hoge has finally given in and has said he will do what he can to help removal. March 2nd Dr. John A. Preston writes from Charlotte deploring the agitation for removal but thinks it a Board matter; feels that there are too many seminaries on the Eastern slope and fears, should the Seminary decide to remove, that money enough will not be gotten to establish it in a new location. The Committee views the proffered sites in Richmond on April 9th and in Lynchburg the next day. The following letter, a prophecy indeed, comes from Dr. W. A. Campbell, of Richmond:

Richmond, Va.,

April 25, 1895.

DEAR DR. MOORE:

If the Seminary is to be removed, it is all important that it be placed in the city which will give the best promise of prosperity and usefulness. That this city is Richmond, I believe, will be the expressed opinion of the people generally of our two Synods, so far as they

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are not influenced by prejudices in favor of some other proposed location. If the Richmond money offer should be lower than some other, I believe that it would be easier to raise the balance in outside sections of the Synod for this city than for any other.

Again, if Richmond is chosen, the best available site here should be chosen. That the one last offered by Mr. Ginter is by far the most desirable offered, I have not the least doubt. Moreover, I believe that among the people of Richmond generally, who have no pecuniary interest to serve by any particular location, more can be raised for the Seminary to be located at this place than at any other. I believe it commends itself to the best judgment of the unprejudiced. I would gladly see our little Mizpah Church, which I organized, helped by the proximity of the Seminary; but the question is not helping that church or that vicinity. We should look only to the best interests of the Seminary for the future.

Yrs. truly,

W. A. CAMPBELL.

Dr. Moore adds this notation in pencil: "Written by Dr. Campbell on his own motion."

Events were moving rapidly. The Board met April 30th and May 1st. Dr. G. B. Strickler, of Atlanta, was elected Professor of Systematic Theology, to take office a year later, and Dr. Vaughan was re-elected to conduct the work in that department for another year.² No less than twelve sites had been offered the Seminary, but the Special Committee, reducing the suitable ones to three, reported as follows:

"Two sites have been offered near the city of Richmond; one of them is on the Brook Turnpike, about one mile from the limits of the city, and contains 11 3/10 acres. The other is on the line of the Chesapeake and Ohio railroad, near the city and contains 10 acres. A site has been offered near the city of Lynchburg, known as the Miller Park Place, containing about 15 acres, and within a few hundred yards of the city limits. Either of these sites, in the opinion of your committee, is well suited as a location for a theological sem-

²Board *Minutes*, April 30 and May 1, 1895, pp. 65, 67.

inary. But, in the opinion of your committee, no proposition for the removal of the Seminary can be considered unless, besides the offer of a site, this Board can be assured of not less than \$100,000, either from the offerers of the site or others.”

Dr. Moore was far from sanguine that this large sum of money could be raised, for the people of his part of the South were just emerging from an era of hard times, but following the Board meeting he “proposed, if Richmond would raise \$50,000, he would guarantee an equal amount from persons outside the city,”⁴ and Dr. Robert P. Kerr and his committee immediately started in to meet the offer. Dr. Moore’s vacation had already been pledged for engagements in Norfolk, Winston, Durham, Williamsburg and, from June 30th to August 25th, inclusive, for the combined congregations of the Brown Memorial and the First Presbyterian Churches of Baltimore, with attendance at his presbytery following. The week following the Durham engagement he and other friends were to be guests of Mr. William H. Kerr, of Baltimore—one of his old school friends from Lenoir days—in a cruise on the Chesapeake. He was filling engagements at Durham June 16th when news reached him of the tragic death of his friend, who was drowned that afternoon while attempting to save the life of his six-year-old son who had fallen overboard from their private yacht in Annapolis harbor. Dr. Moore delivered the funeral address of his friend—just thirty-eight years of age—at the First Presbyterian Church, Raleigh, in the late afternoon of Wednesday, June 19th.

The special difficulties which made the work of Dr. Moore and Dr. Kerr a colossal undertaking at the time, and the valiant help given the enterprise when its need was greatest, Dr. Moore vividly sketches in his address on Judge George L. Christian delivered at the memorial service in Schaufler Hall of the Seminary October 5, 1924:⁵

“Twenty-nine years ago, when the trustees of the Seminary were considering the question of moving the institution from Hampden-Sidney to Richmond, there were not a few of the ablest men in the

⁴*Ibid.*, pp. 64, 66, 67.

⁴*The Times*, Richmond, Va., November 3, 1895.

⁵*The Union Seminary Review*, October, 1924, pp. 1-25.

Church who believed that such an action would be disastrous to the Seminary and who therefore earnestly opposed it. This opposition was so formidable and represented so much talent and influence not only in other parts of the Synod, but in Richmond itself, that it required no little courage for any Richmond man to advocate the proposed change of location. There was deep affection for the old site, where the Seminary had served the Church nobly for eighty-six years. It was a place of many hallowed memories and inspiring traditions. It was and is a place of peculiar social charm and of peculiar religious influence. The ties binding that community and the Seminary together had become so strong and the institution seemed to be so firmly anchored to its original site that a distinguished university chancellor, who was an alumnus of the Seminary, exclaimed when the first suggestion of the removal came to his ears, 'You might as well talk about moving the Blue Ridge Mountains.' On the other hand was the indisputable preference of theological students in general for seminaries situated in centers of population and influence, where they could observe or engage in all forms of Christian work and where they could hear the best occasional lecturers and preachers. This was shown by the drift of our students to institutions more advantageously located, notwithstanding their emphatic statements that there was no better faculty than that at Union. It has become almost an axiom in educational circles that all professional schools, whether of theology, medicine or law, as distinguished from academic colleges for boys, should be planted in large communities. This is especially true of schools of theology, since the Protestant idea of a divinity school is not monasticism but ministry; not monkish seclusion from the world, but genial, helpful, Christian mingling with one's fellowmen. Moreover, the trustees, after years of earnest effort, were forced to admit that it was impossible to secure the requisite endowment and equipment of a modern seminary at the old site. They therefore decided that, in order to arrest the drift of our candidates for the ministry to other institutions and in order to secure the steady and large growth of the Seminary throughout the future, it must be transplanted to a more central and accessible site in the midst of the running currents of life, one sufficiently retired

from the noisy rush of business, to encourage study, yet not so far from the life of men as to make its atmosphere monastic. The need was to put the institution into more effectual contact with the great throbbing heart of the Church and with all the varied lines of her world-wide work. This, however, meant the abandonment of the buildings which had served its purposes for nearly seventy years; and the institution had not a cent for the creation of a new outfit elsewhere. In fact, the great difficulty which had for thirty years deterred the trustees from decisive action in regard to the removal, which nevertheless they knew to be inevitable sooner or later, was the apparent impossibility of securing the large sum of money which would be required to provide new buildings. But after full discussion at a meeting in 1894, the Board appointed a committee to receive and consider offers of sites and inducements. The question as to whether Richmond should make such an offer was not so simple as you may at first sight suppose for the reason already stated, namely, that there was in the city itself very influential opposition to the whole plan of the Board for transplanting the institution. Therefore, several mass meetings of the Presbyterian people were held for the purpose of giving them the opportunity to express themselves on this question."

Then, speaking of "The Progressiveness of a Veteran," Dr. Moore continues:

"One of the men in this city who had understanding of the time to know what Israel ought to do and who had the courage to express his convictions, whether people liked them or not, was Judge George L. Christian. The first time I ever heard him speak was at a mass meeting in the First Presbyterian Church here. He advocated the concerted action of the people of Richmond to secure the Seminary for their community. I was struck with the soundness of his views, the clearness of his statements, and especially with the temperate and conciliatory tone of his remarks. The subject had stirred up considerable feeling in some quarters. In fact, nothing in the past half century had so deeply moved our people as the question about the location of the Seminary. His discussion of it was in the finest spirit. All our people know now that the

great development of Presbyterianism in Richmond dates from the coming of the Seminary to this city in 1898, but Judge Christian was one of those who had the prevision of it before it had come to pass.

“There are those who have occasionally intimated that the veterans of the Confederacy were unduly conservative, that, in fact, they were reactionaries. This is a mistake. Some of them were, but most of them were not. It is the Confederate veterans who, after losing everything in the war except their self-respect and honor, have by sheer force of character and will and industry rebuilt the devastated South. Many factors have of course entered into this colossal task—the rehabilitation of the South—but the leaders of it have been the men of her immortal armies. They have not been ‘moss-backs.’ They have been progressives. Take this matter of which I am speaking as an illustration. The men who gave weight to the movement which resulted in giving our Church a great seminary instead of a small one were Confederate veterans, men like Dr. A. C. Hopkins, of Charles Town, the fighting chaplain, who on the field took command of his company when the captain was shot down, and who was afterwards President of our Board of Trustees and Moderator of the General Assembly; Rev. S. Taylor Martin, one of the most intrepid and daring captains of artillery in the Confederate service; Major T. J. Kirkpatrick, of Lynchburg, the gallant commander of Kirkpatrick’s Battery; Colonel William J. Martin, of Davidson College; Dr. H. G. Hill, of Maxton, N. C.; Dr. James P. Smith, last survivor of Stonewall Jackson’s staff; Rev. J. P. Gammon, Mr. S. H. Hawes, Judge Christian and others. There were of course many younger men who stood with them and gave the movement vigorous support, men like Dr. R. P. Kerr, Mr. C. D. Larus, Mr. George R. Cannon, Mr. John S. Munce and others, but they would themselves have told you that without the leadership of the veterans the thing could never have been done. The leading advocate of it on the floor of the Synod of Virginia in the meeting which decided it was Major Kirkpatrick and the leading advocate of it on the floor of the Synod of North Carolina was Colonel Martin, both of them highly honored officers of the Confederate Army and both at that time active members of our Board of Trustees.

“At a little later stage it became necessary to choose one site from a number of desirable ones offered. Those members of the Board’s committee on the selection of a site who did not live in Richmond, and therefore did not have first-hand knowledge of such matters, were perplexed. Local sentiment seemed divided. It was, I think, the opinion of Judge Christian that really brought the committee to a decision in favor of the site in Ginter Park which had already been advocated by Dr. R. P. Kerr, Dr. J. C. Stewart and others, with the result that, as Dr. McClure, of McCormick Seminary, say, ‘No seminary in America has a more beautiful location or a more desirable environment.’”

Mid-summer is not always the best time for raising money. With the months passing and the issue of removal in the balance, Dr. Moore writes to his friend, Col. William J. Martin, of Davidson College, and receives the following reply:

Blowing Rock, N. C.,

July 12/95.

DEAR DR. MOORE:

. . . I do not share your gloomy view of the removal question; though I admit that I *could be* in a happier frame of mind. Whenever the purpose to move was disclosed the storm of opposition was inevitable. It may delay—under any management of the case it would naturally delay—the movement. If as I believe the opposition is in the minority, it cannot long delay it; and sooner or later the removal will come. I tell you frankly that my worst fear for the success of the cause is my fear that you will become discouraged and throw up the sponge. If you will hang on and Strickler will throw himself into the breach (his heart is there), the thing will come. I agree that a general canvass now would be a false move. But I still hope that you can find one or more men of large means to promise the necessary money for a start. The general canvass can come after. . . .

Never say die, old boy. “Fight it out on this line if it takes all summer”—and all winter besides. If you don’t find your \$50,000 man in one place, seek him in another. He is somewhere.

Yours always,

W. J. MARTIN.

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When Dr. Moore wrote his friend, Colonel Martin, he was filling engagements in Baltimore. The situation outlined in his July letter changed in a few weeks' time. The right man was found in Mr. George W. Watts, an elder in the First Presbyterian Church of Durham, N. C., a new member of the Board of Trustees of the Seminary and destined to be its greatest benefactor. About the first of September, through the good offices of Dr. L. B. Turnbull, the pastor of this church, Dr. Moore interviewed Mr. Watts and within a few days secured from him the promise of \$50,000 for the Seminary, conditional upon its removal to Richmond and the raising of another \$50,000 for new buildings.⁶ Dr. J. Layton Mauzé, in later years a close friend of Mr. Watts, says of this interview and its sequel:⁷

"Mr. George W. Watts once told me that when Dr. Moore came to see him about financing the move to Richmond, his representation of the matter appealed to Mr. Watts but that Dr. Moore failed to press him to a decision. Mr. Watts was rather surprised and disappointed at this. Some days later Dr. Moore wrote Mr. Watts, telling him he feared he had not presented the case as it should have been done and that he could not gain the consent of his conscience to leave the matter without again urging it upon the attention and sympathies of Mr. Watts. It was that letter which clinched the matter."

Dr. Moore had raised his \$50,000 and Dr. Kerr and his committee were hard at work trying to match it. The leaders of removal had decided, if the \$100,000 were in sight, to have the President of the Board, Dr. A. C. Hopkins, call it in special session. The following letter from Colonel William J. Martin, Vice-President of the Board, bears upon the subject:

Davidson, N. C.,
Oct. 7th, 1895.

DEAR DR. MOORE,

As I got no telegram from you Saturday I conclude the Richmond list did not grow enough to justify you in taking the risk of calling the Board. I was a little disappointed. I had the request for the

⁶See letters of Dr. L. B. Turnbull to Dr. Moore, from Durham, N. C., September 10 and 18, 1895.

⁷In letter to the writer, from Kansas City, Mo., November 29, 1930.

call and my letter to Dr. Hopkins all ready, and took it down to the train so as to mail it on the train if the dispatch should come at the last minute, and when the train passed leaving the letter in my pocket my heart sank somewhat. But the more I think of it the more reconciled I become to the inaction. It would have been a glorious thing to have got the removal endorsed now by the Board and the Synods. But an incomplete subscription list would have braced the opposition in the Board and have scared the timid and we might have failed to get hearty action, possibly to get action at all, in favor of removal, and then our case would have been lost before it came to the Synods at all. As it is, I consider the removal an achieved fact, simply delayed in its completion. Hostile action I am confident can be staved off in the Synods, and possibly the showing which can be made may make it possible to get the Synod of Va. to agree that the Board may move the Seminary in its discretion if \$125,000. can be secured for the purpose. I hardly expect so much. But if they do not sit down on us, then by the meeting in May the Richmond brethren can complete their \$50,000. and you can raise the other \$25,000. and we can carry the Board to a hearty affirmative. Then we can take the newspapers, keep them hot if need be, and silence the guns of the opposition with the arguments and facts which it has not been prudent to lay before the public heretofore, and we will carry the Synods with a whoop, hurrah! Well, all this sounds a good deal like a "rebel yell" before a desperate charge, a confidence unjustified by the situation. But I tell you the rebel yell and the courage that begot it carried many a strong entrenchment in those days that tried men's courage. Let us keep up our courage; let us keep the "enemy" at bay this fall; let us produce the shekels next May; and next October is ours. . . .

Yours sincerely,

W. J. MARTIN.

But another event at this juncture turned anxiety into joy. It is explained in a letter from Dr. Moore to Dr. R. F. Campbell, of Asheville, N. C., written to give information about events leading up to the removal of the Seminary:

Richmond, Va.,

March 16, 1923.

DEAR DR. CAMPBELL:

... The three laymen to whom the church is most indebted for this epoch-making forward step were Mr. Watts, Major Kirkpatrick and Col. Martin. I will illustrate the intense interest felt by the two latter at the time. After the Board had stated that it would not consider any proposition for the removal of the Seminary which was not accompanied with an offer of an eligible site and valid subscriptions for about \$100,000., in addition to Mr. Watts' subscription of \$50,000. we lacked about \$20,000. and the time was running out rapidly. Col. Martin's faith in it was such that he had written the request to Dr. Hopkins, the President of the Board, to call the special meeting necessary for the consideration of the matter before the Synods should meet and had secured the necessary signatures to the request. You will remember that the notice has to be issued ten days before the meeting. He was carrying that paper in his pocket and waiting with somewhat sinking heart day after day for the announcement from Dr. Kerr and myself that we had secured the needed balance. I wrote to Mr. Spence explaining the situation and asking him if he would give us \$25,000. for a library building, and thus enable us to meet the conditions laid down by the Board. I had to go to Lynchburg for a Communion service Sunday,⁸ but told Mrs. Moore that I had written to Mr. Spence, that I did not even know whether he was in this country or not, but that time had become an important factor and that if a letter came from him she was to open it, and, if he had agreed to give the amount named, she was to wire me the words, "Baltimore twenty-five." I was Major Kirkpatrick's guest, and we had been talking in a rather despondent way Saturday night and Sunday morning about the outlook. After I got into the pulpit a messenger boy appeared, and one of the deacons brought a little brown envelope to me, and I opened it, thinking that perhaps it was a message about sickness, and not for a moment thinking about the message I had asked Mrs. Moore to send, but it contained just those three words, "Baltimore twenty-five." I laid it down and proceeded with the service, forgetting all about it till

⁸October 6, 1895.

afterwards. On coming down from the pulpit I said to Major Kirkpatrick, "Major, I believe we are out of the woods and the Seminary will be moved." He expressed great surprise, as I had just been saying before the service that there was little prospect of it, and, when I explained the situation, he said, "I will at once wire Col. Martin to send on his request for the special meeting to Dr. Hopkins." Col. Martin had a young lady visiting at his house over Sunday and she was leaving Monday morning and he went with her to the station. When he got there the agent, who was also the telegraph operator, came out and handed Col. Martin Major Kirkpatrick's message. He put his hand into his pocket, took out the letter, sealed it and dropped it into the slot of the mail car. That was the last train by which that request could have reached Dr. Hopkins in time for the valid call of the Board soon enough for the desired action before the Synods were to meet. You know the rest, the meeting of the Board at Danville and its action; then the action of the two Synods.

There were a great many turns of the matter which seem to me to indicate very clearly Divine direction of it.

Cordially yours,

W. W. MOORE.

Here is the letter which made "Baltimore twenty-five" joyful news to the friends of removal:

Bolton [Baltimore],

4th October, 1895.

MY DEAR DR. MOORE,

Your valued favor of 30th ulto is received. You are a bold man to write me such a letter, but I like courage and zeal, especially when exercised in so good a cause as the one you present.

Twenty-five thousand dollars is a large sum, as you say, and I am not as wealthy a man as you perhaps imagine, but in consideration of the object, and my personal regard for yourself I agree to furnish that amount in accordance with your letter—payments to commence in 1896.

This of course depends upon the actual transfer of your Seminary to Richmond with endowment of about \$300,000, the site referred to in your letter, and a valid subscription of \$100,000.

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As I will be eighty years of age on 18th inst. it is not likely that I will live to pay all of the five instalments, but I will execute such a paper that they will be paid whether I be living or dead.⁹

Virginia, the South, as well as the Southern Church, should have the Seminary in Richmond. I fully appreciate your steady efforts to this end, and I sincerely hope they will be successful. I thank you for the compliment you kindly pay me by writing me so frankly—and with my best wishes for your success in this and in all your undertakings for the advancement of our Redeemer's kingdom, and the good of men, I am,

Yours faithfully,

W. W. SPENCE.

The news of this gift brought a buoyant letter from Col. Martin:

Davidson, N. C.,

Oct. 9, 1895.

DEAR DR. MOORE:

Good luck and power to the elbow of the *gentleman* that subscribed that \$25,000. He is a brick, a genuine brick. . . . I think matters are in *mighty fine shape*.

Yours sincerely,

W. J. MARTIN.

The Synod of Virginia was due to meet in Charleston, W. Va., October 22nd and the Synod of North Carolina in Fayetteville on the same date. The following printed letter, signed by Dr. Moore, went out to the delegates well in advance of the time of meeting. It disclaims any attempt to argue the question of removal—and then argues it in most effective fashion.

Hampden-Sidney, Va.,

Oct. 10th, 1895.

MY DEAR BROTHER:

I write to inform you as to the present outlook for the removal of the Seminary. In addition to the most beautiful site in suburban Richmond, where the conditions of health, quiet, and accessibility are perfectly met, and where the purest artesian water, from a depth

⁹Mr. Spence sent his bond for the \$25,000 on October 18th. He lived twenty years beyond this time.

of 300 or 400 feet, is already piped along the street, ready for use, we have secured the full amount of money mentioned by the Board of Directors as a condition of their recommendation of the removal to the Synods. It has been strenuously maintained by the opponents of our enterprise that we could not raise the requisite \$100,000 for this purpose. We have raised that and more, and we now have the opportunity to make Union Seminary the greatest ministerial training school in the South for all time to come. It is desirable that if the action which will probably be proposed to the Synods by the Faculty and the Board of Directors is carried, it should be carried by a very large majority. Will you not make a point of being present at Synod yourself and of securing as large an attendance as possible of clear-headed and conscientious and unbiased ministers and elders, who will listen to a statement of the reasons for the course proposed, and will decide this great question on its merits and with a view solely to the largest usefulness of the Seminary and the Church, and not on grounds of sentiment and prejudice?

If the chief end of the existence of Union Seminary is to hold up to par the values of Prince Edward real estate, rather than to train an adequate body of ministers for the Presbyterian Church, then the one part of the recent newspaper contention against us is sound. If the Seminary is going up, as these remote writers allege, rather than down, as the professors and directors say, then the other part of their contention is sound. We have lost exactly twelve of our old students this year on account of our location. Some, even of our friends, keep comparing the number of students we now have (which is smaller than the number we had last year or the year before) with the number we have had, instead of with the number we ought to have. If we go to Richmond, we shall have a hundred students in less than five years.

It is quietly assumed by the opposition that we are going to Richmond to plant ourselves in the midst of the whirl and roar and confusion of a great city. There is not a particle more confusion or disturbance about our proposed site than there is about our present site. And the Seminary will carry with it the same atmosphere that it has always had here.

If Dr. Strickler accepts the chair to which he has been elected (which is doubtful, unless we go to Richmond), we have no house for him to live in. Can we expect anybody to give us money to build one HERE? See how we toiled and strained to get \$8,000 to build a couple of cottages for our students just before the establishment of Louisville Seminary. On the other hand, if we go to Richmond, we secure at once an adequate equipment for all purposes AND A FUTURE. The largest of the donors to the fund which we have raised, gentlemen who have given princely sums of thousands of dollars, give them on condition that we go to Richmond, and will not give us one cent if we stay in the woods. They have said so. However, they have assured us that if we move, we shall be able to get all the money we need in the future to make the Seminary do the work for God that it ought to do. One of them, for instance, a man of great wealth, has nobody dependent upon him that is not amply provided for. It is obvious that if we make the change that he desires he will be more than ever interested in our institution, and will help us still more in the future as we proceed to expand our work and make Union Seminary such a school of divinity as shall leave a man no reason for going to the North or to Europe for the best advantages. It is certain that we are doomed to decline if we stay here.

Let us turn over these buildings at Hampden-Sidney for use as a Presbyterian High School, and take the step for the Seminary to which the providence of God invites us, and which will mark one of the brightest epochs in the history of these two synods.

This letter, however, is not meant to argue the case, but simply to inform you that matters of immense moment to the cause of Christ will probably be before the approaching meeting of Synod, and to ask your prayers and efforts in favor of the right results.

Fraternally yours,

W. W. MOORE.

P. S. Hampden-Sidney College declines to go with us, though it has been for many years the opinion of some of the wisest directors of that institution that both it and the Seminary should be transplanted. As the college refuses to go, it surely has no right to stand

across the path of the Seminary and prevent its taking the step which will secure its whole future and put it in a position to achieve its largest possible usefulness. The college should not sacrifice the future of the Church's seminary for its own smaller though undoubtedly valuable interests, even if its view of the effect of the removal of the Seminary upon itself be correct. But is it correct? The college stood here for fifty years before the Seminary was established and did good work. Can it not do so again, if it is in the right place? Other colleges do not have to be propped up by theological seminaries. The fact is, that the college has never flourished in a degree proportioned to its worth, because it, too, has been handicapped by its location. It has a much smaller number of students to-day than it had when it was opened a hundred and twenty years ago. If it insists upon staying here, the most valuable service that could be rendered we shall render it by establishing a Presbyterian High School here and providing the thing that it has always most needed, an adequate feeder in its immediate vicinity, the only possible substitute for a large local patronage, which is of course an impossibility to a college in the remote country, as it is.

It is commonly stated that Hampden-Sidney College is the largest feeder of the Seminary. This is a mistake. The largest feeder of the Seminary now is Davidson College. And it is as certain as anything of that nature can be that the large stream of students now coming to us from Davidson (about half of the present Junior Class came from that college) will be diverted to some other seminary unless we go to Richmond. We are holding a large number of our students on the prospect of removal. The men whom we cannot hold are the men from Hampden-Sidney College. They are leaving us in larger numbers than the men from any other college. They say they simply will not remain here for their theological training, after having been in the college for three or four years, although to a man they will tell you that no seminary in America has a course of study more perfectly organized and more thoroughly taught than ours. Shall we hold our patronage and educate our own ministers, or shall we throw away the greatest opportunity ever presented to a seminary in the present generation?

The paper brought results. A week later, for instance, Dr. A. M. Fraser wrote from Staunton, Va., and Dr. R. A. Lapsley from Greenville nearby, saying they would keep open minds on the question. Each man voted for removal.

A most amusing incident took place about this time. The forces were being lined up on both sides for the battle royal at Charleston. It was thought (though the outcome did not bear it out) that the older men of the Synod would mainly vote against removal and the younger men mainly for it. Dr. Moore and Mr. Lingle were out bicycling near Hampden-Sidney. When they stopped at a wayside spring, Dr. Moore looked at the clouds and said humorously: "O for a spell of bad weather for Charleston!"¹⁰

The Seminary Board met in special session in the First Presbyterian Church of Danville, Va., Friday morning, October 18th, "to consider and act upon the whole question of removing the Seminary from its present location." Seventeen of the twenty-four members of the Board were present. The Special Committee appointed to receive propositions and inspect sites reported the offer, as a gift, of a site in a northwest suburb of Richmond and subscriptions aggregating \$125,000 for a building fund and recommended that "in case removal is decided upon, this offer of a site and subscriptions be accepted." The report of the Committee was received and the following overture adopted with but one dissenting vote:

"The Board of Directors and Trustees of Union Theological Seminary, in Virginia, would respectfully report to the Synods of Virginia and North Carolina that a proposition to remove the Seminary to Richmond has been accepted by them, subject to the approval of the Synods; that this proposition includes the gift of a lot of eleven and three-tenths acres, eligibly situated on Brook Turnpike, and adjacent to the city, and further subscription of \$125,000 as a building fund, and they overture the Synods to authorize them to remove the Seminary to the proposed site as soon as they can effect the change.

"Major T. J. Kirkpatrick, of Virginia, and Rev. W. S. Lacy, D.D., as alternate, and Rev. J. Rumble, D.D., of North Carolina, with

¹⁰Dr. Walter L. Lingle, Davidson, N. C., to the writer, 1937.

Colonel W. J. Martin as alternate, were appointed to represent the Board and its action before their respective Synods."¹¹

This set the stage for the historic contest at the meeting of the Synod of Virginia in Charleston, W. Va., only four days away. Hampden-Sidney, of course, was all agog with excitement, letters from Mrs. Moore to Dr. Moore from Saturday, the 19th, through Thursday, the 24th, revealing intimate pictures of delegates preparing to go to Charleston and counter opinions current on "the Hill." She wonders where the additional \$14,000 came from to make up the \$125,000 guarantee; reports Mr. Lingle as affirming that "he has been talking Removal all day, if it *is* Sunday" and Mrs. Peck as saying that she heard that Dr. Vaughan "was waiting for his overcoat to be rebound, but she hoped he would not get it in time" to go to Charleston; and closes with the expression that now that everything possible had been done, the outcome, whatever it might be, would be for the best.

The Charleston Synod met on Tuesday night, October 22nd, with 183 delegates on hand—and 21 wives of delegates, for Mr. Thayer of the committee on entertainment had sent a cordial invitation to each delegate to bring his wife with him. On Wednesday morning the Standing Committees were announced, Rev. L. B. Johnston, of South Boston, Va., being chairman of the Standing Committee on Union Seminary. To this Committee of five were referred a communication from Union Theological Seminary on removal and also a report of the Board of Trustees of the Seminary. "But," says Dr. Emmett W. MacCorkle,¹² a member of the Committee, "the Committee could not agree, and there came a deadlock. The writer consulted Dr. Moore and others and made the suggestion that representatives of both sides appear before the Committee. After this had been done the Committee was ready to vote in favor of the removal and in that favorable form the matter was reported to the Synod."

The North Carolina Synod met Tuesday night, the 22nd, at Fayetteville, N. C., and on Wednesday afternoon, after both sides had been heard, voted 110 to 3 for removal and ordered that the Synod of

¹¹Appendix to Board *Minutes* of April 30 and May 1, 1895, pp. 71-72.

¹²In letter to the writer, from Ashland, Ky., November 4, 1930.

Virginia be notified by telegraph. This telegram was read to the Synod of Virginia at its session Wednesday night and "made a strong impression in favor of removal."¹³

Thursday morning came and the Synod of Virginia again convened. At 4:15 that afternoon the Standing Committee on Union Seminary reported, recommending the approval of the overture of the Union Seminary Board as to the removal of the Seminary to Richmond. "After this report had been received and a motion made for its adoption, Dr. Kerr asked for the floor" for Dr. Moses D. Hoge, of Richmond, who offered the following resolution:

"The Synod of Virginia gratefully recognizes the fact that both those who favor the removal of the Seminary from its present location, and those who oppose its removal, are actuated by motives equally conscientious and pure. Remembering, also, that because of the infirmities of our humanity, unless controlled and conquered by Divine grace, it is possible that the disappointment of either party in the attainment of its aims might alienate some of the former friends of the Seminary—

"Resolved, That the members of this Synod, in reliance on the aid of the Divine Spirit of peace, do pledge themselves not to abate their loyal efforts for the prosperity of this beloved institution, whatever the final decision may be."

The resolution was heartily seconded by Dr. Moore and others and was unanimously adopted by a standing vote. Then began "a battle royal that none present will ever forget. Here again Dr. Moore led the fray,"¹⁴ "having previously chosen certain men to speak at defined junctures."¹⁵ Dr. Kerr, of Richmond, secured the floor and addressed the Synod in a spirited speech in support of the recommendation of the Committee, dwelling especially "on the attractiveness of the site" and the advantages to both the Seminary and the city in the location of the Seminary at Richmond.¹⁶

¹³See reports of both Synods in *The Central Presbyterian* of October 30, 1895.

¹⁴Dr. R. P. Kerr, *Biographical History of North Carolina*, Vol. III, p. 285.

¹⁵Dr. T. C. Johnson in *The Union Seminary Review*, October, 1926, p. 15.

¹⁶See the *Christian Observer*, October 30, 1895.

It may be added, parenthetically, that this very question of the site of the Seminary became itself an issue before the Synod. The contest was on between two competing sites in Richmond—one in the Barton Heights section and the other in Ginter Park—and as the debate on the main question went forward that on the subordinate question became so sharp that “there was danger that the whole movement might fall between them and be lost. It was claimed that Ginter Park was swampy and unfit for building purposes. The members of Synod held their breath when Brother J. R. Rennie,” pastor of the Presbyterian Church at Amelia, Va., and an opponent of removal, “was called upon to tell about the nature of the land. We felt,” said a minister who was present, “that the crisis was at hand. A sigh of relief escaped from the body when he came to the front and said: ‘I know the site and have lived near it for years, and there is not a better building site in Henrico County.’”¹⁷

Dr. Hoge had been announced to preach at the First Church that night, so the Synod held its night session, by invitation of the pastor, in the nearby Kanawha Presbyterian Church (U. S. A.), and here the debate was resumed. Dr. Vaughan of the Seminary faculty expressed his appreciation of the grace and beauty of the speech of Dr. Kerr but gave reasons for stoutly opposing his views on removal. He was followed by Rev. T. P. Epes, of Blackstone, Va., and Rev. P. C. Clark, of Fincastle, Va., both of whom spoke for the retention of the Seminary at Hampden-Sidney. Dr. A. C. Hopkins, of Charles Town, W. Va., President of Union’s Board of Trustees, and Dr. R. H. Fleming, of Lynchburg, spoke for removal, and Synod adjourned to meet at 9 o’clock the next morning.

Friday morning came. The day of decision was at hand. After certain necessary business of the Synod had been cleared away, “the Synod resumed the consideration of the report on the removal of the Seminary.”¹⁸ One after another the speakers for and against removal were heard. Major Kirkpatrick, who had been granted the privileges of the floor, spoke for removal, Rev. Charles Ghiselin against it; Dr. Johnson, of the Seminary, for removal; Dr. M. L. Lacy against it; Dr. Moore for removal; Dr. McIlwaine against it.

¹⁷Rev. C. W. Maxwell, South Boston, Va., to the writer, December 26, 1930.

¹⁸*The Central Presbyterian*, above.

Dr. Moore, says Dr. Kerr,¹⁹ made "a memorable address, which thrilled all who heard it" and "won a complete and final victory for his cause."

Following Dr. McIlwaine's able and earnest reply, Rev. S. Taylor Martin and Rev. L. B. Johnston, the chairman of the Standing Committee on the subject, spoke in favor of removal, the latter closing the debate.

The contest was over. The hour was late. The vote on which so much was to depend was about to be taken. The Moderator asked Dr. Henry A. White, of Washington and Lee University, to lead the Synod in prayer for divine guidance in the decision about to be made. Following the prayer, at 11:30 Friday night the eyes and noses were called for, presbytery by presbytery, delegate by delegate, amid a tenseness that could be felt, until the roll was complete and the result was announced. The forces for removal had won by a vote of 100 to 67.

That the wise resolution of Dr. Hoge was taken seriously by members of the Synod is amply revealed in this letter from one of its rising young ministers:

Marion, Va.,
Oct. 31, 1895.

DEAR DR. MOORE:

I write to extend my congratulations upon your success. My own individual view was that H. S. was the best place for the Seminary. Having expressed them in my vote, I am most heartily ready to extend my best wishes and to accept most willingly what has been done. I can sincerely say to you that I am ready and willing to do anything I can in my feeble way to assist in anything to advance the interests of the Seminary which I dearly love, and of you whom I greatly admire and to whose teachings I owe a great deal. May God richly bless you in all your affairs. . . .

Most fraternally,
F. T. McFADEN.

In *The Union Seminary Review* for October, 1926, Dr. McFaden gives further information about his vote at Synod and its interesting sequel down the years:

¹⁹As quoted above.

“Dr. Moore was characterized by the absence of any feeling of resentment towards any who might differ with him. He never held or kept a grudge. He never nursed a grief, however strong the reason for such resentment might exist. He fought with honor and upon high Christian ground. Perhaps this was never more signally illustrated than in the removal of the Seminary from Hampden-Sidney. As one at the head of the institution he was charged with its success. He saw the trend of the day, and thus the necessity for the removal to a growing city. Hampden-Sidney College and Union Theological Seminary had lived together for many years, though they were separate institutions. But the authorities of the College as well as the citizens of Hampden-Sidney felt that it would injure the College and the place. No blame attaches to their objection. It was natural that a fight should be made. To show Dr. Moore’s feelings in regard to the matter he offered to combine efforts and help to move the College too to a site to be donated not so far from the one offered the Seminary in Richmond. The Board of Hampden-Sidney College rejected the offer. I was present at the meetings of Synod at Danville and at Charleston. Those were great debates. There were giants in those days. Church controversies are apt to make divisions and they are the hardest to heal.

“Many things were said that might have been left unsaid. But Dr. Moore arose above all personalities. And by his courteous conduct and treatment of the whole question, he was the winner in the fight. And as a result of his conduct no scars were made that could not be healed. And it would take a microscope of huge dimensions to find any scars remaining today. To give a personal example: I was a member of the Board of Hampden-Sidney College or just made one. At the meeting of the Synod at Charleston I was a member of Abingdon Presbytery, the first on the roll of Presbyteries of the Synod. After that long debate that night, when the roll was called those whose names stood ahead of mine in the list of ministers of the Presbytery were absent for some reason or another, if I remember correctly. I voted No! When a vacancy later occurred on the Board of the Seminary I was elected a member of that Board through the influence or suggestion of Dr. Moore. Dr. Moore knew

the situation and held no grudge and treasured no resentment that I did not agree with him then, though he might well have done so. Yet no man has felt freer to consult with him than I and no one has felt freer to enjoy his friendship and confidence. The same sort of experience others in other matters have had with him. He was above petty jealousies and intrigues and envyings. He was a man among men."

While the decision on removal brought sadness of heart to many, it brought genuine satisfaction to many more not only within the borders of the controlling Synods but throughout the Church and even in other Churches of the land. One of the letters of congratulation most highly prized came from Mr. Spence, who had given \$25,000 for the erection of the Seminary Library:

Baltimore,

6th Novem., 1895.

MY DEAR MR. MOORE,

I duly received your telegram from Charleston and your letter of 2nd inst. from Hampden-Sidney. I was much rejoiced to receive the telegram, and heartily congratulate you upon the success which has crowned your efforts by the decision of the two Synods to remove the Seminary to Richmond. I feel gratified if I have helped you, but you make too much of it, and, like all Scotsmen, I am not demonstrative—so please don't overwhelm me by suggesting that I have done a great thing while it is really only a small one.

I shall be glad to see you here next week, and to learn your views in regard to the removal to Richmond. . . .

Yours faithfully,

W. W. SPENCE.

The removal of the Seminary three years later, while at the time a staggering blow to Hampden-Sidney College, proved in an important respect a blessing in disguise when for the sum of \$10,000 it secured the Seminary holdings at Hampden-Sidney, the several professors' homes and the exquisite library building being put to immediate use, and the large dormitory standing ready for the overflowing numbers of the recent years.

Last Years at Hampden - Sidney

(1896-1898)

EVEN before the close of 1895 Dr. Moore had felt the need of a genuine vacation. Others too knew he needed it, Mr. Spence writing him from Baltimore on November 20th: "You really deserve a little rest and recreation. You are too valuable a man to be let run down, as so many hard workers are." Furthermore, he had been appointed a delegate to the Sixth General Council of the Alliance of the Reformed Churches Holding the Presbyterian System, fortunately known by its shorter name, the Pan-Presbyterian Alliance, which was due to hold its meetings in Glasgow June 17-26, 1896, and had been urged to read a paper there on Biblical Criticism. This he wisely declined to do. He decided, however, to attend the meeting. The months before sailing, it need hardly be said, were crowded with many matters of importance, first among them the question of seeing construction started on the new buildings for the Seminary, and even this must wait on the settlement of a question raised at Charleston,—the healthfulness of the new site. The Executive Committee met in Richmond November 18th and after thorough investigation was able to say to the Church that "in our judgment, the site proposed is eminently healthful and in every way desirable."¹ This Committee appointed an unusually able Building Committee, which was "urged to press the construction of buildings as speedily as possible, so that the Board of Trustees may be warranted in announcing the opening of the session in the fall of 1896, at Richmond."² This early hope proved far from possible of realization, for the new home of

¹For fuller account see Dr. T. C. Johnson, *The Union Seminary Review*, October, 1926, pp. 15, 16.

²Board Minutes, May 5-6, 1896, p. 82.

the Seminary would not be ready for occupancy before the fall of 1898. Plans were drawn and contracts let for the three main buildings—Watts Hall, Westminster Hall and Spence Library—and for five professors' residences, and the beautiful site and attractive drawings were winning high praise. Mr. Joseph Bryan, whose handsome estate, "Laburnum," was just across the way from the Seminary, was an Episcopalian with a sturdy admiration for Presbyterians. His admiration was expressed to his warm friend, Dr. James Power Smith, editor of *The Central Presbyterian*, and by him transmitted by post to Dr. Moore:³ "I was gratified to hear Mr. Bryan express approval of the plans and elevations. When I asked him whether the central building and its tower did not have a military look—rather than ecclesiastical—he said: 'Perhaps so, but that would be Presbyterian; for if Presbyterians are not the Church militant, I don't know where to find it!'"

Dr. Smith, it may be added, was the first of many Presbyterians to build their homes in the vicinity of the Seminary, his home, "Brightside," at the intersection of Westwood and Chamberlayne Avenues, being finished and occupied just as the Seminary was getting into its new quarters on the campus across the street. The home, dedicated in a deeply impressive service conducted by Dr. Moses D. Hoge, was years afterwards rented and then owned by the General Assembly's Training School and is now one of the Seminary's group of residences.

There were still other matters thronging the months of the session. From time to time, through a number of years, the question of the consolidation of Union and Columbia Seminaries had been under discussion. The possibility of such a consolidation now, in Union's spacious new home at Richmond, was capturing the imagination of not a few men over the Church, especially as the question of the removal of Columbia was at the time under serious consideration.⁴ Through these months Dr. Moore was busy not only with plans of the new buildings but with efforts for raising additional funds for the building program. One of the friends he approached complimented him

³February 4, 1896.

⁴Louis C. LaMotte, *Colored Light*, pp. 190-191.

on being "an accomplished beggar," acknowledged that it was "not easy to decline acquiescence in the proposition," but said that attention must be given to claims nearer home. Dr. Moore's pencil notation on the envelope reads: "Ans'd. Horse trade. We will take \$500. any time in the future." Through this period, too, Dr. Moore was continuing his contributions to current literature. In addition to his Introduction to Dr. Parke P. Flournoy's *The Searchlight of St. Hippolytus*, he was reviewing for *The Union Seminary Magazine* Dr. F. R. Beattie's *Radical Criticism*, for which he had written the Introduction; Dr. James I. Vance's *Church Portals*; Dr. R. P. Kerr's *Hymns of the Ages*; James Kerr's *The Covenants and the Covenanters*; S. R. Crockett's *The Men of the Moss Hags*, and Ian MacLaren's *A Doctor of the Old School* and *The Days of Auld Lang Syne* (this in the way of special preparation for his trip to Scotland), and Dr. George W. Graham's *Why North Carolinians Believe in the Mecklenburg Declaration of Independence of May 20, 1775*. He was also contributing to this periodical valuable articles on "The Great Fish of Jonah" (in which he argued stoutly for the historicity of the narrative and set forth the probable reason for the particular form of the miracle), "Oannes and Dagon" and "A Question of Biblical Topography," revealing in this last article of the year his own attitude and methods of research. The "certain professor" spoken of in the second paragraph is himself:

"A somewhat iconoclastic writer says that the common phrase, 'the unbroken testimony of antiquity,' means the inherited and usually unexamined traditions of ill-informed men who lived long after the occurrence of the events in question. This is hardly a fair definition. We attach more importance to 'the unbroken testimony of antiquity' than the writer referred to. But we trust that we are not afraid to have traditional views subjected to the most searching examination.

"A certain professor in one of our theological seminaries says that one of the most valued testimonies ever borne to his influence as a teacher was given by a deeply thoughtful student who, on bidding him good-bye at the end of his course, said: 'You have taught me not to be afraid to know the truth.' There are hundreds of good

people in our day who are afraid to know the truth about certain long-cherished opinions. But whether we are afraid of the results or not, it is certain that none of our traditional views are going to escape the sifting processes of modern criticism. And they should not. Criticism is examination. And of candid, reverent, thorough examination we cannot have too much, especially in an age when many truths have been found to be overlaid and hidden from view by the accumulated error of centuries. Moreover, the great majority of our traditional beliefs in regard to matters essential have not been discredited but confirmed by the searching criticism of the age. It is mostly matters of historical, geographical, or chronological detail, or literary form, in regard to which our traditional beliefs are found to be at fault."

With all this planning and special work, and other demands besides, it seemed as if Dr. Moore might be kept at home after all:

Hampden-Sidney, Va.,
March 28, 1896.

MY DEAR MOTHER:

. . . We had many pleasant attentions in Richmond. On Tuesday we dined with Dr. Hoge. We drove out to see the site for the Seminary. The work of getting out plans and specifications and making contracts goes on as fast as possible. But of course there is no possibility of our getting to Richmond this year. I am so thronged with duties in connection with that enterprise and others that I hesitate still about going to the Council at Glasgow in June. I have cancelled all my engagements for this spring, as Dr. Johnson is sick and absent. I was exceedingly anxious to attend the celebration of Dr. Green's fifty years of service as professor at Princeton Seminary in May, but the exercises fall on the very day of our closing exercises, and there are matters of so much importance coming before our Board that I could not venture to be away. . . .

Your loving son,
W. W. MOORE.

Commencement came. Sixty-five students had been in residence for the session just closing. Rev. W. L. Lingle was elected Inten-

dant, Librarian and Tutor in Hebrew and Greek, and Dr. Charles R. Hemphill, of Louisville Seminary, delivered the address to the graduates.⁵

But it's a long lane that knows no turning, and soon after Commencement Dr. Moore was on the high seas, with congenial companions aboard, Dr. R. P. Kerr among them, bound for Ireland, England, Scotland, Glasgow. Dr. Moore later confessed to a friend⁶ his mistake in consenting to write accounts of these vacation travels for publication back home, for he needed a complete vacation. His travel letters, a charming series, appeared in *The Central Presbyterian*, Richmond, beginning June 10th and ending September 23rd. In the first of the series, from Queenstown, he describes the trip across:

"The sun was glinting bonnily on the blue waters of New York Bay last Saturday morning when our big Cunarder turned her prow down the Hudson and moved majestically out upon the ocean. For six days, without a moment's intermission, her great engines have throbbled day and night, and, in obedience to that tremendous force, the huge vessel, with her nine hundred souls on board, a vast floating hotel, has ploughed the waves at the rate of nearly five hundred miles a day; and now, at the close of our voyage, as we lie at the entrance of the lovely harbor of Queenstown, the waters are dancing no less merrily in the sunlight than at the beginning. The whole voyage has been of the same character as the auspicious beginning and the delightful close. A gentleman on board who had crossed the Atlantic more than eighty times says he has never before seen such a voyage for perfection of weather."

He continues the subject in his next letter⁷ and also sketches a bicycle tour with three congenial companions through England and Wales. To *The Central* he writes from London on June 1st:

"The singularly delightful conditions of our voyage, partially described in my former letter, continued to the end. That is a wise test

⁵Board Minutes, May 5-6, 1896, pp. 80, 84.

⁶Dr. W. L. Lingle, Atlanta, Ga., September 14, 1909.

⁷*The Central Presbyterian*, June 24, 1896.

which Thackeray puts into the mouth of one of his waiters! 'Oh, I knew he was a gentleman, he was so easily pleased.' But none of us on this voyage had an opportunity to give that particular proof, for nobody but one of those chronic grumblers 'who cannot enjoy the bright, genial rays of the sun for thinking of the spots upon it,' or such another as he who found that even in heaven 'the halo did not fit his head exactly,' could fail to be pleased with such a trip as ours has been. From the day we left Virginia to the present moment the weather has been perfect, one bright, bracing day following another with unvarying regularity, the atmosphere having just enough edge to it to put a premium on outdoor exercise (if you will excuse the mixed figures). The morning we steamed up the Mersey to Liverpool was indeed a gray, chilly one for a while, and the overcast sky accentuated the dirtiness of the water, affording one of us the opportunity of quoting the remark that 'the quality of Mersey is not strained,' but the sun was soon shining again in his strength. . . .

"The Cunard ships have British emblems everywhere, such as the rose, shamrock and thistle carved in wood over the saloon port holes, lions rampant over the stateroom doors, and the Union Jack flying over the decks. Why should British ships, carrying almost exclusively British and American passengers, continue the absurd and baffling custom of using French bills of fare? Is it not of a piece with the tyranny which requires a man (with a mustache, for instance) to put a soup spoon into his mouth sideways?

"We believe in the maxim, 'the outside of a horse for the inside of a man.' Some of our party believe also that it may be applied to bicycles, and that the most healthful and pleasant, as well as the most interesting and thorough, method of seeing European lands is to wheel through them. Four of us,⁸ therefore, left Liverpool in this way Monday morning and were soon flitting through the green lanes of Cheshire on our way to Hawarden, the home of Mr. Gladstone, and the ancient city of Chester. Both of these interested us deeply, but they are often visited and often described. The somewhat unusual thing that we did was to turn aside there and go along the coast of North Wales, taking the ruins of Conway and Carnarvon Castle,

⁸Drs. R. O. Flinn, of Atlanta, Ga.; J. W. Rosebro, of Petersburg, Va., and Alexander Sprunt, of Rock Hill, S. C., besides himself, all delegates to the Council.

as we went, then turning towards Snowdon, Llanberris, 'the Chamonix of Wales,' Bettws-y-Coed (our Welsh friends at Arvon, Va., can pronounce it, but the rest of you cannot), Festiniog, Bala, and Llangollen. The scenery is magnificent. The dark mountains, slate-colored or moss green, treeless and wild, like the very top of Craggy in North Carolina, the narrow, glittering lakes, and the shining sea, formed a combination totally different from anything we had ever seen, familiar as we are with the flat seashore of Virginia and the Carolinas. I think the most beautiful single view that my eyes ever rested on is the one commanded by the hill on which the little church at Festiniog stands, with the great mountains on either side and the vividly green fields nearer at hand and the tremendous ravine in the foreground opening out into the smiling valley which then extends to the gleaming waters of Cardigan Bay.

"Nearly every other name on the sign boards in the Welsh towns was Jones, Evans, or Owen. . . .

"The most striking feature of an English landscape to an American eye is the *extraordinary finish*—lawns, fields, fences, houses, roads, are all such as can belong only to an old and prosperous country. An Oxford man when asked how they managed to get such perfect sward in the college lawns, replied: 'It is the simplest thing in the world; you have only to mow and roll regularly *for about four hundred years.*'"

Four days later he writes his mother:

London,
June 5th, '96.

MY DEAR MOTHER:

I was very glad indeed to receive this evening your letter of May 26th and the one enclosed from Charlie. The drought has been severe in England too, but an American would not know it from the appearance of the country, which is green and beautiful. We went to-day to Windsor Castle and Eton College, the two being close together, on opposite sides of the Thames. The castles we had seen in England hitherto were not so impressive as the ruins of Conway and Carnarvon in Wales, but there was nothing disappointing about Windsor. It is superb, and the great round tower commands one of

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the loveliest views on earth. The royal drum corps in scarlet coats and great bear-skin caps, nearly as big as an old-fashioned churn, were making martial music at the castle gate when I came up. All the hats and caps of the British soldiers are absurd, most of them looking like large pill-boxes on the side of a man's head above his ear. We were admitted to 6 or 8 of the state apartments, some of them quite handsome, and several of them offering charming views from the windows. We saw the Queen's Jubilee presents, the most striking of which was the Malachite Vase, costing \$50,000, presented by the Czar of Russia. We did not see the gold plate of Windsor, valued at \$9,000,000. The Albert Memorial Chapel is one of the most sumptuous places of worship I have ever seen, and is but one of many costly evidences of the Queen's affection for her husband. In St. George's Chapel, also in the Castle grounds, lie the bodies of Henry VIII, the King who took off the heads of so many other people, and Charles I, the King who lost his own. Cromwell was the greatest ruler England ever had but it was a great mistake for him to behead King Charles. It caused a reaction in favor of the Stuarts that set the cause of liberty back many years. Runnymede, where King John was made to sign Magna Charta, is close to Windsor. At Eton the boys all wear "beaver" hats, black jackets and white collars. The play-grounds and meadows back of the great school (which was founded more than 500 years ago) are exceedingly beautiful and the velvety grass and noble trees show the care of centuries. . . .

It is a pleasure to hear that the Commencement exercises were so creditable and the sermon so good and helpful. Two nights ago I heard "Ian Maclaren" here, and was not altogether satisfied with some of his doctrinal statements, but he is an earnest and thoughtful man. I have heard the son of the great Spurgeon, now pastor of the Tabernacle which his father made famous the world over—a fair sermon. Dr. Parker preached well, but it was with great difficulty that I could hear him. I hope to hear Canon Farrar next Sunday in Westminster Abbey. Many things about London disappoint me—it is a dingy and ugly city of 5,000,000 people, without telephones or electric lights (except here and there a few), without

electric cars, with jolty omnibuses, with intolerably close and smoky underground railways, with bad water, unsalted butter, no hot rolls, no ice, and other small matters—but Westminster Abbey is of endless interest. I went especially to see the Jerusalem Chamber, where the Shorter Catechism was made. Other things are up to the mark, too—such as Albert Hall, where with 8,000 others I heard Adelina Patti sing. She has seen her best days. . . . We shall leave for Cambridge, Ely, Lincoln, York, The English Lakes, and Scotland next Monday or Tuesday. . . .

Your loving son,

W. W. M.

On his way to Glasgow, in the Regalia Room of Edinburgh Castle, Dr. Moore “had the pleasure,” he says,⁹ “of meeting, for the first time, one of the most intellectual young men that the South has produced since the war, Professor Woodrow Wilson, of Princeton University, a former fellow-student at Davidson College of one of my fellow-travellers at that time.¹⁰ He told us that he was on his way to Glasgow, too, for the purpose of representing Princeton in the celebration of Lord Kelvin’s jubilee.” The cyclists reached Glasgow and there for ten days Dr. Moore was a guest in the home of Dr. W. G. Blackie and friendships were formed that grew richer with the years.

“The first discordant note” of the Council, says Dr. Moore in his letter of June 26th, “was struck on the second day, and naturally enough by the brethren who do not believe in the use of instrumental music, notwithstanding the 150th Psalm. . . . The Council decided for the sake of harmony (figurative not literal) to silence the organ, . . . the best possible precentor in a hall so great.”

While declining to prepare a paper on Biblical Criticism for the Council, Dr. Moore, says Dr. Charles R. Hemphill, of Louisville, a fellow delegate,¹¹ “was accorded the honor of expressing appreciation of the hospitality of the city on the Clyde, which he did in

⁹Referred to also in *A Year in Europe*, p. 116.

¹⁰Dr. Alexander Sprunt.

¹¹In *The Union Seminary Review*, October, 1926, p. 86.

resolutions framed with his always good taste, followed with a beautiful address suffused with sentiment and lit up with occasional gleams of humor. We of the Southern Presbyterian Church were happy to have the Council see in him a representative of our Church and of the South at its best." The next day, under the caption "An American's Ideas of Glasgow," the *North British Daily Mail* printed the resolutions and the speech.¹² The latter is given in full:

"Those members of this Council who like myself are visiting Glasgow for the first time have discovered that some of the information with which we were supplied before our arrival was inadequate, and therefore misleading. We had been informed, for example, that Glasgow was the second city in Great Britain. We have found that in a number of important respects it is the first. (Laughter and applause.) London, of course, is larger in point of area and in point of population, but it is impossible for us to suppose that London, or any other city, is capable of a larger or heartier hospitality than that which we have enjoyed in this city by the Clyde. Then, too, we had heard that it rained three times a day in Glasgow. (Laughter.) I thought when I first heard the statement that it had reference to the weather. (Laughter.) If, however, it referred to the shower of benefits and advantages, and good offices and entertainments, and recreations and all manner of kindnesses which the Glasgow people confer upon those who have the good fortune to be their guests, if it referred to that shower, then we are ready to affirm that it rains in Glasgow all the time. (Laughter and applause.) I may say it never rains but it pours. (Laughter.) Four hundred and fifty years ago when Pope Nicholas V issued that Bull for the establishment of the venerable University under whose auspices we were gathered this afternoon, he said that 'Glasgow was a notable place, enjoying a salubrious atmosphere, and an abundance of all the necessaries of life.' I thank thee, Pope, for that word—(Laughter)—'a notable place, enjoying all the necessaries of life.' If the Bulls of the Popes generally had contained as much truth as that, there would have been no occasion for the Protestant Reformation. There are, of course, certain external aspects of your great city which impress and strike

¹²Also *Minutes of The Alliance of the Reformed Churches Holding the Presbyterian System*, 1896, pp. 470-472.

the stranger. I have seen Liverpool and Birmingham, Manchester, London, and Edinburgh. London is larger, Edinburgh more picturesque; but I am prepared to say that Glasgow is the best built city in the United Kingdom. You have broad and busy streets; you have solid and stately houses; you have your venerable Cathedral, your magnificent Municipal Buildings, and your noble University crowning its regal site in the West-End; and, by the way, it was James Melville, who, in referring to that University, said that no place in Europe was comparable to Glasgow for good letters, and just now we are ready to maintain against all comers the proposition that no place in Europe is comparable to Glasgow for anything. (Laughter and applause.) In all sincerity and sobriety, we are grateful from the bottom of our hearts for the kindness that has been shown to us during our sojourn in this delightful community, and we go away with the most delightful memories of that which we have seen and heard and communed with in this great city. Let me ask you once more, what is it that has made Glasgow great? Certainly one answer to that question is found in the fact that there are 275 Presbyterian churches in this city. (Applause.) The Presbyterian Church is the great preaching Church, and our prayer tonight is in the terms of your motto, 'let Glasgow flourish through the preaching of the Word.' " (Applause.)

"One of the raciest men I met at Glasgow," writes Dr. Moore to *The Central Presbyterian*, "was the Rev. John McNeill. I had the good fortune with some other friends to travel in the same compartment with him the day we went to Lord Overtoun's Garden Party. Noticing the river through the car window, he began to speak of the filth of the Clyde below Glasgow, and then naturally enough of the Chicago River, which is probably the filthiest ditch on this planet, and quoted the remark he had made while there, that Peter could have walked on the Chicago River without faith. . . .

"Another example of unconscious Scotch humour was that of the pastor of the small island of Cumbrae, near the mouth of the Clyde, who was accustomed to pray that the Lord would 'bless Great Cumbrae and Little Cumbrae and *the adjacent islands* of Great Britain and Ireland.' Still another was that of the simple Highlanders on

the estates of the great Presbyterian nobleman, the Duke of Argyll, who when the Duke's son, the Marquis of Lorne, married the daughter of Queen Victoria said, "The Queen must be a good woman if her daughter could marry the son of McCallum More."

"One of the finest excursions in Europe is that from Oban to Staffa and Iona which lie in the Duke's domain and which enjoy the unique distinction of having intelligent and efficient guides *who decline fees*. I shall never forget also a steamboat ride I had up Lock Tay just after a rain. The full and foaming streams dashing down the mossy mountains on either side of the lake gave them the appearance of immense slopes of green velvet striped from top to bottom with ribbons of silver. In England, of course, the most interesting scenery is in the Lake District, and the most interesting places to me in the historical and literary way are Oxford and Cambridge. There is nothing in Europe or anywhere else at all like them in rich and mellow architecture, wealth of memories, and general charm."

The impressions of an observant traveller mark another letter to his mother:

Oban, N. B.,
June 30th, 1896.

MY DEAR MOTHER:

. . . The Council adjourned Friday night after an interesting and profitable session, and the members have dispersed. I will not attempt any description of the proceedings or of the extraordinary hospitality of the people. You will see some account of my impressions later in *The Central Presbyterian*. I met many men whom I had long known by their books, and got a larger view of the Church's work than would have been possible in any other way. The set entertainments were cordial and elaborate beyond anything I ever saw. At Lord Overtoun's Garden Party there were 850 guests, the ten bagpipers of the celebrated Black Watch Regiment played in their highland costume, ices were served at various parts of the grounds, and later the whole company took tea together in one vast tent, and listened to some short addresses. There were receptions also by the Lord Provost of the city and by the University. I spoke Friday night in connection with the closing exercises and was well received. My

personal host was Dr. W. G. Blackie, one of the most learned men in Scotland.

Saturday I went to Melrose Abbey, immortalized by Sir Walter Scott in "The Lay of the Last Minstrel," to Abbotsford, his home, and to Dryburgh Abbey, where he was buried. Sunday I spent in Edinburgh, and in the afternoon attended an open air Martyrs Memorial Service in the Greyfriars Church Yard, where the Solemn League and Covenant was signed and where many of the Presbyterian martyrs who were executed in Edinburgh are buried. They are the men who won the liberties of Great Britain and America.

Yesterday I came to St. Andrews on the east coast, and from there by Perth to Logiealmond ("Drumtochty") and went into the church where the young minister preached "his mother's sermon" and spoke a good word for Christ.

This morning I came by Loch Tay steamer, coach, and rail to Oban on the west coast. It is cold as November. I leave Scotland Saturday for Paris and the Continent.

Your loving son,

W. W. MOORE.

This tour of the Continent would take him "as far south as Naples and as far north as Holland."¹³ Having written on "Preachers in Scotland" and "The Reformed Presbyterians," he writes from The Hague on August 7th a most interesting letter of "The Influence of Cathedrals in Protestant Countries."¹⁴

A final letter to his mother is posted just a few days before sailing for home:

London,

Aug. 8th, 1896.

MY DEAR MOTHER:

I have remained in Europe, as you see, much longer than I intended when I left home, but I expect to sail for America the last of

¹³*The Union Seminary Review*, October, 1926, p. 17.

¹⁴*The Central Presbyterian*, September 2, 1895.

this week and to reach New York the last of next week if the weather is favorable. I suppose that my letters, sent to you by Loula, have kept you informed as to the stages of my tour, though I fear they were often written in too much weariness and haste to be very interesting. I now understand why the guide books so strongly advise travelers in Europe not to write many letters, but to rest at night instead of writing. Still I have stood the fatigues of travel very well and have enjoyed my whole tour immensely, and I trust I have made observations and stored my mind with facts which will give me pleasure all my life and add vastly to my efficiency as a minister and teacher. I did not take my bicycle to the continent, as the distances there were too great to be traversed in that way in the time at my command, and as Italy is too hot in summer anyhow for that kind of thing. The four most interesting things on the continent to me were: (1) the city of Paris, the most beautiful city in the world; (2) the Bay of Naples, with its incomparable crescent of contiguous white cities, and its Blue Grotto of Capri, and its glaring and smoking volcano, and its buried towns of Pompeii and Herculaneum; (3) Venice, "the white phantom city, whose untrodden streets are rivers, and whose pavements are the shifting shadows of palaces and strips of sky"; and (4) the mountains and glaciers and lakes and waterfalls of Switzerland. Switzerland is sublime—indescribable. After that glorious scenery, even the Rhine, with its hills and castles, seemed very tame. But we came through parts of Germany, Belgium, and Holland. Holland is full of interest though flat as a floor. Some of its cities have almost as many canals as Venice. Last (Friday) night we came by steamer from Rotterdam to Harwich and thence by rail to vast London again. . . .

I am quite impatient now to get back across the ocean. Besides my continually increasing desire to see my loved ones, I am beginning to think about my work. It will be a busy autumn for me, and I fear I shall be so completely absorbed with my lectures for Princeton that I shall be able to do nothing for the new Seminary within the next five months. Loula enclosed a clipping from the *Dispatch* stating that work on the Main Building had at last begun. That is good. I almost wish I had nothing to do for a year but try to push

that enterprise forward and especially get some more money for it. Perhaps I can accomplish more during the next year than ever before—certainly I have been very much refreshed and benefitted by my vacation—the only real vacation I have had for twelve years.

Please remember me affectionately to all.

Your loving son,

W. W. MOORE.

(Excuse pencil. I cannot get ink just now and my fountain pen will not work.)

The footnote is eloquent. "Father had no use for a fountain pen," said his younger daughter.¹⁵ Not a few of his travel letters and even some of his long and elaborate addresses, for example, that on Dr. Moses D. Hoge, and his address at the dedication of Schaufler Hall, were written in pencil.

Mr. Spence, deeply interested in Dr. Moore's sojourn in bonnie Scotland, writes him from Baltimore:

Bolton,

17th Oct/96.

DEAR DR. MOORE,

. . . I trust you had a pleasant visit to Europe and especially in my dear home land of Scotland. What a hold his native land has upon a man. I have lived here over sixty years and in Scotland less than twenty—yet I love her heather hills and bonnie glens above all other lands.

I read with pleasure your letters to the Central Presbyterian and judge you had a good time in Glasgow. By the way, Edinburgh and not Glasgow is the Metropolis of Scotland. The saying is "Edinburgh people," "Glasgow folks," "Paisley bodies"—that is their relative social rank.

. . . I sent you a paper the other day giving an account of the ceremonies at the university of a replica of Thorwaldsen's Christ the

¹⁵Miss Louise Moore, to the writer, 1939.

Divine Healer, which I had executed at Copenhagen for the Johns Hopkins Hospital. I thought it would interest you. . . .

Yours very sincerely,

W. W. SPENCE.

Tomorrow I reach 81 years.

The last two years of the Seminary at Hampden-Sidney were busy ones indeed for professors and students. The session of 1896-7 opened auspiciously. The press reported that "a summer's rest has improved Dr. Johnson's health very much, while Dr. Moore comes back from his European bicycle tour with a ruddy glow on his cheeks." Dr. Strickler was on the ground to begin his work in Systematic Theology and Mr. Walter L. Lingle for his tutorial work in Hebrew and Greek. Busy with his forthcoming Stone Lectures at Princeton, Dr. Moore furnished only two brief articles for the current volume of *The Union Seminary Magazine*, one on "The Latest Light from Egypt" and the other on "The Hyksos and the Hebrews," each article in the line of the preparation he was making for Princeton. In order to give more time to this preparation, preaching engagements were reduced to a minimum. In the latter part of March he delivered the six lectures at Princeton under the general subject of "The Beginnings of Hebrew History in the Light of Recent Archæological Research." The lectures produced such a deep impression that Princeton sought at this time to secure his services permanently.¹⁶ While at Princeton he preached to the students of the Seminary on "The Eloquence of the Heart," and the sermon was published at their request. Soon after the Union Seminary Commencement he attended the meeting of the General Assembly in his own First Presbyterian Church in Charlotte, an occasion made more notable by the celebration of the 250th anniversary of the Westminster Assembly,¹⁷ and was in the company when the whole Assembly visited Davidson one afternoon as guests of the College.¹⁸ Engagements in Virginia, Maryland and North Carolina filled the weeks that followed. In mid-summer he writes his mother:

¹⁶Dr. Moore's pencil note on sketch in *The Southern Presbyterian*, October 16, 1899.

¹⁷See *A Sketch of the First Presbyterian Church of Charlotte*, by Mrs. J. A. Fore.

¹⁸*Davidson College*, p. 170.

Salem, N. C.,

July 20th, 1897.

MY DEAR MOTHER:

My train was about an hour late this morning. I had pleasant conversation with Dr. Grier, President of Erskine College, Adele Hutchison, Mrs. Dunn, and others, and arrived at Salem for late dinner. I was glad to find Loula sitting up but not downstairs. Walter also is much better. He was immensely interested about the pup the boys propose to give him, and also about the Jersey cow. . . .

I had thrown out an intimation to Mr. Spence last week in a letter that if we had \$5,000 in addition to the \$25,000 he had already given for the Library, we should be able to include all the beautiful and fire-proof features needed to make it an absolutely perfect building. On my return to-day I find a letter from him saying he will give us the additional \$5,000. By this princely liberality on his part we secure the finest Library Building in the South.

If we could only raise \$25,000 more to put on the other buildings we should feel perfectly easy. Well, the silver and the gold are the Lord's, and perhaps He will give us that \$25,000 yet. . . .

Your loving son,

W. W. MOORE.

Not long after this letter Dr. Moore published an eighteen-page booklet under the title "A New Era for an Old School." This illustrated "Prospectus of the Re-establishment of Union Theological Seminary at Richmond, Virginia," sketches "the changed conditions of our country since the war, the advantages accruing to the students from receiving their ministerial training in a city, the inconveniences and expenses incident to a country location which would be obviated by removal to a city, the prospect of better equipment and an increased endowment, and the new site and the new buildings," and closes with an appeal for additional funds in view of the fact that Mr. Watts "made it a condition of his own gift of \$50,000. that the officers of the institution should try to raise among the friends of theological education at large \$25,000. in addition to his gift and the others already mentioned, within five years from October, 1895."

It will doubtless interest the reader to know that former President Grover Cleveland, the son of a Presbyterian minister and a champion of the Shorter Catechism,¹⁹ "was a cordial contributor to the building fund,"²⁰ as Daniel Webster, another national figure, had been in the building days of Dr. John Holt Rice.²¹ It is altogether probable that the buoyant and irresistible Dr. Kerr secured the subscription on his very interesting visit to the home of Mr. Cleveland in Princeton in the spring of 1898. Dr. Kerr thus describes for a reporter for *The Times*²² of Richmond the climax of the hour's visit to Mr. Cleveland:

"We talked about the removal of our Seminary to Richmond and I showed him cuts of the new buildings, which he admired very much, and he said he was deeply interested in this as in every other movement for the advancement of the Church.

"This was the last subject we discussed, and as I rose to leave, I thanked him for his courtesy, saying, 'Mr. Cleveland, I felt a little sense of awe at calling on a man who has been twice President of the United States, but, sir, you have treated me as if I were somebody.' 'Well,' he said laughing, 'you are somebody, for you are engaged in a great work,' referring to the removal of our Seminary."

In spite of certain harassing delays, the group of buildings on the new site at Richmond was assuming shape and the Seminary was now assured that the removal to the new home was a matter of months instead, as before, of years. Mr. Spence, with his Old World background and his eighteen years in Scotland before coming to America, thought of building in terms of centuries, and so seemed undisturbed by the slow progress on the Library Building he had given the Seminary. He is writing from New England:

Wionna, Mass.,
Sept. 2, 1897.

MY DEAR DR. MOORE,

... You say that the library building is progressing rather slowly—a little delay does not matter much, as it is being built for years to

¹⁹See page 180.
²⁰Dr. Moore to Rev. A. D. P. Gilmour, March 17, 1906. See also Dr. Kerr's list of contributors on file in Spence Library of the Seminary.
²¹Dr. B. R. Lacy, Jr., in *The Union Seminary Review*, October, 1937, p. 4.
²²Of March 3, 1898.

come. I hope it will be completed to your satisfaction—that is the main thing.

Yours faithfully,

W. W. SPENCE.

The following letter is a moving picture of the life at Hampden-Sidney:

Hampden-Sidney, Virginia,

Sept. 20th, 1897.

MY DEAR MOTHER:

We have at last had rain here and the most delightful change in the temperature. It rained a little two or three days ago and again yesterday. It is very cool to-day, only 69 now at 12:30 o'clock. Mrs. Peck has just left us after a visit of ten days, which we all enjoyed greatly. Loula took her to Farmville in the carriage with Walter. I took a photograph of her and Loula sitting on the juggling board in front of the house just before they started.

We have something like 65 students in the seminary now. The new class is an uncommonly fine one. The college opened last Thursday with a good attendance, about 130 being on the ground now. Last night I preached on the Golden Text for yesterday, Acts 20:35, using as introduction some of the material I had been writing on in connection with the new sayings of Christ, as this saying in Acts, like them, is not recorded in the Gospels anywhere. I had good attention and preached 53 minutes.

Friday night we had a charming reception in honor of Mrs. Peck, the front porch and the yard being beautifully decorated with Japanese lanterns. . . . The boys are very well and full of life. The other morning Loula was pulling up the sheet to cover Francis' feet, and had covered both but thought she had covered only one, so, as she felt for the other without looking, she said, "Where is your other foot, Francis?", to which he replied with the utmost gravity, "*I have only two.*"

A minister who was most strenuously opposed to the removal of the seminary visited the new buildings the other day and wrote to a paper in the West that the site was perfect and that the work was

in sight of successful completion, and that he proposed to fall in with the heartiest support of the enterprise. There is, however, much, very much, to be done before next summer if we get into the buildings then. I may go down to Richmond next Monday to see how things are going. I have to preach next Sunday at the dedication of a new church in Mr. Sydnor's field near Lynchburg. . . .

Your loving son,

W. W. MOORE.

The older daughter of the home gives glimpses of her father through these days at Hampden-Sidney:²³

"I remember his love for the trees, and how he pointed them out to us on the Sunday afternoon walks he took with us children. We often went to 'Beech Falls,' and I remember his distressed exclamation when a saw-mill was set up, near there, and many of the lovely trees cut down. He also pointed out the stars to us, from our front yard, and I first became familiar with the 'North Star,' the 'Great Dipper' and 'Orion' there at Hampden-Sidney. Then, on winter Sunday afternoons, when we could take only a short brisk walk, he read us 'Pilgrim's Progress' and later 'The Schönberg-Cotta Family.'

"During those Hampden-Sidney days, he skated with us, on the 'ice pond,' south of our house, and rode horseback with us children all over the surrounding country. I also remember the autumn drives we had, as a family, through the woods which surrounded Hampden-Sidney. Father loved the golden rod and lovely purple asters along the roads, but most of all the trees."

And Dr. W. L. Lingle, now President of Davidson College, relates revealing incidents of this period:²⁴

"Dr. Moore was the most courteous man that I ever knew. He was courteous not only to people of culture and refinement but to the lowly and unlettered. Several incidents illustrating this have remained with me all through the years. While I was a young instruc-

²³Mrs. Andrew Reid Bird, in letter to the writer, from Washington, D. C., July 16, 1931.

²⁴In letter to the writer, from Davidson, N. C., July 7, 1937.

tor in Union Theological Seminary and the Seminary was still at Hampden-Sidney, Dr. Moore would sometimes invite me to go bicycle riding with him over the country roads of Prince Edward County. I recall that on several occasions we stopped at some Negro cabin to inquire about the roads to certain points. Usually a Negro woman came to the door. Dr. Moore always tipped his hat and addressed her with as much deference and courtesy as if she had been Queen Victoria. Thus he honored womanhood and at the same time recognized the infinite value of human personality. Those incidents made a profound impression on me and had much to do with changing my own thinking in reference to people of other races and classes.

“No wonder the Negroes held Dr. Moore in high regard. The way in which they thought of him was illustrated by an amusing incident. Walker Crawley, a colored man, who was a real philosopher and who had a tendency to stammer, drove a hack from Hampden-Sidney to Farmville, a distance of seven miles. He made the round trip once or twice a day, carrying passengers and freight. When I had occasion to go to Farmville I always rode with him on the driver's seat, as I enjoyed his quaint philosophy. Some of his white friends made up a purse and sent him to New York for a visit that he might see something of the larger world. After his return from New York, as I was driving with him to Farmville one day, I asked him to tell me what impressed him most deeply in the big city. At first he declined to tell me, but as I kept on insisting he replied in his stammering way: ‘Well, if I must tell you, all the time I was there I just kept wondering how in the name of common sense the Lord could keep up with all those people.’ After a moment's reflection and without any thought of impertinence, he added: ‘Now to be sure, I would never have told that to any real smart man like Dr. Moore.’ As you can well imagine, Dr. Moore was the beau ideal of the Colored people.”

On Thursday, October 28th, Dr. Moore was the leading speaker on Presbyterian Day at the Tennessee Centennial Exposition at Nashville, the press speaking of his address as “one of the ablest and most

eloquent delivered at any time during the entire Exposition."²⁵ In November Major J. Hoge Tyler, a member of the Board of Trustees of the Seminary, a fellow delegate to the Glasgow meeting of the Pan-Presbyterian Alliance and a warm personal friend, was elected Governor of Virginia. On the 9th of December Dr. Moore was notified of his election to the Phi Beta Kappa Society by Alpha Chapter at William and Mary College. On December 14th he was Reinike Lecturer at The Theological Seminary in Virginia, at Alexandria.

In this last session at Hampden-Sidney, in contrast with the year just gone, Dr. Moore was able to make substantial contribution to the religious press. The *North Carolina Presbyterian*, moving from Wilmington, began its life in Charlotte under the name of the *Presbyterian Standard* with the issue of January 6, 1898, Dr. Moore contributing to this number an article on "Presbyterianism and Popular Rights" and following it in later issues with articles on "Presbyterianism and Civil Liberty" and "Presbyterianism and Statesmanship." In *The Central Presbyterian* of February 9th he published a tribute to the memory of his friend, Dr. Jacob Henry Smith, of Greensboro, N. C., which was later to find place in his volume entitled *Appreciations*.

Nor did he forget his own *Union Seminary Magazine*. It was fitting that the successive numbers of this periodical through the session of 1897-'8 should deal with the history of the Seminary, so soon to leave its long-time habitat, and with the lives of men who had helped to make this history a priceless heritage. To these issues Dr. Moore contributed a "Historical Sketch of Union Theological Seminary," based upon his address at the Seventieth Anniversary of the Seminary in 1894²⁶ and bringing the history down to date. Other contributions to the volume consisted of his sketches of Dr. John Holt Rice and Mr. Cyrus H. McCormick, the latter to be expanded into a notable address eleven years later on,²⁷ an article on "Union Men in Korea" and others on "The New Sayings of Jesus" and "Israel's Attitude Toward Canaan During the Egyptian Sojourn." This rich volume of *The Magazine*, by the way, contains a sketch of Dr. Francis S. Sampson by Dr. Robert L. Dabney, written on the

²⁵See page 403.

²⁶See page 235.

²⁷See page 422.

morning of Dr. Dabney's death, and an appreciation of Dr. Dabney himself by his future biographer, Dr. Thomas Cary Johnson.

The next two letters will show how things were going on at home:

Hampden-Sidney, Va.,

Feb. 8th, 1898.

MY DEAR MOTHER:

As I was under some pressure the latter part of last week, having to prepare an address for Sunday night on our mission work in Korea, I postponed my letter to you till the beginning of this week. Loula and the children came home last night. They seem to have had a fairly comfortable journey. I met them at Farmville and as the roads were in fair condition and the weather cool I drove up from Farmville in fifty minutes, arriving here at dark. They were given a most cordial welcome. It has been very lonesome. Mrs. English and Annie Muller came in about nine o'clock, after the boys, however, had gone to bed. Loula and Lisette saw them for a quarter of an hour, and all were in bed asleep by ten. They seem refreshed this morning, and Lisette is preparing to begin school again to-day, though the boys are willing (to put it mildly) to rest a day or so before resuming their books. The little school has been held at Dr. English's during their absence, but I suppose will come to our house again after today. . . .

Your loving son,

W. W. MOORE.

Hampden-Sidney, Va.,

March 11th, 1898.

MY DEAR MOTHER:

. . . Governor²⁸ came all right and has become a great favorite with the children. He is intelligent and friendly. I have written a letter or so to Charlie's boys for Walter about him.

I am sorry to hear of much sickness in the school. Mr. Lingle has come back and is much better. Dr. Lacy was not well when he came,

²⁸A collie.

but improved steadily and went away in much better condition. His lectures were delightful.²⁹

I was bruised badly by a fall from the colt a few days ago, when he shied suddenly and wheeled round, but am about right again and my work has suffered no real interruption. I leave tomorrow for Petersburg, where I preach Sunday for Dr. Rosebro, who at the same time preaches for me here. This is because I have to be in Richmond Monday to attend a meeting of the Building Committee in regard to the metal shelving for the Library. Everything is going on satisfactorily now. There is no more occasion for any more heart-ache in apprehension of the work's not being done in time and done well. So I hope you will dismiss that feeling. The money for the furnishing of the new rooms is coming in steadily. We shall have everything ready before the time for opening, which is Oct. 5th. . . .

Your loving son,

W. W. MOORE.

The summer in Europe had meant much in every way to Dr. Moore, even though he had somewhat discounted its personal benefits by his preparation of the series of letters from abroad. Dr. L. B. Johnston, of South Boston, Va., one of the valued members of the Board, recognizing that Dr. Moore had been shouldering too much outside work, urged him to take a rest, adding: "You have been under a fearful strain. Before you know it you may overstrain your physical powers. Your engine is too big for your boat and if you keep up the steam too long, you will wreck the boat."³⁰ The advice, though certainly appreciated, came too late to be followed—even admitting that it would have been heeded if received earlier, which is very doubtful. Dr. Moore at the end of an exhausting summer always promised himself that he would never repeat the experience, but later on, when requests for his services came, he found it hard to say No. "One of my besetting weaknesses," he once wrote,³¹ "is my disposition to agree too readily to do anything that my brethren

²⁹Dr. W. S. Lacy, Norfolk, Va., lecturing on Hymnology.—*The Union Seminary Magazine*, March-April, 1898, p. 317.

³⁰Letter of May 6, 1898.

³¹To Rev. W. H. Groves, Gloucester, Va., February 23, 1909.

ask of me. When a request has been repeated, it is almost impossible for me to decline it." It should also be remembered that Dr. Moore was ever seeking to win friends for the Seminary. In consequence, from the 15th of May, when he preached at the dedication of the new Presbyterian Church at Charlottesville, through three months of supply work at the Brown Memorial and the First Presbyterian Churches of Baltimore, down to the Seminary's opening in October, the summer was crowded with engagements. The letter that follows tells of his trip down the York River and up the Chesapeake to meet the first of these Baltimore engagements:

Baltimore, Md.,

May 21st, 1898.

MY DEAR WIFE:

I had a hot day in the forenoon in Richmond after seeing you and Francis off, and took the train in a broiled condition at half-past four in the afternoon, but when I boarded the steamer at West Point the change was delightful. I sat up till eleven o'clock enjoying the delicious air of York River and the Bay. When we passed Yorktown at nine o'clock the steamer turned her searchlight on the monument and it stood out sharp and clear and snow-white on its bluff with the trees in the background. I thought with some satisfaction of how my ancestors "fit, bled, and died" in the Revolutionary War and helped to storm the redoubts there, and was duly thankful that their unworthy descendant was not now doing the like in Cuba. We sighted no Spanish warships in Chesapeake Bay, and arrived here this morning about half-past nine o'clock. I met a man on the boat from Indiana who asked me where I lived, and on learning he said, "Well, I see that they are going to move the Female Seminary from Farmville to Richmond." Such is fame. I explained to him with proper politeness that that was a very wild shot.

It is hot here today, and I suppose I shall melt tomorrow in the pulpit. . . .

Your loving husband.

W. W. MOORE.

While Dr. Moore was sweltering in Richmond his friends down in Charlotte were celebrating, as they always did on the 20th of May, the framing and publishing of the Mecklenburg Declaration of Independence. The celebration in 1898 had special significance because of the unveiling of a stately monument to the signers of the Declaration. To make the event more notable, the *Charlotte Observer* had offered a prize of \$50 for the best poem on the Declaration. Dr. Moore's poem won the prize and was read with great acclaim in a celebration in which former Vice-President Adlai E. Stevenson was the orator of the day.⁸⁸ A letter from Dr. Moore to the *Observer*, more than twenty-five years later, gives the circumstances of the writing of the poem and the way it was entered in the contest:

"It may interest your correspondent to know that my verses were not written for the use to which they were put at Charlotte, and that they were not entered by me in the competition. They were written for my children, with a number of other similar lucubrations, just after I had finished reading with them Macaulay's 'Lays of Ancient Rome,' and they were an intentional and obvious, though feeble, imitation of the meter and movement of 'Horatius at the Bridge,' as my young people noted at once, recognizing too, of course, the line referred to by your correspondent, which in the original manuscript was given in quotation marks. Writing that winter to a friend of mine in Charlotte who was a writer for the press and with whom I often exchanged pieces in manuscript,⁸⁹ I sent him these verses on 'The Vanguard of the Revolution,' and it was he who on his own responsibility sent them to the *Observer* when the prize was offered, attaching to them a nom de plume, so that the real name of the writer would not be known till after the award was made. I need hardly add that the award of the Committee was a greater surprise to me than to anyone else.

W. W. MOORE."

⁸⁸Tompkins, *in loc.*

⁸⁹Probably Dr. A. J. McKelway.

The poem as reprinted in the *Presbyterian Standard* of May 12, 1909, reads as follows:

THE VANGUARD OF THE REVOLUTION

By the REV. W. W. MOORE, D.D.

To Piedmont Carolina,
Where virgin prairie soil
Bespoke abundant harvests
To reward the tiller's toil,
From homes beyond the ocean
There came in days of old
A band of sturdy heroes,
A race of yeomen bold.

On all Catawba's uplands—
For there they found their rest,
Those woods and wide savannas
Fulfilled their longing quest—
They reared their modest dwellings,
They built the kirk and school,
For well they knew how danger grew
From skeptic and from fool.

Behind the walls of Derry
Their fathers' faith in God
Had filled their souls with courage
To defy the tyrant's rod;
'Twas folly then to fancy
That sons of sires like these
Would bear a yoke of bondage,
Or obey unjust decrees.

Their heirloom was a Volume
Which taught the rights of man,
And made the least a king and priest,
Free from despotic ban:
The People are the sovereigns
With rights inalienate,
The People make the government,
The People are the State.

Thus Truth was taught by Craighead,
Thus Mecklenburg believed,
And when oppressive measures passed
Her sons were not deceived;
While others talked of redress
As subjects of the Crown,
They boldly broke the tyrant's yoke
And flung the gauntlet down.

For well they knew that Freedom
Could now be only won
By ringing steel and rifle,
By deeds of valor done
Where leaden hail fell thickest,
Where War's dread maw was fed
With human life, and where the strife
Would leave ten thousand dead.

Full well they knew the power
Of that despotic State,
Her wealth, her pride, her prestige wide,
Her fleets and armies great;
"But how can men die better
Than facing fearful odds"
In fighting for their heritage,
For Freedom's cause and God's?

From seven congregations
In which they preached and prayed,
From woodlands and plantations,
In homespun garb arrayed,
These yeomen rode to Charlotte,
These men of mien sedate,
While high emprise shone in their eyes—
They came to found a State.

And there these dauntless statesmen,
In ringing words and high,
Declared their Independence—
“We’ll win it or we’ll die.”
“With lives and sacred honor,
With fortunes great or small,
We will serve the cause of Freedom,
We will break the Briton’s thrall.”

Nor was it idle boasting,
Right well they kept their word,
As Tarleton and Cornwallis learned
Long ere the end was heard—
At Hanging Rock and Charlotte,
That deadly “Hornet’s Nest”—
Their soubriquet in many a fray
In North and South and West.

Next year the Nation followed
Where Mecklenburg had led,
With flag unfurled to all the world
Her high resolve she read:
“No more shall sons of freemen
Endure the tyrant’s rod,
This land shall be as Freedom free
Or we forsworn to God.”

Through flaming broil of battle,
Where Britain's bravest stood,
On field and flood by blade and blood
They made their pledges good.
And now where'er their banner
Floats over land and sea,
In grateful lays the people praise
The men who made us free.

Then up with granite column
Inscribed with lofty phrase,
Let Mecklenburg's achievement
Resound through endless days,
Her sons were first to utter
The disenthraling word,
Let men proclaim their deathless name
Till all the world has heard.

The following letter gives further information about the award and the engagements ahead:

Hampden-Sidney, Va.,
May 30th, 1898.

MY DEAR MOTHER:

I was absent from home somewhat longer than I expected to be, returning only last Thursday. I had an attack of indigestion shortly after my return, from which I have not fully recovered, though I am much better. I leave Saturday for Bristol, where I am to preach the Baccalaureate Sermon at King College next Sunday morning and the sermon to the Young Men's Christian Association Sunday night. I may be there two or three days. Our plan is to go with the whole family about June 9th to Charlottesville on a visit to Mr. and Mrs. Sampson at Pantops, and remain through the Commencement exercises of the University of Virginia, which are this year of exceptional interest because of the dedication of the new buildings there.

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I shall go to Baltimore, however, on the 12th to preach in the Brown Memorial Church, where I preached last Sunday. . . . Accept my thanks for your congratulations on my poem. I hardly thought seriously of taking the prize but was of course gratified that it turned out so. . . .

Your loving son,

W. W. MOORE.

While in Bristol, Tenn., for the baccalaureate at King College Dr. Moore was a guest in the home of Captain Charles R. Vance, whose two sons Dr. Moore had taught at Union Seminary. Dr. W. H. T. Squires, who was living in Bristol at the time, says he called on Dr. Moore and heard him tell of winning the prize. "I told him," says Dr. Squires, "that I had not seen the poem and would like to read it." "'Oh, it had no currency—except United States currency,' he replied."⁴

The following letter shows how Baltimore had been celebrating America's naval victory at Santiago de Cuba. It likewise speaks of the renewed effort of the First Church to secure the services of this popular Union Seminary professor:⁵

Baltimore, Md.,

July 5th, 1898.

MY DEAR MOTHER:

Sunday was the hottest day that has been felt here for twenty-five years, and I was greatly oppressed in the pulpit. Yesterday at noon there was a rain and a great fall in the temperature. I have my hands very full with the pastoral duties and my preparation for the pulpit work, all of which has to be made fresh every week, as I have preached here so much that my old briefs cannot be used.

Last night the streets were full of brilliant lights and all kinds of fireworks, the boys celebrating the fourth of July with more than usual zeal because of the news just received of the destruction of the

⁴In letter to the writer, from Norfolk, Va., July, 1931.

⁵The *Baltimore American* of August 22, 1898, carries a glowing appreciation of Dr. Moore and his service for the Brown Memorial and First Churches of the city that summer.

Spanish fleet off Santiago. Some of the young men from my congregations here are with the army and navy. I certainly hope that this fresh disaster to the Spanish arms may convince the people of Spain of the hopelessness and suicidal folly of prolonging this contest and be the means of hastening peace.

I was very anxious to accept the invitation to speak at the Elders and Deacons Institute on Calvinism and Character, as requested, the 17th of August, but my hands are too full. It is impossible for me to come.

The First Church here has renewed its request for me to become pastor, offering me a really great opportunity for usefulness in the ministry, more than twice my present salary and a most attractive furnished manse, and also offering to provide an assistant to relieve me of much of the work. This is the leading church of Baltimore, as you know, and has the finest church building perhaps in America, the most complete Sunday School building, and one or two well-equipped and prosperous city missions. With such an equipment and such resources they can of course accomplish a great deal of good if they secure the right man for pastor. I have told them that I cannot on any account leave the Seminary at the present crisis. . . .

Your loving son,

W. W. MOORE.

Mr. Spence makes good his promise to furnish the oil painting so greatly admired by all visitors to the Library that bears his name:

Bolton, [Baltimore],

October 2nd, 1898.

MY DEAR DOCTOR,

. . . The "portrait" was sent off yesterday, directed to you, and I hope it will arrive safely tomorrow and prove satisfactory—a man can't tell how he looks, but my friends think it good. . . .

I notice you were pretty well used up with your two months' work here in the hottest summer experienced for years. I do not wonder at it, and hope you will abide by your resolution not to repeat it. It

would be better to come to our church for good, and then you could go away for the two hot months—our people unanimously would approve this.

Think of it and we can talk it over when we meet.

With kind regards to Mrs. Moore.

Yours faithfully,

W. W. SPENCE.

About ten days later Mr. Spence writes Dr. Moore that the First Church, Baltimore, is again seeking him as its pastor, and informs him that "Mr. Carey and other young men have obtained three hundred signatures to a paper requesting the Committee to use all efforts to induce you to accept a call to our church." "I hope," he continues, "your Seminary roll is up to 100." On October 24th Mr. Spence, writing of Dr. Moore's approaching visit to Baltimore, says: "I drop this note to say that your room is ready for you at Bolton." He adds: "I have received your letter from Charlottesville and note that your decision not to come to our church is final. I wish it could have been otherwise, but I feel your reasons, to stay with the Seminary for the present."

First Years at Richmond

(1898-1901)

THE Commencement of 1923 was observed with éclat at the Seminary as marking the twenty-fifth anniversary of the location of the Seminary at Richmond and the fortieth anniversary of Dr. Moore's official connection with the institution. Dr. Moore delivered the closing address on that occasion, on the subject of "The Forward Look," and began his address by sketching the establishment of the Seminary in its new home.¹ After speaking of "some of the readjustments which had taken place in the world and the Church at large, as well as in Richmond and the Seminary community," he continues:

"But the statement which perhaps will best bring home to us what the passing of twenty-five years really means is this, that these stalwart young men who have today received these diplomas were at that time chubby babies in their mothers' arms, babies with dimpled hands and pink toes. Can you visualize that? Some of them perhaps had begun their education in books with the study by ear of a great classic, dear to us all, known as Mother Goose's melodies, but no shadows of Hebrew or Greek or Dabney's Theology fell athwart their sunny infancy.

"When the Seminary came to this site there were open spaces on every side of us with great green fields. To the north the country stretched out like a Western prairie. There were no houses on what we now know as Seminary Avenue, and very few on any of the other streets in Ginter Park. Brook Road was a turnpike, and a toll house stood in the middle of the street between the campus and Westwood. We had no assembly room in those days. This beautiful Chapel was erected later by our generous friend, Mr. George W.

¹*The 1923 Anniversaries*, pp. 45ff.

Watts. Until it was built we used two connecting lecture rooms in Watts Hall for assemblies. On the east of Watts Hall there was a wooden entry, a kind of stoop, with the bell suspended there which is now in the clock tower, the same silvery-toned bell that had been used for so many years at Hampden-Sidney. Our public receptions and more elaborate social functions were held in the Reading Room of Spence Library, as Richmond Hall and Schaufler Hall were not then dreamed of. We had one of the most exasperating methods of so-called illumination ever devised, a gasoline gas machine, for the lighting of our public buildings and residences. It was a case of *lucus a non lucendo*. It was always uncertain, and it frequently left us in total darkness at critical moments. On one occasion the students, having no light, came out on the steps and verandas and sang through the greater part of the evening to pass the time. There were no electric lights in the community then, only a few incandescent lamps along the line of the street railway. The campus was in absolute darkness. Dr. Johnson, who was in charge of all such matters here, made every possible effort to induce the Passenger and Power Company to furnish better illumination, but for a good while without avail.

“Special acknowledgments are due to Dr. Johnson and Dr. Lingle for invaluable services in connection with the actual removal of the Seminary to Richmond and the beginning of its work here. To Dr. Lingle, who had been for two years assistant instructor and who was also the Intendant and Librarian of the Seminary at Hampden-Sidney, but who was then on the point of leaving the Seminary to accept the pastorate of the church at Dalton, Ga., were entrusted all arrangements for moving the furniture and books of the Seminary to Richmond, a marked recognition of the skill in practical matters which he has so often demonstrated since. It will interest you to know how he moved the library. How would you go about it, if you had some 20,000 volumes to pack and ship by freight? He did it in a novel and economical way. Instead of packing the books in the usual rectangular boxes, which would have been expensive, heavy and hard to handle, he packed them carefully in great tobacco hogsheads, nineteen of them. These were enormously heavy, but

were easily rolled. I should say in passing that Rev. Peyton H. Hoge, D.D., then pastor of the First Church at Wilmington and chairman of the Board's Committee on furnishing the rooms, had been very active in securing the contribution of the requisite articles of furniture for the dormitories. To Dr. Johnson, however, fell the great responsibility of purchasing these bedroom sets. He attended to it with his characteristic thoroughness. It fell to him, also, to make the opening address that year, and indeed to attend to most of the details of the reorganization of the Seminary in its new home. There were innumerable things to do and little time to do them in. However, we made a good start in spite of many crude conditions, and it became evident at once that the institution had entered upon a new era.

"I trust that the most fervent feeling of my heart on this anniversary occasion is gratitude to the Giver of all good. I wish to thank Him specially that, while devolving upon me certain responsibilities in connection with the removal, equipment and endowment of the Seminary, he has given me the wisest and kindest of counselors and coadjutors, both on the Board of Trustees and in the Faculty. In the kindness of your hearts you have commended me. It is they who should be commended. Time does not permit it now, but some day I hope to have opportunity to inform our people fully of what I regard as the unparalleled services to this institution and the Church of the Executive Committee of the Board, consisting of Judge Christian, Mr. Munce, Dr. McFaden and Dr. Cecil—the time and toil they have given to its affairs, the wisdom, resource, enterprise and courage with which, through long and anxious years, they have guided it amid innumerable difficulties and, under God's blessing, brought it to its present large usefulness in His service."

Watts Hall of the Seminary group bears the date 1896 and Westminster Hall and Spence Library the date 1897. In the front entrance to Watts Hall is a bronze tablet thus inscribed:

"Watts Hall. This building is erected to the glory of God through the Christian liberality of George W. Watts, elder in the First Presbyterian Church of Durham, North Carolina; as a hall of instruction, wherein shall be committed to faithful men, able to teach others

also, the glorious Gospel of the blessed God as held and taught by the Presbyterian Church in the United States. Dedicated October fifth, A. D., Eighteen hundred and ninety-eight.”

Just opposite this is another bronze tablet, unveiled at the 1922 Commencement and bearing this inscription:

“This tablet commemorates the services rendered to this institution in the years A. D. 1896-1898 by the Building Committee: S. Horace Hawes, Chairman, Charles D. Larus, Treasurer, John S. Munce, Robert P. Kerr; to whose sound judgment and faithful labors the Seminary is indebted for the erection of the original group of eight buildings on this campus.”

The services in dedication of the new Seminary buildings and the formal opening of the Seminary in its new home on Wednesday and Thursday, October 5th and 6th, were attended by large and representative gatherings of Presbyterians of the city and the two controlling Synods and were deeply impressive throughout,² the presence of Mr. Watts and Mr. Spence adding much to the occasion. Watts Hall and Westminster Hall were dedicated Wednesday morning, Dr. Theodore L. Cuyler, the famous preacher of Brooklyn, delivering the address. In acknowledging his debt to his Virginia tutors—the Alexanders of Princeton—he humorously said: “So you see, if I am not Virginia born, I am Virginia bred—in theology.” Dr. Cuyler also “expressed his heartfelt gratification that Virginia Presbyterianism had come to the capital of the Commonwealth and reared its citadel and run up its blue ensign to float here in the air of heaven. ‘Lay deep foundations,’ said he, ‘for all your new structures and build of solid material; *for where Presbyterianism comes, it comes to stay.*’”³

Dr. L. B. Turnbull, Dr. Robert P. Kerr and Governor J. Hoge Tyler delivered the brief addresses of the afternoon when Spence Library and the five professors’ residences were dedicated. The seventy-fifth session of the Seminary began on Thursday morning,

²*The Union Seminary Magazine*, October-November, 1898, pp. 45-80.

³Dr. R. F. Campbell, *The 1923 Anniversaries*, p. 34.

the 6th, with the opening address by Dr. T. C. Johnson of the Seminary Faculty. Then at five o'clock, on Thursday afternoon, the services of dedication came to a close with the unfurling of the Covenanter flag from the tower of Watts Hall. The flag was presented by the Covenanter Societies of Richmond, and they were present in full force. Dr. J. W. Rosebro, of Petersburg, Va., made the presentation address and Dr. Moore the address of acceptance, speaking, most appropriately, of the traditional origin of Saint Andrew's cross, the distinctive symbol of the flag just given "to the sunshine and the breeze."

All through these exercises the colorful decorations adorning the walls of the improvised Chapel in Watts Hall enlisted the interest of the throng of visitors, though few were aware that the American panel of the series was designed, together with its seal, thenceforth to be the seal of the Presbyterian Church in the United States, by Dr. Moore and Dr. Kerr,⁴ valiant partners in bringing a great enterprise to so happy a conclusion.

Writing for the Seminary Class Letter of 1890, Dr. Moore tells of the opening of the Seminary in its new home and indicates the larger life into which the Seminary has entered:

Richmond, Va.,
December 16, 1898.

DEAR MR. SILER:

. . . The Seminary signalized the opening of its 75th session on the 5th of October, by the occupancy and dedication of its new buildings in the northwestern suburbs of Richmond. The occasion proved to be one of the happiest in all the history of the institution and the session thus begun has been the most prosperous that the Seminary has ever known. For many years the Directors have known from facts in their possession, all of which it was not expedient to make known to the public, that the isolated location of the Seminary at Hampden-Sidney was keeping down the attendance of students and setting limits to the fruitfulness of our endowment and the usefulness of the institution. It was therefore confidently expected that the change to the new location would be attended with some increase in the at-

⁴Statement to the writer by Mrs. W. W. Moore, December 5, 1937.

tendance, at least after two or three years; but no one was prepared for the very large increase which has resulted. The enrollment already for the first two months and a half is ninety, as against sixty-five for the whole of last year. This is an increase of nearly 50% in one session, and gives the Seminary much the largest number of students that it has ever had. It now has more students in actual attendance than all the other seminaries of our church combined. We had provided accommodations for a larger number of students, but although our space here is so much greater than in the old buildings, it is all taken and we have had to rent five or six additional houses outside of the campus. The new buildings, eight in number, with the site of 12 acres, are valued at \$190,000; the money for their erection was obtained by subscription from a few liberal Presbyterians without any general appeal to the Church at large. They are solid, attractive, and convenient, more so than any other seminary buildings known to me in America. The place has become something of a Mecca for the Presbyterians of the South, and has been visited by many hundreds of our ministers and people from all parts of our territory. Many of those who had misgivings as to the wisdom of the Board's action, or who opposed it outright, have been entirely converted to the view of the Directors by visiting the site and seeing the plant. With its admirable location, its ideal combination of scholarly seclusion and easy accessibility, its elevation above the highest points of Richmond proper, with its substantial and convenient buildings, with its full faculty and unprecedentedly large body of students, with its moderate but well invested endowment, with its able and enterprising treasurer, Mr. W. C. Preston, one of the leading lawyers of Richmond, and with its large and loyal constituency, the most valuable portion of which is the great body of earnest ministers which it has trained and sent forth to preach the everlasting Gospel, the Seminary may now well feel that it has been launched upon the career of its largest usefulness.

With most pleasant memories of all the members of the class of 1890, and with earnest prayer for your abundant success in all your work, I remain,

Affectionately yours,

W. W. MOORE.

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Through this session Dr. Moore made extensive contribution to *The Union Seminary Magazine*, not only writing on "The Historic Decorations" and "Some Original Documents in the Spence Library," but also reviewing a number of books, among them Dr. William Henry Green's *General Introduction to the Old Testament: The Canon*. He concludes his favorable review of this book by saying:

"One may not agree with every detail of Dr. Green's contention, but all must feel grateful for so stout a defense of the canonicity and authority of the Old Testament writings which have of late been so freely impeached. Dr. Green is an ideal controversialist, very different in his manner of dealing with this set of questions even from some able men in our own communion who have essayed to discuss them. It would have been better had they taken Dr. Green for a model instead of the late Dean Burgon. He has earnestness without passion, and learning without pedantry, and his work is characterized throughout by scholarship, vigor and dignity."

The Presbyterian Quarterly for January carried an article by Dr. Moore on "The Period of the Israelitish Sojourn in Egypt," extensive portions of which were reprinted in the *Christian Observer* in succeeding weeks. Due to the popularity of these articles the Presbyterian Committee of Publication renewed its request for a volume setting forth "the historical accuracy of the Scriptures" and their right to be considered the Word of God.⁵

Only a few weeks of the session had passed when the Seminary community and the whole city were shocked to learn that Dr. Moses D. Hoge, the veteran pastor of the Second Presbyterian Church, had been thrown from his buggy by the impact of a street car and had sustained injuries which, as it proved, were to lay him aside from all further active service and result finally in his death in early January.⁶ A few days after the accident Dr. Moore writes his mother:

Richmond, Va.,
Nov. 10th, 1898.

MY DEAR MOTHER:

Things are going with us much the same as when you were here, except that the pressure upon me is easing just the smallest bit. I hope

⁵Letter of Dr. James K. Hazen, Secretary, February 3, 1899.

⁶P. H. Hoge, *Moses Drury Hoge*, pp. 390-395.

in another month to resume the conditions of a normal civilized life. I have had much relief in getting Mr. Barth to write my letters at my dictation. . . . I preached for Dr. Hoge last Sunday, am to preach for Dr. W. R. L. Smith, Second Baptist Church, next Sunday, lecture on The Monuments and the Bible at the Leigh Street Baptist Church next Wednesday, lecture and preach at Red Springs next Saturday a week and Sunday, 19th, 20th, and preach the Thanksgiving Sermon at the First Church, Baltimore, on the 24th. So you see that with the few things that occasionally engage my attention here I shall not have much opportunity to let the grass grow under my feet for the next week or so. We are expecting Dr. [James P.] Smith and his family to take tea with us this evening. It has turned warm again suddenly to-day, and a South wind blows. I am glad to learn that the election passed off in North Carolina with so little trouble.

Your loving son,

W. W. MOORE.

Dr. Hoge died on January 6th, and on Sunday, February 5th, a notable service in commemoration of his long and distinguished career was held in the Second Presbyterian Church, of which he had been pastor for fifty-four years. Governor J. Hoge Tyler presided and Dr. Moore, as one of the six speakers, delivered the principal address. It was a masterpiece.⁷ The speaker not only portrayed Dr. Hoge as man and preacher. In doing so he vividly set forth his own conception of the work of preaching, his conviction of the price in toil a man must pay if he would reach and hold and mould his hearers from week to week and his further conviction that the eternal truth of God is the only and sufficient foundation of the preacher's authority and lasting work. The paragraphs now to be given portray Dr. Hoge as a preacher:

"As soon as he began to speak, the clear, rich and resonant tones, reaching without effort to the limits of the largest assembly, revealed to every hearer another element of his power to move and mould the hearts of men. To few of the world's masters of discourse has it been given to demonstrate as he did the music and spell of

⁷The address is given in full in *Appreciations*, pp. 5-13, and in Dr. P. H. Hoge's *Moses Drury Hoge*, pp. 417-423. See also Dr. Moore's "Moses Drury Hoge" in the *Library of Southern Literature*, Vol. VI, pp. 2435-2439.

the human voice. It was a voice in a million—flexible, magnetic, thrilling, clear as a clarion, by turns tranquil and soothing, strenuous and stirring, as the speaker willed, now mellow as a cathedral bell heard in the twilight, now ringing like a trumpet or rolling through the building like melodious thunder, with an occasional impassioned crash like artillery, accompanied by a resounding stamp of his foot on the floor; but never unpleasant or uncontrolled or overstrained; no one ever heard him scream or tear his throat. Some of his cadences in the utterance of particular words or sentiments lingered on the ear and haunted the memory for years like a strain of exquisite music. As you listened to his voice in prayer, 'there ran through its pathetic fall a vibration as though the minister's heart was singing like an Aeolian harp as the breath of the Spirit of God blew through its strings.' It was a voice that adapted itself with equal facility to all occasions. When he preached to the whole of General D. H. Hill's division in the open air, it rang like a bugle to the outermost verge of his vast congregation. When he stood on the slope of Mount Ebal in Palestine and recited the twenty-third Psalm, it was heard distinctly by the English clergyman on the other side of the valley, three-quarters of a mile away. When the body of an eminent statesman and ruling elder in his church was borne into this building and laid before the pulpit, and the preacher rose and said, 'Mark the perfect man and behold the upright, for the end of that man is peace,' the sympathetic intonations fell like healing balm on wounded hearts. When he stood in the Senate Chamber at Washington beside the mortal remains of the great Carolinian, and said to the assembled representatives of the greatness of this nation and of the world, 'There is nothing great but God,' the voice and the words alike impressed the insignificance of all human concerns as compared with religion. When he stood in the chancel of St. Paul's and stretched his hand over the casket containing the pallid form of 'the daughter of the Confederacy,' and said, 'Blessed are the pure in heart for they shall see God,' it had the authority and tenderness of a prophet's benediction. . . .

"Of the intellectual qualities of his preaching, the first that impressed the hearer was the exquisite phrasing. He was a marvelous

magician with words. He was the prince of pulpit rhetoricians. He had made himself a master of the art of verbal expression, because, to use his own words, he knew that 'style was the crystallization of thought,' and he believed that 'royal thoughts ought to wear royal robes.' The splendid powers with which he was endowed by nature had been at once enriched and chastened by the strenuous study of the world's best books. Every cultivated person recognized the flavor of ripe scholarship in his diction and even those devoid of culture felt its charm without being able to define it. The mellow splendor of his rhetoric captivated all classes of hearers. This rare beauty of his language, this exquisite drapery of his thoughts, sometimes tempted superficial hearers to regard him as merely a skillful phrase-maker. Nothing could be farther from the truth. He was a superb rhetorician because he was a true scholar and a profound theologian. His rhetoric drew deep. The ocean greyhound, which seems to skim the billows, does in fact plow deep beneath their surface, and hence the safety of her cargo of human lives and precious wares. This masterful preacher was easy and swift—he distanced all his brethren—but he was always safe, and his ministry had the momentum which only weight can give. All his long life he was a student—a student of books, a student of men, a student of the deep things of God. When men beheld the external splendor of the temple at Jerusalem, with its walls and roofs of white marble, surmounted with plates and spikes of glittering gold, they sometimes forgot the immense substructions built deep into the ground and resting upon the everlasting rock; but without that cyclopean masonry hidden from view, those snowy walls of marble and those sky-piercing pinnacles of gold could not have been. Dr. Hoge's surpassing beauty of statement was bottomed on eternal truth. . . .

“His substantial attainments, then, were no less remarkable than his graces of speech; but here we have sighted a subject too large for the limits of this address. To use Dr. Breed's figure, a small island can be explored in a few hours, but not a wide continent. The one may be characterized in a word, but not the other. This island is a bank of sand, that one a smiling pasture, a third a mass of cliffs, a fourth a mountain peak; but the continent is a vast combination of

all these features, indefinitely multiplied. So the gifts of some men are insular and may be summed up in a few words, but the gifts of the man in whose memory we are assembled today were continental. Every one that heard him even once saw that there were here peaceful valleys where the grass grew green, and the sweet flowers bloomed, and the streams ran rippling; but those who sailed farther along the shore found that there were also mighty cliffs where his convictions defied the waves of passing opinion; and when they pushed their exploration into the interior, they came upon great uplands of philosophy, where the granite of a strong theology protruded, and where the snows of doctrine lay deep; but the thoughtful explorer knew well that the granite was essential to the solidity of those towering heights and that without those snows upon the peaks there would have been no streams in the valleys, no broad reaches of meadow, no blooming flowers. He was indeed a superb rhetorician, with a marvelous wealth of diction, a phenomenal power of description, and a rare felicity of illustration; but rhetoric in the pulpit has no abiding charm apart from truth. . . .

“We have now seen something of what he was in his preaching as a man, and something of what he was as a scholar, but, after all, the hiding of his power lay in what he was as a saint. Nature had done much for him. Cultivation had done much. But grace had done most of all. He preached from a true and profound experience of the mercy and power of God. He knew the deadly evil of sin. He knew the saving grace of Christ. He knew the brooding sorrows of the human heart. He knew the comfort of communion with God. He knew that the gospel was God’s supreme answer to man’s supreme need; and the crowning glory of this pulpit is that, from the first day of its occupancy to the last, it rang true to the evangel: ‘Behold the lamb of God that taketh away the sin of the world.’”

The letters that follow show how things are getting on at home:

Richmond, Va.,

April 3rd, 1899.

MY DEAR MOTHER:

I have been boarding at Dr. Smith’s since Loula and the children went to Salem. . . .

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I am much better, so far as my vaccinated arm is concerned and think it will be entirely well in a week. But I have canceled all my engagements for the rest of the session, and am daily declining invitations of all sorts, because I feel that I must have some rest. For this reason I shall not attend the Bible Institute in Charlotte, but shall probably be there in June. If not June, then later in the summer. I shall accept no stated appointment to preach in the summer. I wish to devote most of the time to getting some of my work for my classes into better shape. So much of my time has been taken up for the last four years with the work of removal that my class work has suffered. The best place to do this kind of work, indeed the only place, is at home. So I shall be here most of the summer. . . .

Your loving son,

W. W. MOORE.

Richmond, Va.,

April 8, 1899.

MY DEAR WIFE:

. . . The Pan-Presbyterian Commission meets here on Thursday. I must try to attend, as, although a member, I have never been to any of the meetings in Philadelphia and elsewhere, and as they would think it very strange if I did not come when it meets in my own town. The banquet for the Commission will be at the Jefferson on Thursday at 5:45 P. M. If it is a fair day I suppose there will be a considerable body of ladies and gentlemen there. The public meeting will be held Thursday night in Dr. Kerr's church. . . .

Your loving husband,

W. W. M.

Richmond, Va.,

(Undated).

MY DEAR WIFE:

. . . I . . . just declined to participate in the Methodist Centennial here this month on account of my health, and have steadfastly refused all engagements of every kind . . .

Mrs. Smith told me at breakfast time that I was to stay at home today and she would send my lunch over, putting [it] on the ground

that she was going to have a "hen party" and wanted no men present. So I have got back to first principles again. . . .

Buffalo Bill's Wild West will be here Friday. On Friday night or Saturday night Polk Miller will give one of his unique entertainments in our Chapel complimentary to the students. I hope Dr. McVicar, of Montreal, may be induced to stay over Sunday and address our students, and if so I hope to have him stay with me one night. . . .

Your loving husband,

W. W. MOORE.

Richmond, Va.,

May 10th, 1899.

MY DEAR MOTHER:

. . . Francis had a good time on his birthday, and the tent which was that day received and erected in the back yard has been a source of great pleasure to them all. As a shade-maker it does not greatly impress me, but as a picturesque addition to very contracted back premises, it is a shining success.

Your loving son,

W. W. MOORE.

While his engagements for the summer had seemingly been reduced to a minimum, Dr. Moore preached the dedicatory sermon for the Park Place Presbyterian Church, Norfolk, Va., on June 4th, spoke before the Y. W. C. A. and the Y. M. C. A. gatherings at Asheville, N. C., and the Bingham School nearby, June 18th to 20th, one of his addresses being on "The Perversion of Gifts"; and followed with engagements at Durham, Lenoir and Blowing Rock, N. C., and at the Brown Memorial Church, Baltimore, for the remainder of June and all the Sundays of July. In addition he spoke on "Education" at the great rally of Presbyterians at Pen Mar, Pa., on July 25th. This address was printed and widely circulated. There were two engagements in August. The restful summer had not materialized! Here is an interesting letter from Mr. Spence, away from Baltimore for the summer:

Berkeley Springs, W. Va.,

June 24th, 1899.

MY DEAR DR. MOORE:

Your favor of 14th came duly to hand. I am glad you liked the "Sultana segars." I am smoking them here and find them very pleasant.

I am very much pleased to learn that Mr. Watts has given you \$18,000 to build a chapel, which is so essential to your Seminary. . . .

I note what you say as to my giving you a sketch of my life, and also of my giving a little talk to your students. It is only your kind feeling for me that put these ideas in your mind. My life has been too commonplace to be preserved. I have had an active, busy life, mercifully dealt with by God, and kindly by my friends—fairly prosperous, and occasionally perhaps a little useful—that is the whole of it, and thousands upon thousands have lived such lives.

I do not feel that I could talk to your students so as to interest them. I would not like to try and fail. I don't like failures. But I will give you something better than a sketch of my life, or a talk to the students. I enclose a cheque for five hundred dollars, which please expend in books for the Library, which I note you are going to rearrange this summer.

I am glad that the college purchased your Hampden-Sidney buildings—it is good for both parties. . . .

Yours faithfully,

W. W. SPENCE.

Richmond, Va.,

Aug. 8th, 1899.

MY DEAR MOTHER:

. . . I have been working like a beaver, and have caught up with most of my accumulated correspondence. I began yesterday on the special literary work that brought me here for these weeks, and am encouraged with my progress, though there is a great deal of it to do. I am now taking my meals at Mrs. Strickler's. . . . We had three or four quite hot days last week, but it is cooler now. The generally unfailing breeze here keeps us from suffering very much from the

oppressive weather, especially at night. . . . I thank Martha for her invitation to come and stay a month with you all at Double Oaks. That would be very pleasant indeed. But I must stick to my task. I am very well. Love to all.

Your loving son,

W. W. MOORE.

Another good session of the Seminary opened October 8, 1899, the outstanding event of the fall being the visit to the Seminary community of Dr. John G. Paton, the missionary to the New Hebrides and so patriarchal in appearance that young Walter Moore was heard to exclaim when he saw him, "That's Elijah over again!" A somewhat older resident of Ginter Park observed that "Dr. Paton knew nothing about American geography or railroad schedules, but he certainly knew the way to heaven." The following letters are brimming with news:

Richmond, Va.,

Oct. 16th, 1899.

MY DEAR MOTHER:

As the children have written you of their trip to Alexandria and Washington, and the Presbyterian Alliance and the Dewey demonstration, I need not refer to them. I preached in Baltimore the last Sunday in September and the first in October. The Franklin Street Church, the late Dr. Murkland's, has been urging me to come and be its pastor, but I have declined. These absences and the accumulation of work here have thrown all my correspondence into arrears again. Dr. Lang, of Glasgow, the President of the Alliance, spoke to our students Sunday night, the 8th, and we have just had the great pleasure and benefit of a visit from Dr. John G. Paton, the apostle of the New Hebrides, and the greatest missionary of the age, but withal a man who seems the embodiment of the childlikeness commended by our Lord. He spoke to our students Friday night, and spoke four times to great congregations in the city on Sunday. He dined with us Saturday, and we took him out in the carriage on Sunday.

The work on our new chapel began to-day.

I am to make an address on the Educational Value of the Presbyterian System at the sesquicentennial of the Old Stone Church in Augusta County, Va., next Thursday, preach in Charleston, W. Va., on the 22nd, go to Synod on the 24th at Huntington, preach to the young men of the medical and business colleges in Richmond on the 29th, address the Sunday School at Newport News on the first Sunday in November, preach the annual sermon to the Men's Society in the First Church, Baltimore, the second Sunday in November, and so forth. So you see I shall not be exactly idle for the next few weeks.

I wish to accept the invitation to preach the commencement sermon at Salem in May, and will if I can.

We are still nibbling at Ivanhoe, but I have been too busy to read much to the children of late.

Mr. Brooke took supper with us Saturday night. He often comes in that way Saturday night. He says he likes to hear me teach the children the Sunday School lesson for the next day. . . .

Your loving son,

W. W. MOORE.

Charleston, W. Va.,

Oct. 20, 1899.

MY DEAR WIFE:

I reached Staunton Wednesday evening at 7:08, Miss Weimar had sent a carriage for me, so I took a hasty supper with her at the Mary Baldwin Seminary, then went over and lectured at 7:30 in the Wednesday night service of the First Church, and got back very tired, so tired that I could not sleep, though the bed, like everything else about the institution, was good. . . . They breakfast at 7:30, but I was up and ready, having slept only two or three hours. I notice that the dining-room chairs have rubber feet now, so that when one table after another rises you no longer hear the successive crashes as of artillery. It struck me, as always before, that the pupils were an exceptionally intelligent, fresh and fine-looking body of young women. At 8:15 Mr. and Mrs. Pilson called for me with their carriage, and we drove ten miles northwards over the famous valley pike to the

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Augusta Stone Church. The country reminds me of Blue Grass Kentucky in its strong soil, heavy crops, fine cattle, and numerous and substantial country residences, but it rolls more, and the Blue Ridge runs high along the eastern horizon. There is no undergrowth, the woods are open, and are lovely in their autumn garb. Just before reaching the Roller School I came upon a great drinking trough into which the clear limestone water was pouring from a spout that protruded from the body of a *living* willow tree, the iron spout being about six feet from the ground. A willow stake, bored through the middle to receive the pipe and hold it upright, had been driven into the ground years ago, and the abundance of water falling from the trough about its base caused it to sprout and take root and become again a living tree.

Just beyond is the church, built of limestone, with vines running on the walls, in the midst of a great grove of noble oaks with the blue grass growing underfoot in the shade as well as in the open, all situated on a round hill which rises gently from the roadside, with the manse nestling at its foot. The church was both sanctuary and fortress, and the mounds of earth, now grass covered, running at a little distance round its four sides and higher at the four corners than elsewhere, mark the lines of old Fort Defiance.

Such a crowd! The great grove full of buggies, carriages, hacks, all in good order and with well-groomed horses, the people well-dressed and comfortable-looking, so different from the country congregation in our part of the world, and with ruddy and intelligent faces. There were from 1,500 to 2,000 of them, three or four times as many as could get inside the church. On the day before Dr. Strickler stood on a table by one of the open windows that those outside might have a chance to hear. But it was unsatisfactory. So yesterday while I was speaking to those inside, Hon. J. A. Waddell was repeating his address of the day before to those outside under the oaks, where seats had been placed. In the afternoon in like manner I repeated my morning address to the crowd outside. It was as dull as ditch-water on both occasions. My voice was bad on account of hoarseness. I lacked elasticity from weariness and loss of sleep. I had not had time to master the material, but was hampered—there

was no swing, no glow, no afflatus. I am pretty sure I shall never be invited to speak there again—certainly not at the next sesqui-centennial occasion!

I blew a horn for the Scotch-Irishmen though, and wish it were true that "One blast upon that bugle horn were worth ten thousand men." Apart from my own inadequate performance, it was a great occasion, the greatest ever known there.

I met a great many of my old friends and old pupils. I was dead tired when we drove back in the golden afternoon to Staunton, which I reached just in time to take supper and lead the evening services at the Seminary, and then I drove to the station and took the 7 o'clock train to Charleston, getting here at 3 A. M. I slept like a log till 9 this morning, and hope to be all right by Sunday and to do better work than I did at the Stone Church. . . .

Your loving husband,

W. W. MOORE.

Dr. Moore was Moderator of the Synod of Virginia at its meeting in Huntington, preached the dedicatory sermons at the Presbyterian Church of Greenwood, S. C., November 19th, and Westminster Presbyterian Church of Charlotte, N. C., December 10th, and later declined an informal call to the pastorate of the Brown Memorial Church, Baltimore. For the first time in its life of ten years *The Union Seminary Magazine* contained no contribution of any kind from his pen the whole year through, for beginning the middle of December and closing early in May he was supplying the pulpit of the Second Presbyterian Church of Richmond. "He was found to be the only man," says Dr. Peyton H. Hoge,⁸ "who could hold those wonderful Sunday afternoon congregations that had been one of the chief glories of Dr. Hoge's ministry and a feature of the religious life of the city for more than a generation. It was natural that the church should not want to give them up." This, with the Sunday morning service, demanded steady work of a preacher whose stock of sermons, while high in quality, was severely limited in number. At times his preparation extended late into Saturday night and at least

⁸In letter to the writer, from Pewee Valley, Ky., May 30, 1930.

once he declared to a friend that "he was working with a towel around his head" so as to be ready for the services of the next day. And the prayers for these services were as carefully prepared as were the sermons themselves. While these sermons were marked by dignity, the preacher did not hesitate on occasion to use forceful figures or a touch of humor or a thrust of irony. Speaking one day of Aaron he said that "you could no more make a man out of Aaron than you could clinch a nail in an Irish potato." It is said that a family of the church had been boasting of their guest preacher and had invited one of their friends of another faith to hear him. In the sermon Dr. Moore had used Shakespeare's famous expression, "shuffled off this mortal coil." As the friend was leaving the church she was asked how she liked the sermon. Recalling the expression but not recognizing its source, she frankly answered, "Well, I must say I was disappointed. I have never liked slang in the pulpit anyway."

"There was scarcely any possible arrangement," continues Dr. Hoge, "that the church would not have entered into" with Dr. Moore "even if it could not secure him for its pastor. But after a year of extraordinary success in filling a pulpit of so unique a reputation he found that the double work was beyond his strength, and he recognized that his first obligation was to the Seminary." Indeed, before the term of service was half over he had declined to accept the pastorate. Interesting letters and records give pictures of this busy year:

Richmond, Va.,

December 24th, 1899.

MY DEAR WIFE:

I hope you got on all right Friday, though I suspect you found very crowded cars. I scuffled through the day with a headache, and, finding at night that I was too tired to work, went with Dr. Kerr to hear the Fadeete Orchestra. Yesterday morning, as soon as I got my classes off my hands, I fell to work on my sermons, Mark 9:35 and Matt. 2:6. I did not preach as well as I did last Sunday. Had large congregations. Took dinner with the Governor. They were all sorry you and the children were not there, and I was sorrier than

*Incident related to the writer by Mr. George W. Call, Richmond, Va.

any. A member of the legislature died here of smallpox Friday. No other cases. This has been a fine day, after rain last night. . . .

Your loving husband,

W. W. MOORE.

Richmond, Va.,

December 27th, 1899.

MY DEAR WIFE:

I have not heard from you save by the postal card written on your arrival, but I take it to mean that you are all well. . . . Last night the students had a lively entertainment in the Library, with some very witty speaking, ice cream, and many pleasant visitors, including Dr. Kerr and Mr. Stuart. Your banquet lamp was borrowed for the occasion, and the rooms and hall were gaily decorated with holly. It was very cold yesterday and still is. The snow began to fly to-day at noon and is now falling thick, but it seems too cold for a great snow. With love to all,

Your loving husband,

W. W. MOORE.

Richmond, Va.,

Jan. 5th, 1900.

MY DEAR MOTHER:

. . . I seem to stand the extra toil of supplying Dr. Hoge's church pretty well, but it cuts out all other extras. Many things that I had hoped to do this winter will have to go over till next summer. I have steadily declined all invitations for next summer thus far, except the address at Salem. I would have declined that had it been any other institution. I do not know when I shall have time to get in any work on it. . . . On New Year's night I delivered an address of an hour and a quarter to our students and the Seminary community on the memorable events of 1899. We had good skating for several days, and I went out and tried the ice, but find that all the skill I once had on skates seems to have deserted me. Still it was invigorating exercise. Yesterday and to-day were much warmer, and the ice is no longer safe, which is something of a disappointment to the children.

Your loving son,

W. W. MOORE.

Richmond, Va.,
March 5th, 1900.

MY DEAR MOTHER:

I am very thankful to hear so much good news of the religious awakening in Charlotte, and especially to know of the profession of faith on the part of the young people at Charlie's. I trust that they may have happy Christian lives and continually grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. . . .

I had but one service yesterday, as the Sunday School mass meeting was held at four in the afternoon. But I got up this morning with my usual Monday headache. It's a lovely spring day, and I shall try the effect of an airing as soon as I can get some pressing work off my hands. I feel the strain of so much work considerably, though I am fleshy and look well. I hope the church will soon get a pastor.

We have finished reading the history of England. All seemed to enjoy it, and Walter is quite enthusiastic about history. Lisette had a happy birthday and was delighted with the things she received from you and other friends in Salem.

Your loving son,

W. W. MOORE.

Richmond, Va.,
April 17th, 1900.

MY DEAR MOTHER:

There has been such a rush of things that I have had to communicate with you chiefly through the children's letters for a week or two. Last Sunday a week ago I had three sermons to preach, then went to Presbytery at Hampden-Sidney, preached the opening sermon there, saw a good deal of my old friends, and returned tired and hurried, preached twice Sunday, and have since been trying to work off the correspondence that accumulated in my absence. I am also busy trying to get ready to leave for New York Thursday or Friday, to attend the Ecumenical Conference of Missions and the International Lesson Committee. I may be gone till May 1st. I do not see when I am to get time to prepare an address for Salem and my lectures at the University of Virginia, which begin on the 9th of May. We had

a beautiful day Sunday last, and the whole city was out in bright array. Monday afternoon we drove downtown to see the thousands of children roll their eggs on the hill in front of the Capitol. It has been quite warm today. Lisette and Francis are better, slept more last night than for some time, but we shall all be thankful when the whooping cough is over. . . .

Your loving son,

W. W. MOORE.

Within the recent months Dr. William Henry Green, the great Hebraist of Princeton Seminary, had passed away, and in March Dr. Moore "had been sounded by a member of the Board of Trustees of Princeton Seminary as to whether he would be willing to become the successor of Dr. Green in that institution."¹⁰ In the April number of *The Presbyterian Quarterly*, as later in his *Appreciations*,¹¹ Dr. Moore published a vivid sketch of Dr. Green, one that in the essentials seemed to fit equally well the scholar who penned it, even to the leisure that made time for chess, though not in his undergraduate days:

"The real secret of young Green's perfect recitations in the class room, and of his leisure for chess playing and the reading of Tasso in French, lay in his fidelity and his systematic habits. He was not only prompt at every recitation, but he never missed the college prayers in the chapel at five o'clock in the morning, summer and winter. He made conscience of work. He was a servant of God in study. He early perceived the spiritual value of earnest intellectual toil and the truth of the exhortation which one of the early instructors in Princeton College used to address to his pupils: 'Gentlemen, you will find the best preparation for death to be a really thorough knowledge of Greek grammar.'

"When he became a teacher, the same high and serious temper made him intolerant of indolence and lack of conscientiousness on the part of a professed servant of God, and gave him the respect of all his students. The permanent regard of students is not to be won by indulgent and easy-going methods, by expecting little of them,

¹⁰Dr. T. C. Johnson in *The Union Seminary Review*, October, 1926, p. 19.

¹¹Pp. 23-30.

but by inciting them to tasks that will develop their powers and by setting them the example of conscientious application. Dr. Green was not unjust, but he was exacting, and, though teaching the least attractive and most difficult part of the seminary course, the part that sometimes develops those mysterious diseases of the eyes which about the third or fourth week of the Junior year suddenly convince the candidate that he will never be able to see well enough to master Hebrew, he succeeded in making most of his men work harder for him than for any other professor, not by objurgation or passionate denunciation of idleness or stupidity, but by 'the simple weight and insistence of his personality'—a modest, earnest, firm, hard-working, scholarly Christian man. One of his former pupils says: 'There was often a prevailing sense of shortcoming. In many points—we offend all.' But they kept at it. The man in the chair was a splendid example of what could be done by keeping everlastingly at it. And they knew that, great as were his own attainments and uncompromising as were his demands upon them, he was not a mere scholar and they were not mere students of a language. He never forgot and never allowed them to forget that they were preparing to preach the Gospel, and that the measure of their faithfulness in the seminary would be the measure of their fruitfulness in the ministry.

"Moses Stuart, Addison Alexander, William Henry Green—these three. But the greatest of these is Green. Because talent is better than genius in the classroom. . . . It was Green who introduced method and system there in the study of Hebrew, and showed his students how any man of intelligence and industry could get a secure working knowledge of the language and become an expounder of God's Word at first hand.

"'The great thing about William Henry Green,' says Dr. Cuyler, 'is the beautiful combination of docility and courage that has distinguished all his career.' His modesty impressed everybody. I shall never forget the flutter into which I was thrown one day while teaching a class of ministers in a Summer School of Hebrew at the Episcopal Divinity School in Philadelphia, when the door opened and the greatest Biblical scholar in America walked quietly in and sat down—William Henry Green! I suppose I gasped. I know I felt as Dr. Peck

said he did when Edwards A. Park entered his church in Baltimore and seated himself to hear him preach. I felt as a young lieutenant would have felt who, when descanting to his comrades on the art of war, had seen Napoleon Bonaparte join his little circle of auditors. I knew him slightly and he had always treated me in the kindest and most cordial manner, but I was abashed, dismayed, scared. With an effort I recovered my composure and proceeded with the work in hand. As my eye fell occasionally on the quiet figure of the Princeton Coryphaeus there was something so modest and sympathetic in his expression that I was reassured and braced. When a discussion arose, and I appealed to him for his opinion, and he supported in a quiet word or two the view which I had taken, I began to feel some measure of actual comfort. I think that even if he had expressed a different view I should have been helped, so quiet, strong and gracious was his manner. I had long known the scholar. That day I began to know the man, and in all my subsequent meetings with him the impression deepened of his manly modesty and courage.

“Dr. Green’s courage was rooted in his faith and his zeal for the truth. When a graduate of Yale Theological Seminary talking to Archibald Hodge at Dr. Cuyler’s table tried to make game of Princeton as fossilized, Hodge said to him: ‘The trouble with you Yale theological professors is that you only teach your students to think. Thinking sent Adam out of Paradise. In Princeton we let God do the thinking, and teach the students to believe.’ It was the great goodness of God to Princeton that, at the time when the central subject of theological debate was shifted from the domain of systematic theology to that of biblical criticism, He gave the seminary in this department a man who believed with all his heart in a supernatural revelation, and who at the same time saw clearly that the conservative position must be defended by scientific processes. And perhaps the most valuable of all his eminent services to the Church was his fearless use of the higher criticism. The careful words of Dr. Charles M. Mead are none too strong: ‘It cannot be doubted that among the higher critics who, with patient toil and profound scholarship, lead in the maintenance of sound views of the Bible and aim to strengthen the foundations of a reasonable faith, will always stand the name of William Henry Green.’ ”

The commencement of 1900, covering the 5th to the 8th of May, was signaled by the dedication of Watts Chapel, followed by an address by Dr. Francis L. Patton, President of Princeton University, and the graduation of 32 men—the largest number in the history of the Seminary up to the time. Ivy, said to have been the descendant of the species from Greyfriars Church in Edinburgh, was planted by Watts Hall by the graduating class. The Board at this meeting, under the amended charter of the Seminary, “authorized the bestowment of the degree of Bachelor of Divinity.”¹³ Some time within this year Dr. Moore, on request of a group of workers in the Barton Heights Presbyterian Church, furnished a list of names from which the congregation unanimously selected Overbrook as the new name of their church, the name it bears today.¹⁸

By the year 1900 the very prosperity of the Seminary was proving its embarrassment, its growth in numbers bringing enlarged expenses and necessitating an increase in the endowment. The goal for the five-year period, as a part of the General Assembly’s Twentieth Century Million Dollar Fund for religious education, was set at \$150,000, Mr. George W. Watts promising \$30,000 on condition that other friends would contribute the balance, \$120,000, or one dollar in four for any smaller amount.¹⁴ While “nothing was less to his taste,” Dr. Moore felt that he had no choice and so accepted the work of Financial Agent, Rev. Walter L. Lingle, of Dalton, Ga., who had served the Seminary so efficiently before, being secured for the classroom work for the first six months of the session while Dr. Moore would be in the field.

Soon after the Seminary commencement of 1900 Dr. Moore delivered the address to the graduating class at what had been known for long years as Salem Academy and had now become Salem College. In the course of his address he paid a just and beautiful tribute to a graduate of the school. “I, especially,” he said, “do not speak at random. I know what this Academy can do. For fourteen happy years one of its daughters has walked by my side, has illuminated my home, has radiated sweet and wholesome influences in a com-

¹³*Alumni Catalogue*, 1924, p. 18.

¹⁴Letter to the writer from Dr. W. H. T. Squires, Norfolk, Va., former pastor of the church, July, 1931.

¹⁸Dr. Moore’s report to the Board in May, 1905, and his letter to Mr. Watts, April 2, 1906.

munity of exceptional culture, and has exemplified before my eyes daily the motto which I commend to you this morning—*Ora et labora*. I do not say this lightly, but with profound thankfulness and reverence. When I intimated to her that there was such a passage in this address, I was earnestly enjoined to omit it. But I cannot withhold a tribute so richly due both to the institution and to her. And my best wish for this school is that it may send out thousands of others fashioned in the same mould.”

The next letter to his mother, dated July 3rd, speaks of spending two Sundays in Wilmington and raising \$1,300 for the Seminary endowment fund. It continues:

“Immediately after my visit to Wilmington I set out on another expedition for the Seminary to Culpeper, Va., from which I returned at 7 o'clock this morning, very tired after travelling all night in a day coach, without any sleep to speak of. I made a forced march to get back early this week so as to take hold of the vast accumulation of work awaiting me here, especially correspondence, and try to attend to it before leaving for Asheville, where I am due next Sunday on work for the Seminary. My plans for the rest of the summer are somewhat indefinite yet. I wished to do all I could in my new agency before fall, but my friends are all urging me strenuously to take a few weeks of absolute rest in some bracing climate, and I am somewhat disposed to take my family to Salem the latter part of July or the middle, and then go with Dr. Kerr to Canada for an outing in the wilderness. I have of course been obliged to lay down my work at the Second Church since my appointment to the agency for the Seminary. I have to be away somewhere else every Sunday on this business.”

The wise advice of friends was followed, Dr. Kerr and Dr. and Mrs. Moore heading for Joseph Farm at River Desert in Canada, forty miles from a railroad, and Dr. Kerr sending back to *The Central Presbyterian* a laughable account of Dr. Moore fishing in kid gloves!

Dr. Moore imperatively needed this vacation to brace him for the exacting work ahead; for the financial canvass, planned to begin with September and last six months, was really carried through the

whole session. Sometimes it had its amusing angles, of one of which Dr. F. T. McFaden, then pastor of the First Presbyterian Church of Lynchburg, Va., speaks in *The Union Seminary Review* of October, 1926:

“While I was pastor in Lynchburg, Dr. Moore made a quiet canvass for money for some special object in connection with the Seminary. About ten thousand dollars were needed. He asked if we might get him a thousand. The Session authorized me to invite him, and the preceding Sunday of his appearance I announced the object of his visit and asked for a large congregation. Dr. Moore came and preached on ‘Elijah on Mt. Carmel.’ It was a great sermon, and he applied it in closing to the needs of the prophets of today that they may be freed from all worries so that they be bold to proclaim righteousness uninfluenced by the material necessities and that the training necessary for this might be provided. He then closed. He never said money. He did not ask for a cent. Before we left the church the ten thousand dollars in cash and subscriptions were in the hands of the treasurer of the church. I can hear now that hearty laugh and see the merry twinkle of pleasure in his eyes when I told him that one of my facetious members had said that it was the most sudden, successful descent from Mt. Carmel to the pockets of the people that he had ever dreamed of or thought possible.”

This campaign had only fairly started when there came to the Seminary one of those opportunities which taken at their flood lead on to the untold blessing of an institution and the promotion of the cause it serves. The Seminary had located in Richmond on a campus of less than twelve acres, sufficient, it was thought at the time, for its existing and future needs, even though the plans of the Seminary group of buildings called for a stable where Schaffler Hall now stands! But “it soon became evident that this was insufficient for the needs of the institution,” so reads a paper of Dr. Moore on “The Westwood Property of Union Seminary.”¹⁵ “We had to lease fields in the neighborhood for athletic grounds. We had to rent stables for the horses and space for the wagons, carts, mowers and the like, at a distance of three-quarters of a mile. We had to rent cottages or

¹⁵Written about 1922.

flats for our married students at remote and inconvenient places. The need of more acreage became more and more urgent. Therefore, when at the death of Dr. Hunter McGuire,¹⁶ his Westwood property” of more than thirty-three acres, diagonally across Brook Road from the Seminary campus, “was offered for sale at \$20,000, we were exceedingly anxious to get possession of it, but we had no money and the Seminary was in financial straits.” Under these circumstances, says Dr. Moore,¹⁷ “I asked a certain number of my personal friends in this city to form a joint stock company and buy that property in and hold it for five years without any interest on the money they should put into the stock, and then give the Seminary the opportunity to buy it. By making a cash payment, we got the property for about \$17,000.¹⁸ When the five years ended, one of the stockholders proposed to give his stock to the Seminary. He was followed by the other stockholders, myself among them, and in that way the institution came without a cent of cost into the possession of all the stock except that which is represented by the \$5,450 above referred to. That is to say, we have secured for a very small outlay a property that was valued at \$20,000 and is worth much more now, and in the meantime we have cut off the outlay for the rents mentioned in the beginning of this section and have saved the Seminary money in every way.”

On December 21st the home was gladdened by the arrival of a baby girl, to whom was given the name of Mary Louise. February 5th finds Dr. Moore in Baltimore, in the interest of the financial campaign but in bed with the grippe. From his sick-bed he writes Dr. Johnson: “It is very important that Mr. Smith should replace the missing trees on and around the campus before the sap rises.” Other letters follow:

Baltimore,
Feb. 9th, 1901.

MY DEAR DR. JOHNSON:

I have had to go back to bed and have not been out of my room yet. As soon as I am able to travel I shall go to North Carolina to my

¹⁶September 19, 1900.

¹⁷See his letter to Dr. J. M. Wells, Wilmington, N. C., May 7, 1910.

¹⁸The exact purchase price was \$16,780, or \$500 per acre. See Board *Minutes*, May 7-8, 1901, p. 6.

family till I recover my strength, as I am totally unfit for work, and should probably incur greater risk and improve more slowly by remaining here. The whole place seems infested with the thug-like allies of this treacherous disease. . . . This seems a most untimely interruption of my work, but there is no help for it.

I hope you will take the active direction of affairs at Westwood and have everything done in the way of ploughing, pruning, &c., that should be done in order to keep the property up. . . .

Cordially yours,

W. W. MOORE.

New York,

Feb. 26, 1901.

MY DEAR DR. JOHNSON:

. . . I am not very well, but have started out again, shall be here two or three days, then return to Baltimore. Have got nothing here.

Cordially yours,

W. W. MOORE.

On account of impaired health Dr. Moore felt constrained to resign in the spring of 1901 from the International Lesson Committee, on which he had served for some years. In that time he had made warm friendships, one of which, with Dr. A. F. Schauffler, of New York, was to result in handsome gifts to the Seminary in later years.

Dr. Moore's financial work through the year, in spite of the handicap of ill-health, may be counted as in many respects one of the most successful in the long history of the Seminary. The Hoge Memorial Fellowship, the first in a noble succession, was established by the ladies of the Second Presbyterian Church of Richmond. Including the conditional gift of Mr. Watts, more than \$40,000 had been raised in this six months' period¹⁹ and, more than all, the Westwood property had been secured for the free use of the Seminary, the institution finally securing for a few thousands a tract fairly equipped for

¹⁹See Dr. Moore's letter to Mr. Watts, April 2, 1906.

its present needs and ideal in location and acreage for its future expansion. Dr. Moore, already overburdened, was forced to decline reappointment as the Seminary's Financial Agent. Soon after Commencement this letter comes from Mr. Watts:

Durham, N. C.,

May 25, 1901.

MY DEAR DOCTOR MOORE,

. . . I am not as much alarmed about our annual deficit as you seem to be, as I feel assured it will soon adjust itself by the means we are now taking to increase the endowment. \$2,600 of this deficit is interest on building debt, which should be wiped out this year, then the interest on \$70,000 additional endowment would be sufficient. I am decidedly opposed to even considering any reduction in our professors' salaries. They get little enough and *they are the Seminary*. We now have a faculty that could not be duplicated and we should not give any cause for a possible disintegration. . . .

I believe our people will rally to the support of our Seminary. I believe the union in Kentucky will strengthen us financially and in number of students. I want to see some one build us a refectory and gymnasium and then we will be thoroughly equipped.

Yours sincerely,

GEO. W. WATTS.

A Year in Europe = and Home Again

(1902-1904)

THE work of Dr. Moore as Financial Agent through the session of 1900-1901, while successful, was wisely terminated, as we have seen, in the month of May. Friends had been protesting against such work on his part and had been urging a complete rest not only from financial campaigns but from classroom work as well. It was finally arranged, but meantime there was the immediate task, both for the summer and the winter to follow. In June the Virginia Constitutional Convention began its long sessions down in the Capitol but other work was going on out in the suburbs:

REV. W. L. LINGLE,
Dalton, Ga.

Richmond, Va.,
June 24th, 1901.

MY DEAR MR. LINGLE:

... We got back home just two weeks ago and are very happy to be here again. The place is lovely, a green, green world—breezy and sweet and beautiful, with trees and grass and vines and flowers growing riotously. All the Seminary families are here. Rev. W. S. Campbell and family are at Westwood. I have been toiling to catch up with my correspondence and other work, and am more than ever impressed with the impossibility of keeping work up when going from place to place. I am making some headway and hope in two weeks more to clear the decks of all the minor matters and get down to some continuous work on literary engagements long unfulfilled. . . .

Cordially yours,

W. W. MOORE.

Only about half a dozen engagements found place in the calendar of the summer. On the 11th of September Dr. Moore delivered the opening address of the Seminary session of 1901-'2, speaking on "The Literature of Power." Relieved of the burden of a financial campaign, he was able to do better by *The Union Seminary Magazine* through the session of 1901-'2 and furnished articles on "William Wallace Spence" and "The Passing of Ussher's Chronology" and reviews of *The American Standard Revision of the English Version of the Bible*, which he characterized as the book of the year, Smith's *The Creed of Presbyterians*, which he gave high rank, and Paton's *The Early History of Syria and Palestine*, of which he penned a scorching review. He acknowledged that he published the sketch of Mr. Spence¹ "without his knowledge or permission." He speaks thus of the friendship and hospitality of this benefactor of the Seminary:

"It is sometimes supposed that those who attain to wealth and high position miss the best things in life in the way of personal friendships, or that, at least, they cannot be sure that those who profess to be their friends are so in fact, as it is inevitable that men of means and power will be sought by some for their influence and aid rather than for themselves. Mr. Spence has probably had his full share of such experiences, but no man ever had truer friends or less doubt of their sincere attachment, and none ever derived more true pleasure from his friendships. A quiet, undemonstrative, dignified gentleman, with the proverbial caution and discrimination of his race, he does not form friendships hastily, yet he has the faculty of attracting to himself choice and congenial spirits, who, under the influence of his genuine kindness, thoughtfulness and comradery, soon pass from the stage of pleasant acquaintance to that of warm and abiding friendship. It is difficult for anyone who knows Mr. Spence intimately to write of him without falling into the strain of apparently indiscriminating eulogy. But surely no language would overstate the case as to his genius for hospitality. . . . To chat with him there through a winter evening on matters grave or gay; to sail or drive with him at Mount Desert through a summer morning; to hear him read to a small circle of guests, selections from Scotch Wit and

¹*The Union Seminary Magazine*, October-November, 1901, pp. 1-7; also *Appreciations*, pp. 67-80.

Humor, or describe to some favored friend his boyhood in the old country, or his coming to America; to listen to his devout recognition of the gracious Providence which directed his movements in the beginning of his business career; to follow his reminiscences of Dr. Chalmers, whom the boy Spence knew in Edinburgh, and of Dr. William S. White, from whom the youth Spence received his deepest religious impressions in Virginia, and of Dr. Backus, to whom, as his pastor and friend, the man Spence gave his full confidence, tender affection and hearty and steadfast support in Baltimore—any one of these experiences reveals new and attractive phases of a clear and powerful mind, a strong and well balanced character, a warm and loving heart, and a deep and thoughtful piety.”

A further and decisive step was now taken by friends concerned about Dr. Moore’s health and intent on saving an indispensable man for largest service in the future. They, therefore, planned for him a vacation that would assure complete rest and change of scene for a year and the continuance without cost to him of his work during his absence. Dr. Moore saw the wisdom of the suggestion and acquiesced in the arrangements proposed.² The writer, who was just finishing his fellowship year at the Seminary, was drafted for the substitute work, declined it several times, and was brought to accept it only after Dr. Moore had stressed the point: “The trouble is that you are looking at the work as a whole when, in fact, you have to do only one day’s work at a time. Besides this, when you feel pushed, give the men a review. It will relieve you and help them and so be of advantage all round.”

The preparations for the summer in Europe in 1896 presented no great difficulties, but the case was otherwise now that the whole family were going, and going for a year. Mr. Andrew Reid Bird, who had just finished his Junior year at the Seminary, was invited to join the party, and Dr. Robert P. Kerr, taking one of his numerous and enriching trips abroad, would be a fellow-passenger on the way to Europe. The next two letters tell of busy weeks for the prospective travellers:

²Board *Minutes*, May 6-7, 1902, p. 4.

Winston-Salem, N. C.,
June 5, 1902.

MY DEAR MOTHER:

. . . I got to work shortly after my arrival and have made some headway on my tasks. I shall feel greatly relieved when I get these promised articles off my hands and can draw a free breath. . . .

If you read Rob Roy with Daisy you will find an interesting account there of the Cathedral of Glasgow, and a very accurate and amusing account of the untutored Highlanders. I think she would enjoy *The Lady of the Lake* also, if you can borrow a copy from some friend or get it from one of the public libraries.

I have interested the children with an account of my visit and of the calves and chickens and squirrels. . . .

Your loving son,

W. W. MOORE.

Winston-Salem, N. C.,
June 13, 1902.

MY DEAR MOTHER:

. . . We are all still pushing forward our preparations with might and main. It will be good to rest awhile after we get started. . . .

I know you and Daisy will enjoy *Di Vernon* and especially *Baillie Jarvie* in *Rob Roy*. When Scott finished that book, he wrote his publisher, James Ballantine:

"It is with great joy
I send you *Rob Roy*.
'Twas a tough job
But we are now done with *Rob*." . . .

Your loving son,

W. W. MOORE.

Dr. Moore on his first trip to Europe wrote a series of travel articles for *The Central Presbyterian*. For this trip they were claimed by the *Children's Friend* of the same city of Richmond and were later assembled and expanded into one of the most informing and charming of books of travel with the title *A Year in Europe*. The

first chapter, after describing the glorious voyage of 1896, gives by way of contrast the rough passage over in 1902,³ until, says the author, "at last the great engines cease their throbbing for the first time in nine days, the tender comes alongside for the passengers bound for Great Britain, and in another half hour we set foot on the soil of England, in the ancient city of Southampton."

Further letters and cards to his mother trace the journeys through England to Scotland and back again:

London,

July 5, 1902.

MY DEAR MOTHER:

Saturday, after landing at Southampton, we looked over that town, then took the train for Salisbury, where we rested Sunday. On Monday we had a beautiful drive to Stonehenge, 10 miles distant, with its druidical remains in the midst of Salisbury Plain, and, by the way, saw a shepherd and his flock on the plain. The country is lovely and is tilled like a garden. The Cathedral at Salisbury is the most symmetrical and harmonious of all the great English Churches. It is 700 years old and has the highest spire in the Kingdom. . . .

From Salisbury we came on Tuesday to Winchester, where there is a still older Cathedral, and more interesting within, but less beautiful without. The town was the capital of Alfred the Great, Canute, and Wm. the Conqueror. . . .

The children have been much interested in the tower of London and the Parliament Buildings, and saw the young princes, sons of the Prince of Wales, watching the change of the guard at Marlborough House. Mr. Bird and I attended the Reception of the American Ambassador, Mr. Choate, on the 4th of July. Our landlady had an American dinner for us that day, with a tiny firecracker at the plate of each of the boys, and ice-cream for dessert. The English do not eat ice-cream much. . . .

Your loving son,

W. W. MOORE.

³*A Year in Europe*, pp. 10-15.

A card from Melrose Abbey:

July 24, 1902.

DEAR MOTHER:

The boys did have moonlight at Melrose, though the weather has been mostly cloudy and cold.

Yrs. Aff.,

W. W. M.

Letters:

Edinburgh,

Aug. 20, 1902.

MY DEAR MOTHER:

. . . We have had cold and damp weather, but have improved steadily. . . . I have had no headache since reaching Scotland, have gained flesh, have improved in color, and general condition, and while I am not yet in a normal condition, I have much reason for thankfulness for results thus far. . . .

I am now about through reading Rob Roy to the party, and on the 27th we expect to start for Stirling, Aberfoyle, Callander, the Trossachs, and other parts of the Highlands by Oban on the West Coast and Inverness on the North, and to occupy a week or ten days on that round. We may then stop for a few days in Galloway and South-west Scotland, before returning through West England to London, and the Continent. . . .

Yesterday afternoon we took a walk to The Grassmarket, the broad street between the Castle Hill and Greyfriars Churchyard where the scaffold stood (the spot marked by an X-shaped cross of stones in the pavement) on which the Covenanters were executed. We have seen Edinburgh and its environs pretty thoroughly and have had a refreshing rest here. . . .

Your loving son,

W. W. MOORE.

Oxford, England,

Sept. 16, 1902.

MY DEAR MOTHER:

. . . We have all been remarkably well, though moving so rapidly since we left Edinburgh. We went to Stirling, Aberfoyle, Loch Katrine, The Trossachs, Loch Lomond, Glasgow, the Kyles of Bute,

Oban, Iona, Staffa (Fingal's Cave), Caledonian Canal, Inverness, Perth, Crieff, Ayr, Dumfries, Keswick and the English Lakes, Chester, Litchfield, Rugby, Coventry, Kenilworth, Stratford-on-Avon, and Oxford in succession.

Yesterday I took the children by rail to Uffington, the home of Tom Brown, to see the White Horse and the Blowing Stone described in Tom Brown's School Days at Rugby. (We had seen the school at Rugby a day or two ago.)

We walked about thirteen miles yesterday. That will show you that we are in good condition. The figure of the White Horse is cut on the green hill side, by removing the turf and soil from the chalk, and is supposed to have been made there to commemorate the victory of Alfred the Great over the Danes at Ashdown over 1,000 years ago. It can be seen for miles, as the ridge is some 900 ft. high and over-looks a wide, flat plain.

Two miles farther is the Blowing Stone, a boulder full of holes, so that when you blow in one, it sounds like a horn. It is said to have been used for signals in war times. We got back very tired and hungry.

We go to Windsor to-morrow and London Thursday. . . .

W. W. MOORE.

Dr. Moore found much to attract him in Oxford, but there were features of Cambridge that impressed him more deeply still. He speaks of them in the illuminating chapter in his book on "Cambridge and Her Schools":⁴

"Oxford is the head centre of Anglicanism, and there is no Presbyterian church there, though the Congregationalists and Wesleyans are represented. But at Cambridge we found a flourishing, though not yet a very large, church of our faith and order, under the pastoral care of a gifted and earnest man, Rev. G. Johnston Ross, whose addresses at Winona Conference, in Indiana, this summer, gave so much satisfaction. We had the pleasure of meeting him, and many of his people, at a pleasant garden party, to which all the Presbyterians of Cambridge were invited.

⁴*A Year in Europe*, pp. 64-66.

"By the way, we saw a thing in that church which we had never seen before. When the minister read the Scripture lesson from the Old Testament, in the English Version, the two ladies in whose pew we were sitting opened the Hebrew Bible, and followed the reading in that, and in like manner, when the New Testament lesson was read, they followed in the Greek text. To these two ladies,* whose learning has been recognized by the Universities of St. Andrews and Heidelberg, in the bestowment upon them of the degree of LL.D., and whose services to the cause of Biblical learning, in the discovery and editing of the old Sinaitic Syriac manuscripts of the New Testament, have made them famous throughout the world of scholars, we had a letter of introduction from a relative of theirs in Virginia, who is a kind friend of ours. And thus we had the pleasure of meeting at their table some of the choice spirits of the University, including the professors in Westminster College, which is the theological seminary of the Presbyterian Church in England.

"It was largely through the munificence of Mrs. Lewis and Mrs. Gibson, the two elect ladies referred to above, that this institution was transplanted from its former undesirable location, and established in the city of Cambridge, thus bringing the Puritan theology back to its original home in England. The financial agent who canvassed the English Presbyterian Churches for the supplementing of the donation of these two large-minded and large-hearted ladies was the Rev. Dr. John Watson, of Liverpool, better known to the general reader as "Ian Maclaren," author of *Beside the Bonnie Briar Bush* and other popular works; and for special reasons it was with no ordinary interest that I examined the result of his toils in the outfit with which the institution has been provided. It is admirable. The location, indeed, is not so good or so beautiful as that of Union Seminary, in Richmond, with its breezy sweeps of green campus, and the building, which is of red brick like ours, is not nearly so imposing as the handsome group at Richmond. Everything, in fact, is on a much smaller scale, naturally so, as the English Presbyterian Church is a much smaller body than our Southern Church. But, on the other hand, there are some features that are superior, e.g., the

*Mrs. Agnes Smith Lewis and Mrs. Margaret Dunlop Gibson.

stairways are of stone, not of wood as with us. The dining-hall is spacious, comely, cool, inviting, with ornamental windows, and walls hung with portraits of Presbyterian worthies, and the tables are heavy and handsome, of hard wood. No seminary in our Southern Church, or in the Northern, has a sufficiently attractive refectory. The one at Union Seminary is better than most of them, but it, too, is below the mark. Some benevolent person can do a great work for our future ministry by presenting that institution with a properly equipped refectory building.

“The rooms occupied by the students at Westminster are much smaller than ours at Union, and seem in some cases cramped, but there is a bath-room for every four students. I fear this will seem almost a sinful degree of cleanliness to those brethren who a few years ago were so much opposed to the introduction of any bath-rooms and other modern conveniences into our seminary.”

Thence to London and the Continent:

Paris,

Oct. 13, 1902.

MY DEAR MOTHER:

Westminster Abbey was opened Oct. 1st and we all took a long day for a look at the multitude of monuments and at the Jerusalem Chamber, where the Catechisms were written and the Revised Version of the Bible was made.* Then we left London and came to France, crossing the Channel by the New Haven and Dieppe route. The whole party got sea-sick, very sick, except myself, and it took a couple of days' rest to put us into proper condition after reaching Paris, but Monday a week ago we started out on our sight-seeing expeditions, and took four carriage drives occupying four whole days in succession, under the direction of the tourist agents, Messrs. Thos. Cook and Sons, a plan by which travellers can see more of Paris in a short time and at little outlay than by any other. The other two days of last week we occupied with the centre of the city on our own plan. Our boarding house is central but quiet, being in a court. This is the most beautiful of all the capitals of the world

*The three older children had learned and recited the Shorter Catechism before leaving home in order to appreciate all the more the Jerusalem Chamber in Westminster Abbey.—Mrs. W. W. Moore to the writer, January, 1939.

and full of interest, but the weather is becoming cool, so we shall probably leave next Friday for Brussels and Antwerp, on our way to Holland, expecting to start up the Rhine for Cologne about Oct. 27th, so as to get on to the milder climate of Italy by the middle of November if possible. . . .

Your loving son,

W. W. MOORE.

By card:

Oct. 27, 1902.

DEAR MOTHER:

Cologne has the grandest Gothic Cathedral in the world, with the highest spires, 512 ft. We steam up the Rhine to-morrow and Wednesday to Mayence. All well.

W. W. M.

Further letters:

Wiesbaden, near Mayence, Germany,

Nov. 13, 1902.

MY DEAR MOTHER:

. . . If the weather is particularly fine when we get to Lucerne, we may spend several days in Switzerland, visiting Geneva, Grindelwald, and Interlaken, before proceeding to Italy; but if the weather is chilly, we shall push right on from Lucerne the latter part of next week, going through the Alps by the St. Gothard tunnel, and reaching Milan by way of Como. From Milan we hope to turn eastwards to Venice, and thence to Florence, Pisa, and Rome, expecting to arrive at Rome a week or so before Christmas. We are still far north in Europe, farther north than we were at Paris, and the weather is dull, heavy, and rather cold, as it has been for the greater part of the time since we landed in Europe. . . .

My general health has unquestionably improved by the exemption from responsibility, and the change of scene, and the abundant exercise. My hearing continues about the same. I do not think any improvement in that way is to be looked for. . . .

Your loving son,

W. W. MOORE.

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Fluelen,

Nov. 24, 1902.

MY DEAR MOTHER:

It was a keen cold day at Worms, Luther's town, extremely cold next day at Heidelberg, with an icy wind, snowing at Strassburg,⁷ and very wintry ever since. We came to Lucerne Saturday and down the Lake by steamer to-day, the mountains around all covered with snow. We shall go through the St. Gothard Tunnel, over nine miles long, under the Alps, to-morrow, hoping for warmer weather in Italy. . . .

It is too cold to write to-night. I shall have to give it up and go to bed, and try again when we come to sunnier climes.

This is William Tell's region, but it is too wintry for us to see anything out of doors, so we must put that off too. . . .

Your loving son,

W. W. MOORE.

Rome,

Dec. 26, 1902.

MY DEAR MOTHER:

We all wish you and the whole household at Double Oaks a very happy Christmas. Ours has been an exceptionally pleasant one. We have carried out our wish to reach Rome in time to spend our Christmas in "the Eternal City," having arrived here from Pisa last Friday (Dec. 19th) at midnight. . . . Mr. Bird and I spent the whole of Saturday and Monday visiting hotels, boarding houses, and furnished apartments, trying to find a place suitable for a sojourn of two or three months. We think we have succeeded well. The Hotel Germania is in the highest and most salubrious part of Rome, on a clean, wide street, within two blocks of the ancient city wall, and within ten minutes walk of the Pincian Hill and Gardens, the most beautiful park in or about Rome. Our rooms are in the fifth story, facing South and West, so that we get direct sunlight all day, a point of great importance in the winter. We always think of Rome as far

⁷"The Strassburg Cathedral surpassed all description under the snow, which covered each minaret, and seen through the haze in the early morning, just after breakfast, from our hotel. Later we took W. V. Moore to see and hear the famous clock strike 12, on his 14th birthday."—Mrs. W. W. Moore to the writer, January, 1939.

South, but if you glance at the map and compare its latitude with American cities, you see it has a right to be cold.

Diagonally opposite our hotel is the palace of the Queen Dowager Margerita, in ample and beautiful grounds.

We moved from the hotel downtown, at which we stopped on our arrival and which had no sunshine at all, to our present quarters on Tuesday, 23rd, and then worked fast to get our preparations made. While the boys and I were walking over to Thos. Cook & Sons to have some baggage sent up which we had forwarded from London, we saw the King of Italy drive by with a bodyguard of cavalry. His father was assassinated, only a few years ago.

That afternoon Loula and I and Lisette went down street and bought a lovely holly tree, crammed with brilliant berries, for a Christmas tree, and when it came, all hands set to work to decorate it, so that by Christmas Eve it was ready, and is very beautiful. The proprietor of the hotel, who is a German, has a large Christmas tree in the dining room.

The children have had a great time, especially Louise, and the "grown-ups" have enjoyed it hardly less. Christmas morning the sun rose in a clear sky and the day was perfect. *Everybody* in our party had hung up a stocking, and these were first explored, beginning at Baby, who emptied hers with great delight. By the time we got through these and had breakfast, it was time to start to church, so we put off the other presents till our return. We went at 10 to St. Peter's Cathedral, the centre of Roman Catholicism and the largest church in the world, and after some waiting there was a service of a gorgeous character conducted by Cardinal Rampolla. We had some thought of getting out in time to attend the service at the Presbyterian Church, where we had worshipped Sunday and shall regularly attend while here, but it proved impracticable, so we came back to luncheon, and distributed our presents to each other.

In the afternoon four of us went to another splendid Romish Church, where they have the holy cradle in which they say our Saviour was carried into Egypt. There were thousands of people, hundreds of electric lights and candles, clouds of incense, multitudes of costly garments on the priests, much curiosity to see the cradle,

but no real worship so far as I could see. The cradle is a little basket-like thing made of wooden slats, and is enclosed in a very costly case of silver and glass. After much ado of the usual sort in these Romish Churches, a body of white-robed priests took up the cradle on a litter on their shoulders, eight others held a silk canopy over it by means of long poles, others bore a great crucifix in front, several score of others carried candles as long as a man, an archbishop and his attendant clergy in glittering robes of cloth-of-gold accompanied it, and thus they bore it out of the church to place it in the adjoining sacristy, where it will remain till next Christmas, when it will again be brought out to public view. Nearly every church in Rome, as well as hundreds of others in Italy, has some such so-called sacred relics, and it is round these palpable frauds that the most interesting ceremonies of the church turn.

The thing that interested the boys most at St. Peter's was the kissing of the toe of the bronze statue of the Apostle, which is invariably done by every Romish man, woman, and child who passes into the centre of the church, and which has been done for ages, so that the hard metal has been actually worn away in part, and the foot is thus growing slowly and imperceptibly shorter—though the result in the course of years is very plainly perceptible. . . .

Your loving son,

W. W. MOORE.

While in Rome the little party had an "audience" with the Pope, as much of an audience, at least, as Protestant spectators can have who do not officially recognize papal claims. The Presbyterian Church in Rome was much more appealing. Dr. Moore speaks of it and other interests and plans and further journeys in the letters that follow:

Rome,

Feb. 17, 1903.

MY DEAR MOTHER:

. . . We are still enjoying the mild winter here. . . . Yesterday was bright but chilly and blustery. To-day is colder, but the wind has subsided.

The children are working well on their French and their Roman history, going frequently to visit places of interest. It seems almost incredible that we have been here two months. We have met a good many pleasant people from America and Scotland. Yesterday we took afternoon tea with Dr. Gray, the pastor of the Presbyterian Church in Rome, a particularly level-headed, well-informed, instructive and helpful preacher. I am glad to have our party under his ministry here for so long. His congregation, English-speaking people, is a large one, church full at both services.

I am to preach for him Sunday morning.

Mr. Bird and I expect to leave here on Feb. 26th and sail from Naples on Feb. 27th for Alexandria, for a visit of some eight weeks to Egypt and the Holy Land, and possibly, though not probably, Sinai. We shall leave the others here. . . .

We shall probably go to Switzerland in May, as it was too wintry for us to stop there on our way down, and we may then go up through Germany via Dresden, and Berlin to Bremen, sailing from there to New York, perhaps in July. But these points are not yet settled. . . .

Your loving son,

W. W. MOORE.

Dr. Moore's travelling companion has written a vivid account of the trip through Egypt and Palestine.⁸ "A few days," he says, "were spent in and about Cairo. We climbed to the top of the Great Pyramid and, what was more difficult, descended into the blackness of its interior through a polished shaft so slippery that when Dr. Moore's foot slipped at the top he and I and four or five natives slid with much speed and no little apprehension into its almost suffocating depths. . . . There was a most memorable camel ride of about thirty miles within the edge of the desert, paralleling the Nile from the Sphinx and the Great Pyramid . . . to Memphis. . . . We had the usual fascinating experience of travellers going up the Nile, all the way up to the great Dam at Assuan and the Island of Philae, whose flooded temple we explored by boat." There was a narrow escape from permanent injury or death on the narrow-gauge railroad run-

⁸Dr. A. R. Bird, Washington, D. C., to the writer, August, 1938.

ning along the top of the Dam and eighty feet to the water below when Dr. Moore's car (propelled by native boys) collided with another (similarly propelled) coming from the opposite direction. As it was, "it was many days before he recovered from the injury to his back."

Some years later Dr. Moore, in a sermon on "Luke the Beloved Physician," preached before the professors and students of the Medical College of Virginia, in Richmond, included an incident out of these days in the land of Egypt:

"A few years ago it was my privilege to go up the Nile Valley, being myself in indifferent health, and at Assuit I went to see the hospital under the care of the American Mission and manned by our American boys. As I walked through those white, cool wards, and as I saw what they were doing to lift the burden of pain from that afflicted land, I thanked God for their work and said to myself, if I were not a minister of the gospel, that is the thing I would like to be, a medical missionary in a land like that."

On the eve of leaving Egypt Dr. Moore sends a picture post card of the Pyramids, with a message, to his mother:

MY DEAR MOTHER:

March 4, '03

We have been delayed a few days but we leave this A. M. for Palestine. This is a photograph of me white-hatted on the camel. I hope you are all well.

Your loving son,

W. W. M.

The twenty-day trip through Palestine—from Jerusalem on—was to be taken on horseback, "so in Jerusalem," Dr. Bird's account continues, "we engaged our dragoman and he secured horses, tents, pack trains, etc., and for part of the journey armed guards. . . . A journey such as we took made a considerable demand upon physical strength. Not only the long hours in the saddle under an Eastern sun, but the rough terrain" at times "made travel arduous." Dr. Moore gives an outline of the trip in a letter (in pencil) posted at Constantinople:

S. S. Congo, Constantinople,
May 14, 1903.

MY DEAR MOTHER:

I received your letters of March 23rd and 31st only last Saturday on our arrival at Beirut, seven weeks after one of them was written, along with a lot of letters from Loula and the children which had not reached me since I came to Syria. So I know that there has been a great gap in mine to you also. The postal arrangements of the interior of the Turkish Empire are worse even than I had supposed. I have not been able since leaving Jerusalem April 21st to mail anything that would have reached a port any sooner than we were to do so on our horses. Not knowing beforehand about this almost incredible lack of postal facilities in Palestine, I had not told either you or Loula that there would be so great an interval between letters, and fear that you may both have been somewhat anxious. On reaching Beirut I telegraphed Loula that I had got that far on my return, and, as this ship was to take the mail to Constantinople anyhow, I postponed writing to you both till I should feel a little better. I am now well again and we expect to reach Constantinople in a couple of hours, having steamed all morning across the sea of Marmora.

We left Cairo Saturday, April 4th, and after various delays, including three days' quarantine of our ship at Beirut on account of cholera, we landed at Jaffa on Apr. 11th, drove up to Jerusalem, and spent nine days there, including both the Latin Easter and Greek Easter, with all their disgusting superstitions and frauds—as bad as Rome—even worse—and making it very difficult to connect our Lord's life vividly in thought with the scenes of it there. Our visits to other places were somewhat more satisfactory in this way, but it is a ruined land, and the chief benefit of a visit to it is a better technical knowledge of Scriptural history, geography and customs, rather than a more vivid realization of the Sacred Presence which we associate with it. He uttered a profound truth when he said "it is expedient for you that I go away."

We drove to Bethlehem, Solomon's Pools and Hebron. Apr. 21st we started with our horses and camp for our tour overland, riding

that day by Bethany and the Good Samaritan Inn to Jericho—an enormous descent—“a certain man went down from Jerusalem to Jericho.” Yet you can see the Dead Sea from the Mt. of Olives. Next day we bathed in the Dead Sea and lunched on the bank of Jordan, a most muddy and disappointing river, camped again at Elisha’s Fountain, and the day following took his route up the hills again. Crossing Elijah’s wild ravine of Cherith, but finding no *wood* from which bears could have come—the country being long since denuded of trees—and so to Michmash and the cliffs of Jonathan’s exploit. No wood now where honey might be found. But a terribly tumbled and rocky land—all of it, with the excep’n of a few broad and fertile plains toward the North. We camped at Bethel, passed Shiloh, spent two days at Shechem, (Jacob’s Well, Gerizim, &c.), stopped some hours at the noble hill of Samaria, passed Dothan, stopped at Gideon’s Fountain, passed Jezreel, traversed the whole plain of Esdraelon—a rich rolling country—twice—one time in a drenching rain, went to Mt. Carmel, Nazareth, Tiberias, took boat to Capernaum, etc.—then rode to Dan—glorious fountains there and at Caesarea Philippi—and finally by hard riding across the mountains to Sidon and Beirut—Damascus being closed to us on account of the cholera. I was hardly ever so glad to see a place as Beirut. The camping tour is a very exhausting one—all three of us were sick at different times—I was in bed a day at Nazareth, and was not quite well any more on the trip till now, since I have been on the steamer and got a good rest.

Of course, though, the expedition was full of interest, and, in fact, while this is the hardest way of making the tour, it is the most thorough and satisfactory.

I will try to give you a more detailed account of it at another time.

We are now in sight of Constantinople. It is a fine sight from the ship, but I know the disenchantment that awaits us when we go ashore. There is not one Oriental town that is fit to live in—I am sick of their narrow, dirty lanes—and dirtier people. Beirut and Smyrna are splendid-looking places from the sea—magnificently situated—and prosperous—and indeed much better than the general run of Eastern cities—but abhorrent to any one from our own clean and blessed land.

We leave here to-morrow, same ship—Congo—return to Smryna, thence to Athens, thence by Gulf of Corinth to Patras, thence to Brindisi on east shore of Italy, and expect to meet Loula and the children at Naples on May 21st.

We are coming into port, so I will close so as to get this mailed as soon as possible. . . .

Your loving son,

W. W. MOORE.

Thence to Naples, across Europe and the Atlantic and back home.

This year abroad, with its anticipated benefits more than realized, was now in the past. The party reached New York on the 10th of June, "deeply thankful," says the writer of the fascinating book of travel, "for all the pleasure and benefit the year had brought us, and fully convinced that, after all, ours is the best country in the world."

From New York the family went direct to North Carolina, the visit there including a laughable interlude. Dr. William J. Martin, for years President of Davidson College, says that soon after his return from Europe Dr. Moore was in a party making the ascent of Grandfather Mountain in western North Carolina. He rode up the mountain arrayed in his Prince Albert, and at the top the next morning, wrapping a Scotch tartan around his shoulders, regaled the little company with experiences of his recent trip to Europe.⁹ Dr. James I. Vance, of Nashville, recalling the climb and the garb, says of Dr. Moore and of this mountain climb:¹⁰ "He was full of the most delicious humor and as delightful a comrade as could be found. No one enjoyed a good joke more, and he enjoyed it on himself as keenly as on another. . . . When I called his attention to his ministerial garb in those wild surroundings, and wagered that it was the first time in human history that the trip had been made in that outfit, he laughed immoderately."

Late in August this letter goes to his mother:

Winston-Salem, N. C.,

Aug. 22, '03.

MY DEAR MOTHER:

My friends in Bristol wrote postponing their special services till the third Sunday in October, so I did not go to Bristol this week, and

⁹To the writer, Montreat, N. C., June 20, 1937.

¹⁰*The Union Seminary Review*, October, 1926, p. 44.

shall not go to the mountains at all. I do not need to go specially. I thought it might freshen me up a bit just before plunging into the year's work. But the weather has been so pleasant of late that I have not been oppressed with the heat, and have been working steadily and well at some things I had to get finished before the session opens, and I have come to the conclusion that I am now in very good working order. I am still at them, day and night, and, whether I get them all off my hands by the end of next week or not, I shall feel that I have done well.

I am glad to hear you are having a pleasant visit to our Cousins. Please give them my love, and Ida. I am disappointed to hear that you think of staying in Charlotte this winter instead of coming to us. . . . But I trust that after further consideration you will see your way to come to us. Or if that should not be possible, could you not accomplish whatever objects you have in view by staying at Double Oaks during the fine autumn weather and coming to us when the more trying wintry weather sets in? But, as I said before, I trust you will on further reflection find no difficulty in the way of your coming right on in September.¹¹ . . .

Please express to Walter Parks my grateful appreciation for the excellent care he has taken of Bess while I was away, and request Charlie to ship her to me at Richmond next Monday, a week, that is on Aug. 31st. . . .

Babee is the same as ever, but considerably frescoed with mosquito bites. . . .

Your loving son,

W. W. MOORE.

The session of 1903-'4 began auspiciously, with all professors and a goodly group of students on hand. The principal event of the first half of the year was the visit to the Seminary on October 8th of Mrs. Agnes Smith Lewis, Ph.D., LL.D., and her twin sister, Mrs. Margaret Dunlop Gibson, D.D., LL.D., Litt.D., of Cambridge, England, both of whom Dr. and Mrs. Moore had met in Cambridge in the recent months. In 1892 these two sisters had made a trip to Mt.

¹¹Mrs. Martha Moore and her daughter, Miss Ida Moore, made their home with Dr. Moore from the fall of 1901, except when the family was abroad, until Mrs. Moore's death in 1925.

Sinai and there in the Convent of St. Catherine discovered the now famous Syriac palimpsest of the Gospels. One writer of the day described these two sisters as "the most learned women in the world." When it is noted by *The British Weekly* that both sisters were at home "in Latin and Greek, French and German, Hebrew, Syriac, Arabic and Coptic," there would seem to be just ground for this high appraisal. The sisters made an extended tour of America, visited their cousins in Petersburg, Va., came thence to Richmond and dined with Dr. and Mrs. Moore. That night, in Watts Chapel, Mrs. Lewis in an illustrated lecture described the romantic discovery of the palimpsest, one of the richest in its field. By the thoughtful courtesy of Dr. Moore, Dr. Parke P. Flournoy, whose recently published book, *New Light on the New Testament*, had included an account of this discovery,¹² had the opportunity of hearing this lecture at the Seminary and of meeting these two widely known travellers and savants from England.¹³ On their return to England Mrs. Gibson wrote for the *Monthly Messenger* of London a series of articles descriptive of their American tour, the last article¹⁴ telling of their visits to Baltimore, Petersburg and Richmond. "On September 29th," she writes, "we went to Baltimore, and admired the monument of Washington, representing him on the top of a pillar, like Simeon Stylites. Dr. and Mrs. Thomas, who called on us in the evening, reported a joke of our friend Dr. Rendel Harris" (the discoverer, by the way, of "The Apology of Aristides" at the Convent of St. Catherine in 1889) "concerning a bronze lion at the foot of the pillar. 'The British lion,' he said, 'had treed George Washington.'" After describing their visit to the cousins in Petersburg, Mrs. Gibson concludes the series with a brief account of their trip to Richmond and the Seminary:

"At Richmond, where were cousins of ours, a colonel whom we met alluded to the Civil War as 'the late unpleasantness.' It rained so hard that we could see none of the sights of the city, but in the evening we were driven to the Union Theological Seminary, where we dined, and gave a lantern lecture. We were much interested in

¹²Pp. 84-104.

¹³Dr. Flournoy to Dr. Moore, October 15, 1903.

¹⁴In the April number, 1904.

this institution, which holds to the Presbyterian Church of the Southern States the same relation that Westminster College does to our own. The parallel goes even further. All our informants were agreed that the Principal, Dr. Walter W. Moore, is the most eloquent preacher the South possesses. One cannot be a few minutes in his company without recognizing that to all his other gifts he adds the gentle nature that only comes from Christian love. There are at present 60 students under his care. He was much interested in all that concerns the sister institution at Cambridge, which he visited a year previously during the vacation. He had only one complaint to make, namely, that his brethren from the British Isles usually stop short at Washington, and reserve their intercourse for the Church of the Northern States. It would not give them much trouble to come as far south as Richmond. Dr. Stalker is the only one so far who has made the attempt, and he is to give a course of lectures in the Seminary early in 1904."

A conspicuous event of October was the North Carolina Reunion at Greensboro Monday and Tuesday, October 12th and 13th, when "five thousand or more strangers crowded in the beautiful little city of elms and maples" and rendered "the verdict that this has been a great day in the history of the Old North State." "Virginia—well, Virginia is too numerous to mention," continues the staff correspondent of the *Richmond Times-Dispatch* under date of October 12th. "The Richmond delegation is headed by Dr. W. W. Moore, who yesterday preached in one of the churches," the First Presbyterian, "and today made one of the sprightliest of the many sprightly speeches made to the audience in Greensboro's beautiful and commodious Opera House.

"General Matthew W. Ransom, who is pre-eminently entitled to be called North Carolina's 'grand old man,' presided, and his initial speech was a gem. There were many short and spicy speeches at the reunion, but the gems of the occasion were those made by Governor Aycock, Congressman Shober, of New York, and Dr. Moore, of Richmond. My verdict is formed as well from the applause of the vast audience as from my own judgment." Near the close of his address Dr. Moore said: "Mr. President, we feel today like the little

boy to whom the minister said, 'Well, Johnnie, I hear you are going to school now.' 'Yes, sir,' was the reply. 'And what part of it do you like best?' asked the good man. 'Comin' home,' was the prompt and truthful reply. That's the way we feel, sir. The best thing about going away from North Carolina is coming back again."

This address, and the sermon on Sunday morning, were printed in full in the memorial volume of the occasion.

Dr. Moore's direct work of the year for *The Union Seminary Magazine* consisted of an article on "Relics in General and the Iron Crown of Lombardy in Particular," a contribution that was later to have place as one of the chapters of his book, *A Year in Europe*; an editorial on "The Rev. J. Gordon Gray, D.D., Pastor of the Presbyterian Church at Rome," in which, among other things, he says that "a good man is known by his prayers"; an appreciative review of Dr. S. S. Curry's *Vocal and Literary Interpretation of the Bible*, which he closes with the wish "that our Presbyterian preachers in particular, who generally set the pace for all the churches in good preaching, would give more time and study to their public prayers and their public reading of the Scriptures";¹⁵ and a scathing review of Dr. Henry Preserved Smith's *Old Testament History*, in which he points out the omission by Dr. Smith of certain significant features of the Chedorlaomer narrative of Genesis 14 and adds: "This ignoring of unacceptable facts in the narratives, this prejudiced use of those that are mentioned, and this cocksureness of tone, we have long been familiar with on the part of the writers of Dr. Smith's school, and they are found full-bodied in many places in the work before us."¹⁶ An indirect service to *The Magazine* was an article by Dr. Gray on "Roman Houses in which St. Paul Preached the Kingdom of God" and another by Mrs. Agnes Smith Lewis "On the Antiquity of the Syro-Antiochene or Sinai Palimpsest," which Mrs. Lewis had so interestingly described in her lecture at the Seminary.

Busy as these days were, the home was not allowed to suffer, and in addition to instructive talks at the dinner table¹⁷ time was found for games and other wholesome recreations. "Although Father

¹⁵*The Union Seminary Magazine*, April-May, 1904, p. 396.

¹⁶*Idem.*, p. 395.

¹⁷Miss C. L. Shaffner, Winston-Salem, N. C.

never really cared for any game very much except chess," said his daughter, Mrs. Andrew Reid Bird, of Washington,¹⁸ "he saw the great value in games for children in teaching them sportsmanship and accuracy. On Friday evenings after we moved to Richmond he always played games with us—Authors, Logomachy or Parcheesi. He felt such games were educational and the foundation in teaching honesty and becoming able to be good losers in later life. Occasionally on Friday evenings, when we were older, he would take us into town to some attraction. I still remember the evening we went to see the magician Hermann pull the rabbits out of men's hats and take half dollars out of the ears of men in the audience, and the lecturer on 'Liquid Air' who froze a hammer of quicksilver and drove a nail with it, and the boys will never forget the time he took us to see 'Buffalo Bill.'"

Mrs. Bird gives further glimpses of the home and of her father in the next letter:¹⁹

"After moving to Richmond, my most vivid memories are of the evenings when after family prayers around the supper table he took us into the study and read to us for a half hour before we separated to go to our lessons. I usually had some needlework which I was busy with, as he read, and the stories were woven in with the stitches. One center-piece I was making as a Christmas gift would always remind me of *Hans Brinker and the Silver Skates*. Another pillow-cover (which is still in existence) makes me think of *The Wide, Wide World*. Then there were books especially for the boys: *Scottish Chiefs*, *Tom Brown at Rugby*, *Masterman Ready* and *St. Winifreds*, *The Talisman*, *Ivanhoe*, *Coral Island*, *Captain January*. Later *The Men of the Moss Hags*, *The Tale of Two Cities* and *Evangeline*, *The Courtship of Miles Standish* and *Snowbound*, *Lorna Doone* and *Red Letter Poems* of the English writers. I remember especially his reading Burns' 'The Cotter's Saturday Night' and Goldsmith's 'Deserted Village.'

"If I should name one outstanding characteristic of Father, I would say it was his absolute confidence in 'the hand that controls.' He

¹⁸In letter to the writer, January 16, 1939.

¹⁹To the writer, July 16, 1931. This and the preceding letter and those that follow were furnished at the writer's request.

felt it was wrong to look ahead and worry about the future, although he made every preparation for the things he felt would happen. He was always calm, even when called hurriedly to one of the boys who had hurt himself, as all boys do. He always saw the bright side of everything. I remember, as a little child, taking a trip with him down the York River at night. We had a severe storm with a rough sea and sharp lightning and thunder. Even many of the grown-up passengers were frightened but he turned quietly to me and said, 'I did not dream we would be so fortunate. The lightning will help us see the monument at Yorktown,' and it did. He always knew how to quiet anxious hearts."

Mr. Walter V. Moore, the older son of the home, says of his father:²⁰

"He possessed a certain kind of natural dignity which impressed those who came into the most casual contact with him. Few people retain any dignity at all when, after being pounded by a heavy surf, they return to the bath-house in a wet bathing-suit with hair awry. On one occasion when my father returned to a bath-house at Atlantic City, after a swim, the marked deference shown him was very noticeable. The attendants had never seen him before and had no way of knowing who he was, yet they were particularly polite and courteous to him. They seemed to sense the fact that he was no ordinary person and that he was rightfully due all the respect they could show him. Outwardly his actions were apparently like those of the other bathers, except perhaps a little more unassuming, and yet the attendants seemed anxious to show him extra attention. As a young boy I was hugely impressed and have never forgotten it.

"Another thing that impressed me was my father's ability to get a great deal of amusement out of the simplest things,—the self-satisfaction displayed by a puppy who had barked at a motor car and chased it down the road, the military maneuvers of a company of ducks as they marched and counter-marched on their short legs, their naval operations when they took to the water, or his Little Lavender Cherub acquired during the year we spent in Europe. This cherub was very plump, tinted a lavender color, its head thrown back

²⁰In letter to the writer, from Richmond, Va., January 11, 1939.

and its enormous mouth wide open in laughter. As the mouth was nearly as large as the entire head, the mirth in the countenance of this little figure was very impressive. One day while out for a walk in Lincoln, England, Father spied this little china cherub in the window of a store. He stopped, gazed thoughtfully and was then overcome with laughter, which continued until the tears rolled down his cheeks and blurred his vision of the figure. On our return to Richmond it found its place in Father's study, where it hung from the corner of the mantel for many years so that he could see it whenever he passed. I think it gave him more good hearty laughs than any joke in his own large collection or in the collections of his many friends.

"In the Book of Proverbs we read: 'He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.' It was the combination of all the admirable qualities which my father possessed that made him 'better than the mighty.' From as far back as I can remember till the time of his death, over 30 years, I cannot recall ever having seen my father lose his temper for an instant or show any sign of anger. This was not because he lacked abundant provocation but because he truly ruled his own spirit.

"Growing children get into all kinds of mischief, can be very vexatious at times, and sorely try one's temper. Callers at times consumed an unreasonable amount of his valuable time discussing relatively unimportant things, when he was extremely busy and had only a limited amount of time in which to complete the preparation of an important address or a series of lectures. He was always polite and courteous, though it was often necessary for him to work far into the night to make up for the lost time and complete the work on time.

"Automobiles often provoke people to anger, and this brings to my mind a certain automobile trip which we took in Florida about 1911, when neither roads nor motor cars were as good as they are today. During this trip Father and I attempted to drive a motor car from Orlando to Tampa, where we were to meet the other members of our party. We had allowed ourselves two days for the trip and had made reservations for rooms in Tampa in advance. Shortly after noon on the first day we reached the sand hills between Loughman

and Davenport. On a certain stretch of alleged road we encountered deep sand, in which we got stalled innumerable times. The sun was very hot and this particular section of the road was utterly devoid of traffic of any kind. There was just sufficient traction for us to go forward through the sand when going downgrade, but on the level or when we encountered a slight upgrade, the car would cease to move forward and start going down in the sand, further and further with each revolution of the wheels.

“Toiling in the hot sun, with the car radiator boiling and steaming, jacking up the car out of the series of graves it dug for itself, taking turns driving and pushing the car, while the spinning back wheels threw sand all over us and into our eyes, we were able to make some progress by very easy stages, about two or three feet per stage. After three solid hours of this unremitting toil, when we paused to review our accomplishments, we found that we had actually covered six miles. Just about dark we stopped at Davenport for the night, thoroughly worn out and with bad cases of sunburn. I will omit any description of my own reactions during that afternoon. Father remained undisturbed, and though he was not accustomed to such strenuous physical work, he did his full share of jacking, pushing and driving while I pushed.

“The next day we started out with high hopes and expected to make up the time lost the previous day. We hit on the plan of abandoning the road and driving through the pines on a carpet of pine needles instead of attempting to make any progress through the loose sand in the road bed. Just as the sun was setting, however, the bearing in one of the front wheels gave way. We had not seen a motor car for hours and it was hopeless to wait with the expectation of sending a message for help by some passing motorist. It was therefore decided that I should walk some three or four miles to the next village for assistance while Father remained with the car, surrounded by swamps and attended by clouds of hungry mosquitoes. I returned with another car and a mechanic, who replaced the broken bearing, and we resumed our journey. When we were about twenty miles from Tampa, a short circuit developed in the headlights, which we were unable to locate, and the remainder of the journey had to

be made with only the light from the small oil lamps with which cars were equipped in those days.

“On our arrival at Tampa about midnight, we found that the management of the hotel had abandoned all hope of our reaching Tampa that night, and had assigned the rooms which had been reserved for us to other guests. Sunburned, mosquito-bitten, fatigued and sleepy we were offered two cots in the ball room along with some fifteen other guests of the overcrowded hotel.

“During all of these tribulations Father remained serene and unruffled and presented a perfect demonstration of a man truly ruling his own spirit.”

Mr. Francis H. Moore, the younger son of the family, has kindly furnished other revealing glimpses of the life of his father:²¹

“One of his outstanding traits of character was his humility. He was never changed in the least by the praise which his brilliant gifts constantly won him. It was not until after his death that I knew of some of the very flattering offers which he had received from churches and other seminaries. The following incident is significant. On one occasion when I was a child, I asked him, after he had been away to preach, whether he had preached at the evening service as well as in the morning. His answer was, ‘I was there.’ On other occasions he would say, ‘I tried to’ or ‘I don’t know that you would call it *preaching*.’

“My father was not a strong man, and when he felt badly, as he often did, or when he was weighted down by some problem for which he had not yet found a solution, it was not his habit to be irascible or disagreeable to those about him. His method was to take refuge in silence until he felt better. I will always remember the only occasion on which I saw him really lose his temper. An exceedingly persistent newspaper reporter was determined to get from him some facts which, if published, would have been very damaging to a man who had been a friend of his. He did not get the facts, but he did receive some comments on his own conduct which probably gave him a different point of view, and which he doubtless remembers to this day.

²¹In letter to the writer, from Richmond, Va., December 9, 1931.

"My father was a great reader, both for information and for pleasure. When reading for pleasure, I have always thought that he enjoyed the literary style of the author more than anything else, and I have always believed that his own wonderful way of expressing his thoughts was attained by unconscious absorption of the style and vocabulary of the world's greatest writers. Scott and Dickens were his favorites in the realm of fiction, and he read certain works of each of these authors over and over again.

"His sense of humor was very acute, and he was fond of reading Mark Twain. He was no mean humorist himself and had an apparently inexhaustible fund of funny stories which he used with great effect on occasion. Many of these had a religious bearing, and some of them were in Negro dialect, to which he could impart the genuine Virginia flavor. I have heard him tell the following story while carving a Thanksgiving turkey:

"There is one thing a carver must do at all costs; and that is, keep cool. The gentleman who keeps his head will master the turkey in the end. I heard of a man once who was invited out to a Thanksgiving dinner, and the host being unexpectedly called away, it fell to his lot to carve the turkey, which unfortunately proved to be very tough. The knife was also very dull. During the course of the struggle which ensued, the turkey slipped bodily from the plate and landed in the lap of the lady who sat nearest the carver; whereupon he turned to her and said, 'Madam, may I trouble you for that bird?'

"There was the story of the country preacher whose congregation presented him with a suit of clothes. They were very nice clothes but through some error they were at least four sizes too large when they arrived one Saturday afternoon. He had to wear them Sunday morning. He also had to show his appreciation. He solved his difficulty with these few words: 'My friends, these things touch me.'

"I feel that others have written of my father's public gifts, of his remarkable faculty of making and keeping friends, of his accessibility and his helpfulness, and of the many other lovable traits of his character. I have tried therefore to give just a very few glimpses of a side of him that the public generally did not see."

On the 10th of March, 1904, Dr. Moore was elected a member of the Board of Trustees of Hampden-Sidney. A staunch believer in the small Christian college, he served as an active and most valuable member of the Board down to the end of his life, President J. D. Eggleston²² saying of him: "Dr. Moore was an outstanding member of the Board of Trustees. He had great wisdom, great tact, great purpose; and I leaned upon him heavily after I became President, and until his death." He adds: "Dr. Moore could not have been more loyal to Hampden-Sidney if he had been an alumnus of the College." Dr. Moore, especially since his trip to Europe, was deeply interested also in securing speakers of national and international reputation—with a message—to address the students at the Seminary, and the Board stood with him heartily in this venture, a committee of the Board raising a special fund for the purpose. Presbyterians in reach of the Seminary, and many beyond it, hailed with delight the announcement that Dr. James Stalker, the distinguished teacher, speaker and author of Aberdeen, Scotland, had been secured for this service. He delivered five lectures, beginning on April 21st, on the general theme, "The Ethical Teaching of Jesus Christ." Mrs. Stalker accompanied him and they were guests of Dr. and Mrs. Moore through the period of the lectures. In the midst of preparations for his visit to America Dr. Stalker posts this letter to his prospective host:

Aberdeen,
29th March, 1904.

DEAR PROFESSOR MOORE:

Our Principal, Dr. Salmond, is alive and well, and, as you have surmised, it is the Irish divine who is no more. My colleague has derived a grave sort of amusement from reading numerous obituary notices of himself; but that is not a very agreeable kind of fun. . . .

We are just in the middle of our preparations, and are finding it difficult to cut ourselves loose from the claims of home; but the ocean has a marvelous virtue in the way of absorbing home cares, which seem to drop into it and disappear.

With kind regards,

Yours most truly,

JAMES STALKER.

²²In letter to the writer, November 1, 1930.

Dr. Stalker's personality and lectures produced a profound impression. The visit to the Seminary of Mrs. Lewis and Mrs. Gibson in the fall and of Dr. Stalker in the spring helped to make 1903-'4 a red-letter year in the visit of distinguished lecturers from abroad.

When John Morley was asked in 1904 what had most impressed him in America he is said to have replied, "Niagara Falls and President Roosevelt."²⁸ Dr. Stalker carried away with him other and quite as vivid impressions,—of the American theological scene and personalities so largely shaping it, his observations on his trip to America being printed in the *Christian Leader* of Edinburgh. He speaks of Louisville, of the University of Virginia, of Richmond, of Newark, saying of Richmond:

"In the Presbyterian Seminary at Richmond I repeated the course of lectures on 'The Ethical Teaching of Jesus.' Richmond is a great centre of Presbyterianism; it was long represented by Dr. Moses Hoge, who, for a generation, dominated not only the religious but the municipal life of the city, as did also Dr. Palmer at New Orleans. The predominance of great religious personalities like these is one of the characteristics of the South—a kind of hero-worship of a man of marked personality, giving him far-extended influence in public affairs. No man is more widely loved and esteemed in the neighbourhood at present than Professor W. W. Moore, with whom we stayed. He is Professor of Hebrew in the Seminary, thoroughly acquainted with the methods and results of European scholarship, but conservative in his own views and teaching. The Church of the South as yet is little affected by the newer views, such as those of Bible criticism, which are making considerable progress in the Northern States and in Canada. The old Gospel has a strong hold on the thinking and life of the population.

"What struck me most, perhaps, about the theological schools was the great variety of courses allowed to the students and actually followed by different men. In Scotland there is generally a cast-iron course which every student must follow, and the Presbytery or similar body accepts the testimony of the college to the student's efficiency,

²⁸Quoted by President Franklin D. Roosevelt, January 19, 1936.

but in America the student may obtain his training where and how he pleases, and the Presbytery is satisfied if, when he appears before them, he prove himself a qualified man. Their examination is thus a reality, not a formality, and they keep the power in their own hand of opening the gateway to the ministry. Many men are admitted with far less qualifications of a scholarly order than would be considered imperative in this country. On the other hand, it is quite common for those who have been some years in the ministry, and feel the need of further training, to go back to the seminary and take a supplementary course."

Earlier Years in the Presidency of Union (1904-1907)

IT HAD long been the custom at the Seminary, as also at the University of Virginia, to have a Chairman of the Faculty as the official and more or less temporary head of the institution. These two schools, by a singular coincidence, changed the system in 1904, when Dr. Moore became President of Union Seminary and Dr. Edwin A. Alderman, one of the signers of the appeal to Dr. Moore to accept the pastorate of the First Church, Wilmington, back in 1885, became President of the University of Virginia. The way was paved for the change at Union Seminary when its Board of Trustees in 1903 discussed the question of a President while Dr. Moore was in the Near East; memorialized the controlling Synods to empower the Board to create the office of President of the Seminary should the way be clear; and referred the question to its Executive Committee for report to the next meeting of the Board and for nomination of the man for President if the Committee should be favorable to the plan.¹ The Synods at their fall meetings heartily granted the requisite permission. There was, of course, not the slightest question in the minds of Board, Faculty or friends of the Seminary as to the man whom the Committee would nominate and the Board elect as first President of the institution, for Dr. Moore had been not only the leading man in the Seminary but also its virtual head for fifteen years. The Board *Minutes* of May 10-11, 1904, tell the resulting story in a few lines:

“Rev. Prof. W. W. Moore, D.D., LL.D., was unanimously elected President of the Seminary, with the understanding that he would

¹Board *Minutes*, May 12-13, 1903, pp. 7-8.

retain the McCormick Chair of Hebrew Language and Literature. In view of the additional duties imposed upon Dr. Moore as President, Rev. J. Gray McAllister was elected Adjunct-Professor to the McCormick Chair of Hebrew Language and Literature.”²

The responsible and almost terrifying “Duties of the President,” in the formulation of which Dr. Moore had no doubt been asked to take the lead, were clearly defined in the Appendix to the Board *Minutes* of that year.

While recognized as the one logical man for the Presidency of the Seminary, Dr. Moore was reluctant to accept it. With health and zest restored and with spirit enriched by wide and observant travel and by contacts and friendships with leaders of thought in the Old World, he was all the more eager to give himself to his teaching work and to “bring his department up to the desired degree of efficiency.” Nor was he a stranger to the demands of the new office. He knew that the Presidency would mean the continuance of the gruelling work of travel and campaigning for funds that had marked the last dozen years, accompanied, of course, by an extension of the high privileges which had glorified the work. In addition, Dr. Moore felt keenly certain natural disqualifications for the work. “When I was elected President of the Seminary,” he said in writing his friend, Dr. A. D. P. Gilmour, of Wilmington, N. C.,³ “you know it was done over my protest. I pointed out the absurdity of putting into that position a man who had my marked physical infirmity of hearing. My limitations in that way and every other way,” he added, “have been most graciously overruled, and the Seminary has grown under God’s blessing in a way that is marvelous in our eyes.” Facing the question, as he faced all questions, with the desire to know God’s will in the matter, he saw clearly that God had been preparing him for this work and was now calling him to undertake it and that therefore all personal preferences must be set aside. He accepted the call and at once assumed the duties of the office. He was forty-seven years of age and in the full maturity of his powers. Standing somewhat over six feet; splendidly proportioned; his iron-gray hair

²Board *Minutes*, 1904, p. 4.

³May 2, 1924.

contrasting with his dark moustache; with nobly moulded head and features of classic, manly beauty; he was a distinguished figure in any company. All friends of Union instinctively recognized his physical, mental and spiritual fitness for the high work to which he had been called and in which, through more than a score of years, he served the Church with such rare efficiency and distinction.

Characteristically, Dr. Moore's first letter about his election goes to his mother. It is written on the second day of the meeting of the Board:

Richmond, Va.,

May 11th, 1904.

MY DEAR MOTHER:

We think of you and speak of you every day, but in these latter crowded times we do not get to write to you as much as we wish. . . . This is just a minute or two between times, while we are waiting for dinner to be announced and our guests are entertaining themselves in the parlor.

The Board of Directors elected me President of the Seminary yesterday, and I have felt constrained to accept the position, though with much misgiving. It seems to be the call of God, and I undertake the work involved in humble reliance on His help.

I will write you more fully as soon as the rush is over.

Your loving son,

W. W. MOORE.

Felicitations began to pour in. His sister-in-law, Mrs. J. F. Shaffner, of Winston-Salem, N. C., adds an etching in sending hers: "Often," she wrote, "have I thought of you lying on the lounge in your sitting room at Hampden-Sidney planning the removal to Richmond but seeing obstacles piled mountain high in the way. With your accustomed determination you overcame them all and the result has proved the wisdom of the move." Dr. Robert P. Kerr, from his new work in Baltimore, sends congratulation, challenge and invitation all in one in his letter of May 30th:

Baltimore,
May 30, 1904.

MY BELOVED BROTHER:

I congratulate the Seminary on its president. The Board was wise and fortunate.

Dr. Moore, *the war is over*. Let us bring the Northern and Southern Churches together . . .

We ought to go in with the conservatives of the North and save the Presbyterian Church of America, and thus save the nation for Christ and His Church. . . .

Come up and let us have you under our "vine and fig tree." Your room is always ready. Can't you come back to the St. Joseph in Aug.? Your education as a Nimrod and Isaac Walton is not complete.

Yrs. faithfully,

ROBERT P. KERR.

And this from Dr. Stalker:

Aberdeen,
June, 1904.

DEAR DR. MOORE:

From *The Central Presbyterian* just received, we observe that you have been appointed President of the Seminary; and we send to Mrs. Moore and you our heartiest congratulations. It is a position which will suit you and which you will eminently adorn; and we hope you may be spared not only to see all the buildings which are included in the plan erected in the campus, but to see the trees yet unplanted waving over them and the grass of the lawn as perfect as Oxford turf. . . .

Yours most truly,

JAMES STALKER.

About the first of June, 1904, Dr. Moore's book of travel, *A Year in Europe*, came from the press. Beautiful in format, accurate and copious in information, attractive in arrangement and diction and fully indexed, the book had a wide sale and went in all through four large printings. Mr. George W. Watts writes his appreciation of "the beautiful volume, . . . anticipates much pleasure in reading it" and

from it "will learn how much I failed to see." Dr. Stalker writes that "on coming home this morning, after preaching yesterday at a communion in a rural church, I found, among my letters, *A Year in Europe*; and, when Mrs. Stalker returned this evening from a week-end visiting our children at Cullen, a seaside resort, where they are at present holidaying, she found that I had already absorbed nearly the whole of it; and she delighted in identifying with me the figures in some of the pictures. We prize the gift very highly and shall often return to its fascinating pages."

The year for the new President was, as usual, a busy one—in a Conference on the Bible and Christian work, at the Seminary, May 11th-13th; in preaching in his home church in Charlotte; in addresses and sermons at Lake Geneva, at St. Louis, at the Synod of North Carolina in Durham; in welcoming the Conference of the Eastern Section of the Y. M. C. A. in Theological Seminaries in the United States and Canada for its four-day meeting at the Seminary in December;⁴ in his work of teaching; in publicizing the institution; in conducting a quiet and effective campaign for increasing the resources of the Seminary. No wonder he writes to a friend as the session nears its close⁵ that he is "being borne along helplessly on a flood of imperative duties from day to day." And yet through these days, he captures the time for the preparation of his inaugural address, though the first week in May still finds him at work on it. "I confess," he wrote to Dr. L. B. Turnbull of his Board on March 23rd, "that I had had a sort of hope all along that you would let me slip into my office without much ceremony. But of course the wishes of the Board and the committee shall be mine. If representatives of other seminaries come, their greetings should be brief."

The deeply impressive inauguration of Dr. Moore on Tuesday evening, May 9th, as the first President of Union Seminary will always make memorable the Seminary Commencement of 1905. The charge to the President-elect was delivered by Dr. Egbert W. Smith, of Greensboro, N. C., a member of the Board of Trustees and a personal friend of many years. The President of the Board of Trustees, Dr.

⁴This address was printed in full in *The Union Seminary Magazine*, February-March, 1905, pp. 219-224.

⁵Dr. F. H. Gaines, Decatur, Ga., April 20, 1905.

J. W. Rosebro, of Fredericksburg, Va., then formally declared Dr. Moore President of the Seminary, and following this announcement Dr. Moore delivered his inaugural address.⁹ He began by speaking feelingly of his connection with the Seminary as a teacher:

“Mr. President and Gentlemen of the Board of Trustees:

“Twenty-two years have elapsed since you first called me to the service of the church as one of the teachers of her candidates for the ministry. The sense of solemn responsibility with which I entered upon the duties of that position nearly a quarter of a century ago has remained with me in full force to the present hour. It was grounded in a firm conviction that the Church is largely what her authorized teachers are, and that her teachers are chiefly what their theological training makes them; and that conviction has deepened and strengthened with the passing years. No man possessed by such a conviction could do his work with a slack hand, and I have earnestly endeavored to be something more than a drone. Yet I am humbled and saddened as I look back upon this long period of service, a past which to my view is crowded with mistakes and failures, an Appian way lined with monuments of unrealized ideals. I do not mean, of course, that I am indifferent to the compensations which have been graciously given me, or that I fail to recognize reverently and gladly the good hand of God upon me during all these years and the measure of success with which He has been pleased to bless any part of my labors. For the most part I have done my work in this Seminary with a thankful and buoyant heart, rejoicing humbly that I have been permitted to do anything on behalf of ‘the glorious gospel of the blessed God which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry.’ From the beginning I have been upheld and guided by the example and counsel of the able and learned and pious men with whom I have been associated in this faculty, a privilege for which I shall never cease to be grateful. Benjamin M. Smith, Thomas E. Peck, Henry C. Alexander, James F. Latimer—the names of these men of God send over

⁹See *The Union Seminary Magazine*, October-November 1905, pp. 13-37.

my soul a flood of sacred and tender memories. 'My father, my father, the chariot of Israel and the horsemen thereof!' And upon my present colleagues their mantles have fallen. . . .

"I have been cheered also by the confidence and affection of my students. I rejoice to believe that every man who has gone out from this Seminary for the last twenty-two years is my personal friend.

"In addition to all this, Fathers and Brethren of the Board of Trustees, I have been constantly encouraged by your unstinted friendship and your kind indulgence for my shortcomings. Time after time in these two decades—not only informally but in at least six instances by formal election to positions of trust in connection with the institution—you have expressed your confidence in me in a manner which has gone to my heart and braced me to diligence. No true man could receive such expressions of confidence in the sincerity of his purpose and the faithfulness of his efforts, however ineffectual those efforts may have been, without profound emotions of grateful appreciation. Yet in every case that feeling has been quickly eclipsed by an overwhelming sense of the responsibility laid upon me. How then is it possible for me to express to you the feelings with which I assume the duties of this new position into which your urgency has forced me—the trembling with which I contemplate the magnitude of the work, the misgiving with which I confront its manifold difficulties, at a time when the cause of ministerial education is at a low ebb the wide world over? Nothing but a trust in the continuance of your kind indulgence and steadfast support, nothing but a settled conviction that this Seminary is a vine of the Lord's own planting, and that He who has blessed it so abundantly in the past will continue to nourish and care for it in the future, nothing but an humble trust in the grace of Him in whom weakness itself can be made strong and who can use the feeblest instrument for spreading abroad His glory—nothing, I say, but considerations of this character would ever have prevailed upon me to suffer myself to be placed where I stand this day. Therefore, Fathers and Brethren, I beseech you to remember constantly at the throne of grace the sacred interests which you have committed to my hands and the servant of the church to whom they are entrusted."

Dr. Moore then proceeded to turn the attention of his audience "in a direct and homely way to some practical questions in regard to the relation of our theological seminaries to the number and efficiency of our ministers." After tracing the causes of the situation and pointing out the remedy for it, he brought his address to a close with this impressive declaration:

"The primary object of this institution is not to make learned linguists or learned theologians even, but to make effective preachers of the cross. While it is true, as a rule, that the more faithful the student here the more fruitful the preacher hereafter, it is also true that faith, courage, patience, love, sympathy, and Christlikeness of spirit are of vastly greater importance than any scholarship whatsoever. The prime qualification for the Gospel ministry is conversion. The indispensable prerequisite of large fruitfulness in the work to which these young men are called is growth in grace. May the Spirit of all wisdom and grace therefore guide us and help us in the discharge of the tremendous responsibility laid upon us of training true ministers of the gospel of the grace of God."

Dr. Moore's address was followed by a shower of felicitations from representatives of other educational institutions, one of the most eloquent being that of Dr. Charles R. Hemphill, of Louisville Seminary, whose opening sentence was recalled twenty-two years afterwards by Dr. Eugene C. Caldwell, of the Union Seminary Faculty and editor of *The Union Seminary Review*.⁷ "I have come one thousand miles to be present tonight," said Dr. Hemphill. "Then looking straight at Dr. Moore, he continued in his own gracious, inimitable way: 'But I would come a thousand miles more to hear that voice and to see that face.'"

The first baccalaureate sermon Dr. Moore preached after his inauguration as President of the Seminary was delivered, most appropriately, at Davidson College, his alma mater. At the Commencement it fell to his lot to deliver the Junior orator's medal to Benjamin R. Lacy, Jr., of Raleigh, a descendant of a long line of Presbyterian preachers. In presenting it Dr. Moore spoke of him as "Benjamin of the tribe of Levi," a phrase that made a deep and

⁷October, 1926, p. 86.

lasting impression upon a young man who later on was to be one of his students at Richmond and years later still his successor in the Presidency of the Seminary.⁹

Writing on October 17 to Dr. Wallace Buttrick, Secretary of the General Education Board, New York, Dr. Moore says this about his alma mater:

“I beg leave to submit a word in regard to Davidson College, N. C., as one of the possible beneficiaries of Mr. Rockefeller’s gift of ten million dollars to the General Education Board. I know Davidson College thoroughly. It has been for many decades a pillar of light in the state. For some time after the war it carried a double burden, doing its own work, and that of the University also, which had been wrecked after the war. Davidson is as solid as a rock, and is now as live as an electric wire. It is growing with extraordinary rapidity, and is, so far as I can see, just the kind of institution which you wish to aid with the income from the gift in question.”

Another college in which Dr. Moore felt an abiding interest was Hampden-Sidney in Virginia, especially since he had become a member of its Board of Trustees in March, 1904. It will be recalled that Dr. Moore had proposed the removal of the College along with the Seminary, but the offer had been declined. Dr. Richard McIlwaine, after twenty-one years of efficient and successful service, had resigned the Presidency of Hampden-Sidney in June, 1904. On July 12th of the same year, the Rev. John I. Armstrong, who had just accepted the chair of Moral Philosophy and Bible in the college, writes Dr. Moore: “The situation at Hampden-Sidney is critical. . . . I would like very much to see the College in Richmond on the McGuire property, and I have some hope that the present crisis will result in a move in the near future.” Less than a year later on, Dr. Moore makes this reply to a letter from Dr. A. L. Phillips, of Richmond:

Richmond, Va.,
April 18, 1905.

DEAR DR. PHILLIPS:

. . . There is not a doubt in my mind about the correctness of the view which you express. The Atlanta University scheme as it now

⁹Incident furnished the writer by President Lacy, March 22, 1939.

stands is utterly impracticable. I was heartily in favor of the original plan of consolidation, but that has failed and there is less than nothing to take its place.

The fact is the thing that ought to be done is this: Hampden-Sidney College is an old and famous institution, and while now on the decline, it is one of our real and valuable assets in education. It ought to be considered as part of a nucleus of such a combination of educational forces as seems to be now needed in our church. Columbia Seminary ought to be invited to combine with Union on our present site with an arrangement for merging the two faculties and endowments, for equalizing the representation on the Board of Directors from all the synods now tributary to both and even for equalizing the travelling expenses of those students to whom this may be a consideration coming from the remoter parts of the territory. I understand that among some of the alumni and Directors of Columbia this suggestion has found strong favor. I am sure that Union stands ready to take the initiative in the making of one great, strong Seminary in this way, and I believe will make an overture as soon as it is proper to do so. It would, of course, be unbecoming to broach such a suggestion while the Atlanta scheme was still under consideration in its present form, but after the visionary character of that plan is fully demonstrated some action should be taken, and I doubt not will be.

Cordially yours,

W. W. MOORE

Two months later Dr. Moore is writing to Dr. Theron H. Rice, of Atlanta, whose plan for uniting Southwestern Presbyterian University and Columbia Theological Seminary at Atlanta had failed of expected support:

Richmond, Va.,

June 21st, 1905.

MY DEAR DR. RICE:

... I promised the Secretary of the Board of Trustees of Hampden-Sidney College to write you a letter as soon as I recovered from my sickness, in regard to the proposition made you by the Nominating Committee as to the Presidency.

. 381 .

That college draws the best average material in point of character and refinement that can be found in any college in the country. This accounts, I think, for the fact that it has contributed a number of men to positions of great influence out of all proportion to the number of its students when compared with other institutions. The excellent material then is one abiding advantage which the college possesses. Closely connected with that is the affectionate devotion of its alumni. Its fame and prestige constitute another valuable asset. Its relation to the supply of our ministry makes it the most indispensable of all existing institutions to the work of our Church. All these considerations are of force without regard to the question of the future location of the institution. The property of the college is more attractive and in better condition than ever before, and it would be no small work for one to take it in hand where it stands and put it abreast of other institutions of its class in the matter of endowment and attendance. If, however, it should be decided to transplant the college proper and to use the whole of the property at Hampden-Sidney as an Academy and constituent part of a Hampden-Sidney system tributary to the college located elsewhere, that would open a work of such magnitude and splendid possibilities as to appeal with tremendous force to any man capable of a vision of great things, as you have shown yourself to be. You will see on a moment's reflection that the whole of the great idea which you had in mind in connection with Atlanta, and which others were not wise enough to help you to realize there, can now be realized on a still larger scale and around a still more solid nucleus here. The Secretary has perhaps informed you of the sentiment of the Board of Trustees in favor of planting the College in the suburbs of this city, within a pistol shot of the Seminary. If that were done, and if in addition to the excellent Liberal Arts Course which the College has always given, there should be established a Technological School by means of a gift of say one-half million dollars from Mr. Carnegie, the combination would undoubtedly throw the institution far to the front. It would have the best location on the Atlantic slope, midway between the mountains and the sea, two hours by rail from each, and railroads radiating from it in every direction. The fact that it is at

the falls of the James, the head of steamboat navigation, and a city of manufactures in a pre-eminent degree, makes it the one place on the Atlantic slope where a great Technological School should be established.

It would be the means of concentrating a great number of our educational assets, and that concentration is what we have long needed to effect. There are here already ten churches, the Central Presbyterian, the Committee of Publication and the Theological Seminary. [Dr. Moore then mentions the possible merger of Union and Columbia Theological Seminaries, and continues:] This will then also naturally become the seat of the revived *Quarterly Review*. I forgot to mention the Union Seminary Magazine in the enumeration of the Presbyterian assets gathered at this point. In short, this is the place for the establishment of the great University so often dreamed of a little farther south. It is here that the different substantial units really exist, which only await the finishing touch of some gifted and earnest President of Hampden-Sidney College.

I would be the last man in the world to urge your acceptance of such a position if I believed it would withdraw you from your work as a preacher. It would not. It would only give you a much wider hearing and a much greater opportunity. It is in my judgment the greatest work for education and religion that has been offered to any man in our day. I hope you will at least give the proposition careful and deliberate consideration, though of course I understand how important it is for the Board to have as prompt a reply as possible to their proposition.

Cordially yours,

W. W. MOORE.

Dr. Rice declined the nomination and in August the Presidency of the College was tendered to Dr. Moore's young Adjunct Professor of Hebrew, Rev. J. Gray McAllister, who after mature consideration accepted it. The Seminary Board released him for this service and young Warren H. Stuart, the Hoge Fellow for 1905-'6 was secured for the work in Hebrew with the Juniors. When Dr. Egbert W. Smith not long afterwards was considering the call to the Second Presbyterian Church, Louisville, Dr. Moore wrote him:

"I shall be specially sorry to lose you from our Board, in case you do go west. In many cases when things get fixed just the way I want them a Second Church, Louisville, or a Hampden-Sidney College stalks in and smashes everything. But, seriously, I am very sorry to lose you from our Seminary and our synods. However, if you go, I trust God will make you as great a blessing to Kentucky as he has made you to North Carolina."

To the friend in Aberdeen:

Richmond, Va.,
June 24, 1905.

REV. JAMES STALKER, D.D.,
Aberdeen, Scotland.

DEAR DR. STALKER:

It has been in my heart frequently to write to you during the last few months. We speak of you and Mrs. Stalker at our house very often. We are pleasantly reminded of you also from time to time by the volume of your sermons for children, which have become a favorite in the household. Our domestic arrangements were subject to so much irregularity at the time when you were delivering your lectures in the evenings here that I felt that after all you and Mrs. Stalker had not seen us in our normal condition. One of the regular features of our family life is the reading, after prayers at the supper table, of some favorite book aloud for half an hour or such a matter, and your books not infrequently hold this place. I wish to express my warmest thanks for your timely and delightful volume on John Knox. I always feel like saying when I read anything of yours what was said of or to Macaulay, "Where did you pick up that style?" I am glad to see that your book on Knox has been heartily received in this country, and I should judge that more copies of it had been sold than of any previous work on the subject. The two General Assemblies had suitable exercises in celebration of the Four Hundredth anniversary of Knox's birth. Various individual congregations observed it with special exercises. As the date fell after the close of our session we shall postpone our Seminary celebration of it till the 29th of October. . . .

Cordially yours,

W. W. MOORE.

Dr. Robert P. Kerr, warm friend of the years, was preparing a sketch of Dr. Moore for *The Biographical History of North Carolina*. The next letter shows how the first draft of the sketch was treated:

Richmond, Va.,

October 9, 1905.

MY DEAR DR. KERR:

I found that I could not very well make the suggestions I had in mind by noting them on a separate sheet, so I have taken the liberty of entering them on the manuscript itself, all subject, however, to your approval, except of course certain matters of fact, such as the name of the pioneer Moore, which was John (though you followed the authorities furnished you all right). . . . In other places I have been quite impertinent, and have sprinkled question marks about pretty freely, notwithstanding your warning that the complimentary statements were none of my business. The fact is that they do not describe the subject according to reality. They are the biased statements of my good friend, Dr. Kerr. On page 15 I have suggested a different order for three successive statements. If reversed, they will be in chronological order. I have taken sundry other liberties, knowing that after all the statements would all have to be shaped by you finally. It is too bad that you should have to devote time to working on a thing like this, but I appreciate most gratefully your willingness to do it, because, if it had to be done, (and the editors of that series of volumes, which they have projected on an immense scale, said it did have to be done), I wanted it done well, and that is the way you do things,—barring your too great partiality. You magnify too much my part in the removal of the Seminary. The things said there about me ought to be said about yourself.

W. W. MOORE.

The subject of the sketch, however, was not to have the right of way. "I made my earnest protest," he says in writing to Dr. George H. Denny, of Lexington, Va.,⁹ "in the case of the one article that I was permitted to see before it was published—namely, Dr. Kerr's—

⁹December 14, 1907.

and I struck out many of the things he had; but he would have none of my interference."

In a later letter to Dr. Kerr, Dr. Moore, who had spent much of the summer in western Carolina, says: "As to the defect in my character which you mention, I believe that I have never told you that I went trout fishing this summer in a Prince Albert coat, but without kid gloves."

In a letter of October 9th to Dr. Kerr Dr. Moore speaks of Mrs. Moore's return from North Carolina and continues: "If you so appreciate her qualities as a hostess (and every word that you say on that subject I endorse most heartily) we should like to see you more frequently in our house. You have a proprietary right in all the houses in this campus, and this one has a special desire to shelter and entertain you. I wish we might look forward to your being here at the meeting of Synod, which convenes in the Second Church on Oct. 26th. The Publication Committee will entertain the body at the new building on Friday afternoon, and we expect to give the Synod a reception at the Seminary on Monday afternoon, Sept. 30th. It will give the members a chance to see for themselves whether we have planted our Seminary in 'a morass as bottomless as the swamp of Babylon.' That old feeling of opposition still hampers and hinders us, and sometimes I get so weary of it that I almost develop a sort of silly self-righteousness and say that I have served here as long as I care to largely at my own charges (my salary has never supported me) and think I will step down and let someone else try. But it always ends the same way. I stay with the old Seminary and I suppose I shall die here, unless somebody else gets an idea that I ought to give it up. The paying of our debt is a heavy business, and our difficulties are still very great. But I thank God that they are less formidable every year."

On October 25th Dr. Moore went to Laurel, Md., to take part a few days later in the ordination and installation of Mr. Andrew Reid Bird, the occasion being the more interesting to the young pastor because of the relationship of those participating in the service. His father, Mr. W. Edgeworth Bird, elder in the Franklin Street Presby-

terian Church, Baltimore, was a member of the commission; Dr. Harris E. Kirk, pastor of this church, presided; Dr. Henry van Dyke, his uncle, preached the sermon; Dr. William H. Woods, a friend of many years, charged the people; and Dr. Moore, whom it took no prophet to forecast would before long bear an even closer relationship to him, charged the pastor.

As the session advanced it became clear that the Seminary was approaching the solution of its immediate financial problems. Mr. Watts had extended his offer of one dollar for every four contributed by others¹⁰ and Rev. A. D. P. Gilmour, of Bristol, Tenn., who had been secured as Financial Agent of the Seminary, had already entered upon the work, with an immediate objective of \$50,000 in the Synod of Virginia for the endowment of the Robert L. Dabney Professorship of Theology. Mr. Gilmour had been working among the Scotch-Irish, a folk from whom Dr. Moore sprang and whom he held in high esteem. Many of them he knew to be among the most generous people on earth, and to them the Seminary was indebted beyond words. With some of them, a minority, he says, "to have is to hold." He has the two classes in mind as he writes to Mr. Gilmour that fall: "You had something to say recently about the Scotch-Irish. Your experience with them hitherto is only preparatory. You are now to see them at their best and at their worst." Giving Mr. Gilmour the name of a certain very wealthy man in the church he was about to visit, he adds by way of information that the gentleman aforesaid was "probably disposed to keep his generous impulses under good control."

While lending all assistance to Mr. Gilmour in his field work, Dr. Moore was at the same time carrying forward his work in the classroom and conducting an extensive correspondence on all manner of subjects. He strongly advised the Authorized Version for pulpit use; found it difficult to recommend men of whose preaching he knew little or nothing; gave a partial list of Presbyterians prominent in the early history of our country; and in the letter that follows shows how difficult it was to be an administrator and an author at one and the same time:

¹⁰See page 335.

Richmond, Va.,
December 11th, 1905.

MR. R. E. MAGILL,
Secretary of the Presbyterian Committee of Publication,
Richmond, Va.

DEAR MR. MAGILL:

... I am surprised and gratified to hear of the lively sales of *A Year in Europe*. I will try to call and see you shortly in regard to the expediency of issuing another edition. I really have another book on the brain now, but as it is one thing to have a book on the brain, and quite another to have it on paper, and as the demands upon my time do not seem to diminish much, I fear it is not worth while to consult you about that; so for the present we will confine our consideration to the question of a fourth impression of the old book.

Cordially yours,

W. W. MOORE.

Later¹¹ he wrote his good friend, Dr. Kerr, in Baltimore:

"Like the butler in the account of Joseph, I remember my sins this day. I thought I had long ago returned to you that extremely juicy and suggestive little book of Archbishop Trench's on Proverbs and Their Lessons, but I ran upon it in an unexpected corner of my library today. I am so particular about books and the returning of them when borrowed that I have no excuse to offer for my negligence. It must have been sheer carelessness. I trust that you will forgive me. I return the volume to you by mail in another cover, and I am very much indebted to you for the pleasure and profit I had in reading it."

In the midst of it all Dr. Moore wrote a friend under date of March 2nd:

"My duties as president are not congenial to me. The position was thrust upon me against my protest, and I should be glad to lay it down and resume the work for which my furniture and tastes particularly fit me. I am doing it in large part now, and my administrative duties are just so much in addition. This, of course, I cannot continue to carry indefinitely. There is enough work connected with

¹¹February 20, 1906.

the financial side of a theological seminary to occupy the whole time of the president, apart altogether from other duties."

Two weeks later, Dr. Moore, able for the first time even to look at his correspondence, replied to a letter from Mr. Gilmour as to the type of refectory he would like to have a certain philanthropist give. "We want," he says, "a dignified and worthy building similar in character, though of course quite different in size, to the Memorial Hall at Harvard, or even more similar to the Hall which constitutes the center of the life of each of the great colleges in the two English University towns of Cambridge and Oxford. A place with a substantial and comely, though not extravagant dining hall, where the walls could be adorned with the portraits of the worthies of earlier days and the benefactors of the present time, and where the board of directors, the faculty of instruction, the students and alumni and the friends of the Seminary in Richmond and elsewhere, could on state occasions be gathered for a banquet and a social evening, such as the oldest and largest and most influential of all our divinity schools ought to have from time to time, as well as a place where the regular daily meals could be properly served to the student body at any given time."

That the problem of making ends meet was weighing upon the spirit of the President of the Seminary is shown not only in letters of appreciation to churches which were helping to replenish the Refectory's larder when the Seminary was trying "to keep the price of board down and quality up," but also in the illustrated lectures on Palestine he was giving in the churches, with proceeds going to the Refectory's treasury. But the extra work proved too heavy. "From the last trip which I made to deliver that lecture," he wrote a Baltimore pastor,¹² "I came home to go all to pieces in the matter of health, after having been near the perilous edge for many months."

The most important action of the Board of Trustees in its meeting in May, 1906, was the election of Mr. Gilmour as Assistant Professor of Hebrew and Field Secretary of the Seminary for five years, an action made possible by the munificence of Mr. George W. Watts,¹³ to whom Dr. Moore had written in April:

¹²Rev. D. M. Douglas, February 26, 1906.

¹³Board Minutes, May 8-9, 1906, p. 5.

Richmond, Va.,

April 17, 1906.

DEAR MR. WATTS:

. . . I do not wish to weary you with acknowledgments, but I wish you to appreciate how great a thing you have done for the Seminary and the work of the Church. By means of the offer which you made to us six years ago we have secured from others from that time to the present date about \$59,000.00, and by your recent generous agreement to give \$1,500 a year for five years for Mr. Gilmour's salary, you have enabled the Seminary to turn the corner at last in its financial affairs. I for one have been lightened of a great load of anxiety and apprehension. I am in better spirits about the Seminary than I have been in ten years, and it seems to me I can already tell the effect on my general health. Through Mr. Gilmour's agency we shall interest the people generally in our work and gather the contributions of the small givers from a wide area. It means also the easing of my burden of work. Mr. Gilmour can teach the Junior Hebrew during the four autumn months, just when I need relief in order to do what is expected of me at the schools, colleges and universities. Then I can take the Juniors for the remaining four months, just the best time for him to prosecute his canvass among the churches. It will also give me the opportunity to do a great number of important things that I have never before been able to reach. In short, your recent letter was a wonder-worker.

W. W. MOORE.

In a letter of May 14th to Dr. Thornton Wilson, of Richmond, Dr. Moore says: "We have drawn a prize in Mr. Gilmour, so to speak."

The marriage of the older daughter of the family to Rev. Andrew Reid Bird on May 24th, a pleasant interruption in the stream of official duties, cemented warm friendships which Dr. Moore had enjoyed with three generations of the groom's family—his father, Mr. Edgeworth Bird, clerk of the session of the Franklin Street Presbyterian Church, Baltimore, and his grandfather, Mr. Andrew Reid, a trustee of the First Presbyterian Church of the same city and former business partner of Mr. W. W. Spence, the donor of the Spence Library at Union Seminary. In June Dr. Moore was the supply pastor at the Church of the Covenant in Washington and between

two of the Sundays sent this message to his friend, Dr. R. F. Campbell in Asheville, N. C.

Richmond, Va.,

June 6, 1906.

MY DEAR DOCTOR CAMPBELL:

Please accept my hearty thanks for your very entertaining pamphlet on "The Dog in Literature and Life." I have read it with very great pleasure, and with no little addition to a too limited store of information on that subject. I have always intended to read John S. Wise's *Diomed*, which is the true story of a dog, and if it is like his other books, it is an entertaining one. Speaking of the affection of their masters for dogs, I remember Lockhart says that when one of Sir Walter Scott's favorite dogs died on a day when he had an important engagement to dinner, Scott wrote cancelling the invitation, and saying that he could not be present "on account of the death of a dear friend."

It is conducive to intellectual freshness and flexibility to prepare occasionally such a paper as this with which you have given so much pleasure.

Cordially yours,

W. W. MOORE.

In August and into September Dr. Moore spent five weeks at the Virginia Hot Springs "taking the cure" for rheumatism; in September he wrote Dr. A. M. Fraser, of Staunton, Va., of his inability to command the time to shape an address on the Destructive Criticism for presentation to the forthcoming meeting of the Virginia Synod; in October he concluded that he could furnish certain articles for Hastings' *Bible Dictionary*; in the same month, he sent hearty greetings to Mr. and Mrs. J. M. Coulter, of Baltimore, on the occasion of their golden wedding anniversary. "The dates on the card," he said, "positively startled me, and when I remember how active and unaged you have both always seemed to me to be, I still find it difficult to make my mind grasp the fact. I rejoice in the good hand of God upon you during these years, and I trust that the autumn time of life will be lighted for you both by the tender brightness of Indian summer, so that at evening time there shall be light."

The Synod of North Carolina visited Davidson College in a body on October 24th and on that occasion Dr. Moore spoke on "The Most

Valuable Service of Davidson College," a college, he said, "which has touched the world's work at a great many points since she began her beneficent career nearly seventy years ago, and has strongly influenced the life of our country. In all the honorable vocations of men," he continued, "her sons have borne their worthy part as farmers and merchants and manufacturers, as soldiers and statesmen, as lawyers and doctors, as teachers and ministers. They have helped to advance all good causes, and have contributed to the general welfare in a way which lays the whole land under a debt of gratitude to the far-sighted men who founded the institution and to their successors who have continued and enlarged its work."

On November 22nd Dr. Moore wrote to his son-in-law, Rev. A. R. Bird, of Laurel, Md., of things gay and grave in the life of the Seminary and of Richmond:

"Polk Miller and his colored singers gave a concert in the Stack Room of the Library Monday night to what, I am told, was a fair audience, and furnished much merriment. I, unfortunately, had to miss it, as Capt. Hobson lectured in town that night. I had once been requested to introduce Hobson, and, while I did not have this to do Monday night, I felt under some obligation to be there. It was a very long but interesting and plausible and, perhaps, even sound argument for the creation of a big American navy as a guarantee of the world's peace."

As the year 1906 was ending, Dr. Moore became vitally interested in the proposed establishment of Richmond University, which, as he said,¹⁴ contemplated "the affiliation at Richmond of a variety of academic and professional schools, somewhat after the manner of the English universities, but with looser and freer organization. . . . The two medical colleges," he added, "the Seminary, Richmond College, Hampden-Sidney, Randolph-Macon and certain technological schools have been thought of. . . . They wish to have a meeting representing all religious denominations and all educational and business interests on the 3rd of January." It may be added that while considerable enthusiasm was shown for the proposal, it was not found possible to carry it through.

¹⁴In letter to the writer, December 28, 1906.

Dr. Moore's love of a good story has already been touched upon. One of his favorites was the lamp post aspiring to be a minister. He told it in Pittsburgh on this wise:

"There was once a street lamp which stood just in front of a church, and every Sunday night, when the doors were open, this lamp post with its bright eye could look right up the aisle to the pulpit and could see the minister neatly dressed and earnestly preaching to a large and attentive congregation. And the lamp post said to itself, 'This man has a useful calling and very easy work. I would like to be a minister myself.' So it confided its aspirations to another lamp post a little further down the street, and the second lamp post said to the first, 'Yes, I think you have a real call to the ministry. You certainly possess some of the most essential qualifications. In the first place, you are upright; and that is what every minister has to be; if he isn't upright, he can't do any good. In the second place, you have a little light and a little warmth, and these are indispensable to every true minister. In the third place, you have an iron frame, and this is something every minister needs for the work he has to do. And, finally, you have a great deal of gas.'"

Dr. Moore remarked that to mention the last qualification at Pittsburgh was very much like carrying coals to Newcastle.

Terse commendation marks the letter that follows:

Richmond, Va.,

Oct. 6, 1906.

DEAR MR. _____

. . . There are no frills about Mr. _____. He reminds me of a great square block of granite. He is solid, reliable, thoughtful, prudent, well-balanced, persistent, and an exceptionally clear and edifying preacher, but with no special graces of manner. . . .

Cordially yours,

W. W. MOORE.

The young Davidson student to whom Dr. Moore had delivered the orator's medal at Davidson nearly two years before had won a Rhodes Scholarship and was making plans for his work at Oxford. This letter goes to him in the spring of 1907:

Richmond, Va.,
March 9, 1907.

MR. B. R. LACY, JR.,
Decatur, Ga.

MY DEAR SIR:

I congratulate you on your appointment to the Rhodes Scholarship and on the opportunity it will give you to see something of the inner life of one of the English universities, as well as to make use of its advantages. I fear I cannot give you the information you need as to the college which you should select and the courses which you should pursue, as my knowledge of Oxford is only the general information which is picked up by a casual visitor. The English universities have always been strongest in mathematics, the classics and philosophy. I have a general impression that a ticket including mental and moral philosophy, English literature, Greek and, perhaps, history and political science would be most to your purpose, especially as a prospective minister. My estimate of the several colleges would be based principally upon their respective lists of distinguished graduates. Christ Church, for instance, had Ben Johnson, the Wesleys, Wellington, Peele, Pusey, Little, Ruskin, Gladstone and the present King. Brasenose had Bishop Heber, Dean Milman and F. W. Robertson. Magdalen had Addison, Gibbon, Charles Read and Goldwyn Smith. Balliol, being frequented by Scotch students, has had a very high standard of scholarship, and its books contain the names of Adam Smith, Sir William Hamilton, Lockhart, Dean Stanley, Matthew Arnold and Swinburne. I have a feeling that, if I were in your place, my choice would lie between these four. But I think that, after you get on the ground at Oxford and look about a little for yourself and talk with some of the undergraduates, you will be able to make a more intelligent decision.

I am sorry I have not more detailed information about the courses in the different colleges but trust that all this will work out clearly for you as time goes by, and that you will have a pleasant and successful sojourn abroad.

Sincerely yours,

W. W. MOORE.

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The Centennial Campaign

(1907-1912)

THE years from 1907 to 1912 were epochal in the life of Union Seminary. At the meeting of the Board of Trustees of the Seminary in May, 1907, Mr. John S. Munce, due to other pressing work, resigned the post of Secretary and Treasurer of the Seminary which he had held for "six critical years," and Mr. William R. Miller, at an early meeting of the Executive Committee, was elected in his stead. Report was made "that as a result of the efficient work of the Field Secretary, Rev. A. D. P. Gilmour, the endowment of the Robert L. Dabney Professorship of Systematic Theology is approaching completion."¹ The Board petitioned the controlling Synods "to raise within the next five years \$300,000 as a Centennial Fund—\$165,000 from the Synod of Virginia and \$135,000 from the Synod of North Carolina."² The Synods at their fall meetings unanimously endorsed the movement and accepted their quotas, and the Seminary entered upon the greatest financial campaign in its long history of nearly one hundred years. In Dr. Moore as wise and tireless President and strategist, Mr. Gilmour as Field Secretary and later as Supervisor of the Campaign and Rev. Robert F. Kirkpatrick and Rev. W. S. Lacy as successive Field Secretaries, the Seminary had sons whose efficient service at this crucial time it should never forget. To the President of the Board, Mr. George W. Watts, of Durham, N. C., who, the previous year, had engaged to provide Mr. Gilmour's salary to May, 1911, Dr. Moore had written a few weeks before the meeting of the Board:

Richmond, Va.,

April 16, 1907.

DEAR MR. WATTS:

. . . I despair of giving you any adequate idea of the profound sense of obligation which we feel for the quite unparalleled liberality

¹Board Minutes, May 7-8, 1907, pp. 9-12.

²Bulletin of Union Theological Seminary, January, 1908.

which you have shown in the support and development of the Seminary. It is little to say that you are the greatest benefactor it has ever had. The large-minded, as well as large-hearted, manner in which these munificent contributions are made is most gratefully appreciated by everybody concerned with or interested in the great work which has been entrusted to this institution, but by nobody more than myself. I am not only grateful for your generous gifts, but I am grateful for the opportunity of observing the spirit and manner of benefactions such as yours have been. But I am sure it is unnecessary for me to multiply words in regard to either our thankfulness for all your kindness and our appreciation of the value of your example in Christian liberality or in regard to the fact that long ago my consideration of it all ceased to be merely that of an official in the institution and became that of a deeply interested and attached personal friend. In other words, I am grateful for the providence of God which has brought me into this close observation of your Christian benevolence and activity and, furthermore, into close personal friendship with you. You have done a great work for this Seminary and the Church, a much greater work even than you are now aware of, I suspect, and one which will continue to enlarge and bear blessed fruit throughout the whole future.

Cordially yours,

W. W. MOORE.

This letter goes to another valued member of the Board:

Richmond, Va.,

May 18, 1907.

REV. A. T. GRAHAM, D.D.,
Davidson, N. C.

MY DEAR DR. GRAHAM:

. . . The fact that the assets of the institution have doubled since we came to Richmond is a sufficient indication of the headway we have been making; but we shall in less than twelve months be able to make the progress of these past years patent to everybody, even to those who have short-sightedly supposed that our carrying a small debt on our buildings was an indication of poor management and no

progress. We never did a wiser thing than to decide to carry that debt for some years and to divert our efforts for a time to the purchase of the Westwood property. But for that the debt would have been wiped out long ago. . . .

Cordially yours,

W. W. MOORE.

While the correspondence of this period deals in the main with the promotion and progress of the financial campaign, its successful completion and its fitting celebration, other interests were by no means forgotten. One of the first letters of the time, to a Glasgow friend of the family, was written on the eve of the great Confederate Reunion in Richmond and has much to say about Richmond's preparation for that colorful occasion, though it fails altogether to mention that its writer was to deliver an address on President Jefferson Davis at the Memorial Meeting in the Second Baptist Church on Sunday afternoon, June 2nd. It speaks, however, of the death of Dr. John Watson (better known to lovers of Scotland under his pen name of "Ian Maclaren") while making his way from the West to engagements further east and at Union Seminary and describes the recent visit to the Seminary of the Scotch theologian, Dr. James Orr, who was far more interested in his battles with the Wellhausen school of criticism than with the issues and results of the War Between the States. The letter reads in part as follows:

Richmond, Va.,
May 29, 1907.

MISS CLARA T. BLACKIE,
Glasgow, Scotland.

DEAR MISS BLACKIE:

I was pleased to receive your letter of May 16th, with its interesting account of your winter in Florence, "city of fair flowers, flower of fair cities," but fear you saw little of flowers at that season, especially as you report the winter unusually cold. I have vivid memories of the long galleries, the Uffizi particularly, in such weather; and I think I shall always have some of the pictures and statues there, as well as in some other Italian cities, associated with cold weather.

I daresay, however, that the people of your country stand the cold weather better than the people of ours, at least in this latitude. I fear that, had I been in the place of your sisters, I should have preferred the lower resort in the Rhone valley to the more elevated one in Switzerland to which they were recommended by their doctor.

I do not know that our winter here has been more severe than usual, but we have had a late and cold spring, and I suspect that the lamented death of Dr. John Watson is not unconnected with this fact. He had forwarded to me letters from my friends, Mrs. Lewis and Mrs. Gibson, of Cambridge, and we were expecting him at our house for a visit of a week and had arranged to have him deliver the address to our graduating class at the close of our session and to give one or two lectures in the city and to meet our people generally at a few receptions. He seemed to be looking forward to his first visit to Richmond and the South with much interest, and we, of course, were looking forward to it with unqualified delight. He had been in the far Northwest and was moving this way, having come as far as the Wesleyan University at Mt. Pleasant, Iowa, when the morning papers announced that he was suffering with tonsilitis and had cancelled his engagements for the immediate future. He improved and in a few days was able to write me his regrets at having to forego his visit to Virginia. Then the papers reported that he was critically ill. Having so recently had this letter from him, I did not believe it at all, but supposed it to be one of the not unusual sensational exaggerations of a newspaper reporter. The next day, however, all doubt was dissipated by the sad announcement of his death. It is a very great loss. Speaking of the death of George Howe, Drumsheugh said, "There was but one heart in the glen and it was sad." That describes the situation in America. He was immensely popular in our country and was far more widely known as the chronicler of Drumtochty even than as pastor of his great church at Liverpool. His last story, *Graham of Claverhouse*, was appearing as a serial in the leading morning paper of our city at the time of his death. I sympathize deeply with you, also, in the death of Principal Rainy, whom I had the pleasure of meeting at your table. On this side, he is generally thought to have been the greatest ecclesiastical statesman of his time.

I am extremely sorry to hear that Dr. Ross Taylor's health is so unsatisfactory. What you say of his appearance since he became ill reminds me by contrast of the impression I received of him when he marched to the platform at the Toronto Council of the Alliance at the head of the Scotch delegation and, as their spokesman, invited the Council to hold its next meeting in Glasgow. I thought I had never seen a man who seemed to be a more perfect specimen of physical manhood or one who presented a more pleasing and striking appearance. . . .

I thank you for your kind inquiries about the members of my family. . . . They will return tonight [from Salem, N. C.] with a body of friends whom they are bringing with them to be our guests during the great Confederate Reunion, which is to be held in Richmond for the next five days, beginning with the unveiling of the equestrian statue of our great cavalry commander, Gen. Stuart, and ending with the unveiling of the most elaborate of the monuments that our people have ever erected to President Davis. The whole city has bloomed out in bunting, the Confederate flags and the United States flags being intertwined in these decorations. The Reunion is not held in any one city at shorter intervals than ten years, and it is altogether unlikely that there will ever again be such a gathering of the veterans of that wonderful army which for nearly four years outgeneraled and outfought its foes, though themselves outnumbered by four to one. Our people are determined to make the world understand that we propose to hold them in everlasting honor for the struggle which they made for their constitutional rights and against coercion and invasion at the time when the South wished to withdraw peaceably from the Union. At the same time, there is a perfectly clear and manly understanding between the men of the South and the men of the North. The decision of the sword was accepted by our people with sincerity, without apology and without complaint. But the history of that war is the greatest glory of our Southern States, and we are now seeing in Richmond one of the greatest of the celebrations of it that will ever be seen. Before the lapse of another ten years, most of the old veterans will have passed away.

The line of remark in which I have been indulging above reminds me to say that we had an interesting visit from Dr. James Orr, who preached the closing sermon to our students on the first Sunday in this month and who was my guest for two or three days. I suppose it is well known to all my friends in Scotland that I consider the scholars of Scotland to be the foremost scholars of the world and their full and accurate knowledge of the subjects to which they have given their attention to be well-nigh unimpeachable. But, as I ventured to say to Dr. Stalker and Dr. Orr, they are almost incredibly ignorant of the real question in regard to the Civil War and of the real conditions which it has left in this country. . . .

I still have on the wall of my study my photograph of your house wreathed with heather, which you kindly sent from Sheriffmuir to my steamer at Liverpool as I was returning in 1896. I have a thistle suspended over the frame of the picture, and in one of the halls I have the photograph taken of our excursion party at the Kyles of Bute, and on our parlor table I have the plaid-bound books on the tartans of the clans, and other objects about the house to keep my memory of Scotland fresh, if by any chance it should become a less vivid memory with me—which I do not think possible—and I tried to draw Dr. Orr out on some features of the country and people which have always interested me and which have, heretofore, always interested my Scotch guests. But he was so full of his controversy with Wellhausen and the other destructive critics that I found it quite impossible to get him to talk on any other subject for more than a minute or two. "All roads lead to Rome." He would quickly get back to his main theme. And indeed, he did excellent work for us, not only here but throughout the country. His lectures on vital topics in the Gospel narrative have attracted the attention of the whole ministerial world in America and have given pause to many more or less rash men who were probably on the verge of adopting views that would have been destructive of the essentials of our faith.

Cordially yours,

W. W. MOORE.

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The last two weeks of June were spent with Mrs. Moore and the two boys at Northfield, where Dr. Moore's lectures³ gave him rank among "the stars of the Northfield season of 1907."⁴ Also included in the plans of the summer were lectures at Montreat in western North Carolina, within a few miles of his first pastorate. This retreat in "The Land of the Sky" had only recently passed into Presbyterian hands, by purchase from Mr. John S. Huyler, and was being developed under the efficient direction of Dr. J. R. Howerton, of Charlotte, into a conference center for the Presbyterian Church, South.⁵ Dr. Moore was quick to recognize from the first the significance of the movement and was "anxious to do all in his power to help the movement forward."⁶ With this end in view he had been among five hundred Presbyterians (and others) investing in the non-dividend paying stock of the corporation and was chairman of an *ad interim* committee appointed by the General Assembly of 1906 "to study the possibilities of Montreat." This committee submitted a report to the Assembly of 1907 cordially commending the enterprise "as exceedingly opportune and most important to the welfare and progress of our Church, which needs just such a provision for the freshening up in theological studies by our ministers, the exploiting of the departments of Christian work as conducted by our executive agencies, the promotion of Sabbath School and young people's work, and the ventilation of other plans of Christian service. And we heartily recommend to the Assembly that it give its countenance, encouragement and moral support to the enterprise." The report was unanimously adopted.⁷ Before this report was presented to the Assembly Dr. Moore had agreed to act as chairman of the committee to arrange a pastors' institute, otherwise known as "The Summer School of Theology," at Montreat, and in this capacity had written some of the foremost speakers on the religious horizon—Dr. G. Campbell Morgan, Dr. John Watson, Dr. Woodrow Wilson, of Princeton. None of these could be gotten but others of ability were secured for an elaborate program scheduled for August 5th to 31st.

³Some of which were printed in the *Record of Christian Work*, June and September, 1907.

⁴Letter of Dr. Jere Witherspoon to Dr. Moore, August 17, 1907.

⁵See articles in the *Christian Observer* of Dr. W. Lingle, Davidson, N. C., August 31 and September 7 and 14, 1938, and of Dr. R. C. Anderson, Montreat, N. C., October 12, 1938.

⁶See his letter of January 6, 1908, to Judge J. D. Murphy, Asheville, N. C.

⁷Assembly *Minutes*, 1907, pp. 100-101.

In July Dr. A. L. Phillips "conducted a very enthusiastic Sunday School conference at Montreat," Dr. Moore lecturing on July 16th and 17th on "The Bible and Modern Exploration" and "The Bible and Palestine." Here is the program worked out for the August "Summer School of Theology," Dr. Moore in charge:⁸

1. Twelve lectures on Early Hebrew History, by Rev. Prof. Walter W. Moore, D.D., of Union Theological Seminary.

2. Twelve lectures on the Critical, Literary and Doctrinal Study of Selected Psalms, by Rev. Prof. Edward Mack, D.D., of Lane Theological Seminary.

3. Twelve lectures in the study of the English Bible, by Rev. Prof. W. M. McPheeters, D.D., of Columbia Theological Seminary.

4. Twelve lectures on the Scriptural Doctrine of Adoption, by Rev. Prof. R. A. Webb, D.D., of the Southwestern Presbyterian University.

5. Twelve lectures on Messianic Prophecy, by Rev. Prof. C. K. Crawford, D.D., of Louisville Theological Seminary.

6. Twelve lectures on Great Doctrinal Chapters of the Bible, including the Virgin Birth and the Deity of Our Lord, by Rev. Walter L. Lingle, D.D., pastor First Presbyterian Church, Atlanta, Ga.

7. Classes in Beginners' Hebrew and Classes in Advanced Hebrew, taught by Drs. Moore, McPheeters, Mack and Crawford.

8. Lectures of a popular nature on religious themes every evening in the week, except one which was reserved for entertainment, especially for the young people.

Dr. Moore, says Dr. Mack,⁹ had great hopes for the revival of the study of Hebrew by the ministers of his own Church, "but ministers, vacations and Hebrew would not mix," and the attendance of preachers was disappointing. Some of the teachers lived in tents and were pretty well rained out in about ten days.¹⁰ The classes were held in available rooms on the grounds and the night meetings in the great tent holding eight hundred people, with a large attendance on Sundays and a fair attendance on the week-day nights. The program

⁸Dr. W. L. Lingle in the *Christian Observer* of September 14, 1938.

⁹To the writer, February 17, 1939.

¹⁰Dr. Edward Mack, to the writer, March, 1939.

was discontinued after about ten days, and earlier than that for Dr. Moore's part of it. At Northfield he had "lectured," he says, "twice a day for two weeks without missing a single hour or feeling a single twinge of pain."¹¹ To his disappointment and chagrin he suffered a severe attack of rheumatism when he had only fairly started into his work at Montreat, and after lecturing, though in great pain, for a few days longer, was compelled to return to Richmond, where he registered a very slow recovery. But he had helped to start an enterprise which has proved of untold blessing to the Church, as years later on he penned one of the most interesting of pamphlets concerning the location, work, possibilities and needs of this conference center in western Carolina.

The Jamestown Exposition, commemorating the tercentenary of the founding of the first permanent English settlement in the New World, was on at this time. Feeling that the forces of evangelical religion should capitalize such opportunities, Dr. Moore in previous years had taken part in religious services at the Southern Exposition at Louisville and in the celebration of Presbyterian Day at the Centennial Exposition at Nashville. He was even more concerned that Presbyterians should make their history known at the Jamestown Exposition in 1907, addressed the Presbytery of Norfolk on the subject,¹² encouraged in every possible way the financing of the Presbyterian Building and a worthy exhibit at the Exposition, had his Faculty agree to a recess of two days so that the students could visit the Exposition, was one of several church dignitaries heard in the great Exposition auditorium on Thanksgiving Day, 1907, speaking on the subject, "The Bible the Palladium of America,"¹³ and secured for the Spence Library of the Seminary the diploma and medal voted the Presbyterian exhibit by the Jury of Awards.

The next letter shows how a man should deal with his government:

Richmond, Va.,

August 1st, 1907.

DEAR SIR:

I am not sure that the enclosed return is properly made out. . . . I have always been careful as to the values indicated. They generally

¹¹Letter to Mrs. Bessie W. Wilson, Montreat, N. C., August 14, 1907.

¹²January 2, 1907.

¹³See article on "Norfolk in By-gone Days," by Dr. W. H. T. Squires, in *The Norfolk Ledger-Dispatch*, May 14, 1937.

seem to me to be too low. I went once to the Court House and got the officers of the County to make up the valuation of my property with me, and have since followed what they then indicated; but I shall be glad to have any suggestions further that will make this exhibit of my taxable property as correct as possible.

Truly yours,

W. W. MOORE.

Later in the month Dr. Moore writes his Field Secretary:

Richmond, Va.,

Aug. 20th, 1907.

MY DEAR MR. GILMOUR:

. . . I am still suffering with my neck and shoulder, and it is yet a question whether I shall not have to go to the Hot Springs before I do get rid of the pain. . . . The Syrians and I are handling a large job in the way of carpet cleaning, floor scouring, road mending, hedge trimming and the like. . . .

Cordially yours,

W. W. MOORE.

A few days before this letter was posted a forward step was taken in the organization of the Ginter Park Presbyterian Church,¹⁴ in Watts Hall of the Seminary, where a most successful Sunday School had been conducted for years. While Dr. Moore, holding his membership in another presbytery, took no official part in the organization of the church, says Mr. D. K. Kellogg, one of its charter members and elders,¹⁵ "he nevertheless was interested in the proposition and the records will show that his interest in its welfare never waned."

The letter that follows indicates "the remorseless rush of duties" in the fall of 1907:

¹⁴October 2, 1907.

¹⁵In letter to the writer, from Richmond, Va., November 21, 1930. See also Mr. Kellogg's most interesting history of the church in the *Minutes of East Hanover Presbytery*, April 25, 1932, pp. 50ff.

Richmond, Va.,
October 21, 1907.

REV. DR. L. B. TURNBULL,
Lexington, Va.

MY DEAR BROTHER TURNBULL:

. . . I wrote you hastily on receipt of your last letter that I could not see you in connection with my trip to Synod. The conditions are like these: I am engaged to dine this evening with Bishop Brewer, of Nebraska, to marry Edmund Patterson, of New York, tomorrow, to give the Senior Class a written examination Wednesday, to take the west-bound train for Charleston Wednesday night, to present the cause of the Seminary to the Synod Friday morning, to look up two or three of the coal barons in Charleston Saturday with a view to the replenishment of our bunkers, to preach and, also, to address the Men's Meeting on Sunday, to confer on Monday and Tuesday with Dr. McAllister about certain interests of the College and with Mr. Hunter about the proposed conference of Presbyterians at Richmond in regard to the education of girls. I must then get back to Richmond, if possible, by Wednesday night, the 30th, to take up negotiations for the leasing of the Westwood property in another and more profitable way, and I have to preach on November 3rd at the installation of Mr. Henderlite at Fredericksburg. The following week I shall probably have to attend the conference of seminary presidents in New York, called by Mr. Mott and other Y. M. C. A. leaders to consider a restatement of the basis of their organization. When I tell you that I have promised to write a rather extended historical sketch of the Seminary for the General Catalogue at any time that it is called for by Mr. Scherer, who is bringing the materials up to date, and that he tells me he will probably need it by the middle of November, and when I mention the inroads upon my time made by the thousand and one details about the daily work of the Seminary, you will understand that there is not much margin. I have thought it worth while to say something of this kind, for I wish you to understand how much I appreciate your kind invitation and how glad I should be to accept it at this time if it were possible. . . .

Cordially yours,

W. W. MOORE.

This work with his co-editor, Rev. Tilden Scherer, of Richmond—hard labor on the part of both—resulted in the publication of the *Centennial Catalogue* of the Seminary, covering the years 1807-1907, in the summer of 1908. As the work was in preparation, a cherished friend in Blue Grass Kentucky enquires in mock gravity about a certain notation to be used in the *Catalogue* and gets a merry answer:

Richmond, Va.,
November 30, 1907.

REV. J. G. HUNTER, D.D.,
Harrodsburg, Ky.

MY DEAR DR. HUNTER:

Please accept our thanks for the return of the sketch of yourself for our Centennial Catalogue. It gives me pleasure to quiet your mental perturbation about the cryptic "3 Gr." It has no reference to the dose of quinine given to Johnny Reb or to the amount or quality of his soldiership nor that he was equal to three Greeks nor that his official position was retained by three acts of Grace. It simply states the honorable fact that you were three years a student in the Seminary and that you graduated. This cipher will be explained to every reader of the *Centennial Catalogue* in a prefixed table of explanations of abbreviations. I am, however, indebted to its unintelligibility to you for a very sparkling and entertaining note.

Cordially yours,
W. W. MOORE.

A lover of horses and of books is revealed in the two letters that follow, the first to his brother and the second to a friend in Baltimore:

MR. C. C. MOORE,
Charlotte, N. C.

Richmond, Va.,
January 2, 1908.

DEAR CHARLES:

. . . I shipped Bess to you this morning. We all parted with her with the greatest regret and reluctance. I do not believe there ever was a better family carriage horse; but of late her attacks of vertigo

have been so frequent and so distressing, as soon as her blood began to get warm a little from movement, that it is impossible to continue to use her longer in this way. The veterinarians hereabouts have failed utterly to give her any relief. She must be about fifteen or sixteen years of age. When I bought her she was a roadster and no mistake, could not be passed by anything in or about the city; but of late years she has been much more sluggish. Do the best you can with her. I give you perfect liberty in the matter. We are without a horse for the present and find it very inconvenient, indeed. We are all pretty well and have had a very pleasant Christmas. . . .

Affectionately yours,

W. W. MOORE,

Richmond, Va.,

January 6, 1908.

MR. RICHARD D. FISHER,
Baltimore, Md.

MY DEAR MR. FISHER:

. . . It was a refreshment of spirit to me to see you all on my recent visit to Baltimore. I only regret that my time was so short. I always come away from your home craving more of your company and that of your family. Then, too, there were various things about books that I would like to talk to you about, and your library is a rare place to open the floodgates of conversation about literature. By the way, I gave Francis the other day a copy of a boys' book of adventure that I had not laid eyes on since I was myself a boy and read it with breathless interest—*The Coral Island* by James Ballantyne. I discovered once that, as the years went by and one grew older, the flavor of certain books evaporated. I found it so with *Scottish Chiefs* and with some of Cooper's novels; and I delighted to discover that I could read *The Coral Island* at fifty with avidity. It may, however, have been simply the effect of sympathy and of looking at those things again through a pair of young eyes. Francis is a considerable reader; and I am, of course, interested in everything that interests him.

For years, I have wished to take up for my odd moments on the train and elsewhere one or two of Anthony Trollope's stories of English social life, because of their reflection of the ecclesiastical situa-

tion under the Establishment; and lately I have been trying to read *Barchester Towers*. Nothing that I have ever seen, except the life of Dean Stanley, has given me so strong an impression of the unhappy and unworthy rivalries and strifes which have developed, at least in some communities, under that system.

However, I am drifting away into futile gossip, when it was only my intention to send you a line of greeting and good wishes for the New Year.

Ever cordially yours,

W. W. MOORE.

An interesting exchange of letters about the fire at the Second Presbyterian Church, Louisville:

REV. EGBERT W. SMITH, D.D.,
Louisville, Ky.

Richmond, Va.,
February 28, 1908.

MY DEAR DR. SMITH:

When I saw that your church had been burned, I wished to write you some expression of my sympathy but I was sick and unable to do so then, and since my recovery I have been hard pressed by other things. I am sorry for the interruption of your work, and I am sorry if the fire has caused real and permanent material loss to your admirable congregation. However, if the loss is well covered by insurance, I am not sure but it is a loss which is a gain; for now that the old church is gone, I must say that it was, with possibly one exception, the very worst auditorium in which I ever endeavored to lift my voice, and I trust that in rebuilding you will be able to secure the very best auditorium in the city. . . .

Cordially yours,

W. W. MOORE.

REV. W. W. MOORE, D.D.,
Richmond, Va.

Louisville, Ky.,
April 28, 1908.

MY DEAR DR. MOORE:

I greatly appreciated your kind letter of Feb. 28. Our fire was, indeed, as you suggest, a blessing in disguise, and a very thin dis-

guise at that. The walls are intact and nothing but the roof, which was the source of all our acoustical troubles, was burned. I left for a visit to the East a few days after the fire for fear I might be suspected of having set it on fire. I am glad to say that suspicion has not lighted on me thus far, and we have received \$60,000. cash on the insurance, which will enable us to reconstruct the interior of the auditorium on far better lines, and to replace our old Sunday School apartments with a modern Sunday School Building. . . .

Your friend as ever,

EGBERT W. SMITH.

An appreciation of Ginter Park:

Richmond, Va.,

April 21, 1908.

When the question of a new site for Union Theological Seminary was under discussion, three points especially engaged our earnest attention; namely, healthfulness, accessibility and agreeable environment. After the most careful investigation, with all Virginia to choose from, we fixed upon Ginter Park, which fulfilled most perfectly the desired conditions. A residence of ten years here has satisfied us that we could not have made a better choice. The health of our students has never been better in all our long history than during these ten years. The orderly and refined community which has grown up around us is just such as we desired. The car service, too, is excellent. In short, Ginter Park is an accessible, quiet, salubrious suburban section, breezy and sunlit, a place of peaceful homes and genial people and happy children.

W. W. MOORE, *President*.

The Centennial Campaign had been gathering momentum not only out in the Synods but in Richmond, the climax coming on the evening of January 12th when the Presbyterians of the city assembled in a great mass meeting in the First Presbyterian Church, were addressed by Dr. Moore and Mr. Munce, pledged themselves to raise not less than the \$40,000 needed for a Refectory and appointed an able committee to co-operate with Mr. Gilmour in pressing the enterprise to completion.

The Board at its meeting in May formally thanked the Presbyterians of Richmond for undertaking to provide the Seminary with a refectory building; commended Mr. Gilmour on his success as Field Secretary; urged "every member of the Faculty and every member of the Board to do all he can, personally, in every legitimate and active way, to help to raise a \$300,000 Centennial Fund by 1912"; "approved the action of the stockholders and directors of the Westwood Land Company in transferring to the Seminary the tract of land known as Westwood"; and made several Faculty changes. Dr. Hersman, who had reached the retiring age of seventy, was made Professor Emeritus, Instructor in Greek and Proctor of the Seminary. Dr. English was transferred from the Chair of English Bible and Pastoral Theology to the Chair of Biblical Literature and Interpretation of the New Testament vacated by Dr. Hersman, and Dr. Theron H. Rice, pastor of the Central Presbyterian Church of Atlanta, was chosen for the chair vacated by Dr. English. Rev. A. D. P. Gilmour was elected Associate Professor of the Hebrew Language and Literature and was also assigned general supervision of the Centennial Campaign.¹⁶

Soon after Commencement Dr. Moore paid a visit to the Eastern Shore of Maryland to take part in the dedication of the Makemie Memorial Park in honor of Francis Makemie, the founder of Presbyterianism in America. On his return home he wrote to his hostess:

Richmond, Va.,
May 16, 1908.

MRS. S. K. DENNIS,
Pocomoke City, Md.

MY DEAR MRS. DENNIS:

. . . It was not only a unique experience for me to be entertained at a place where the lands had been granted under a Stuart charter to the proprietors in whose line it still remains and where the present house itself was built before the Revolution and is a noble specimen of the colonial mansion at its best; but it was, also, a singularly delightful experience to enjoy hospitality so genuine and hearty and charming as yours. . . .

¹⁶Board *Minutes*, May 12-13, 1908, pp. 5, 6, 9, 10.

Please say to Miss Mary that I have had no little enjoyment in thinking of what I supposed to be her naïve inquiry as to whether we had a dance at our commencement and that, while the announcement of such a thing as a dance at Union Seminary would really cause a rift in the foundation of the world, yet if she will only bear in mind my invitation and come to one of our receptions she will probably have a time that will make all the other commencements she is acquainted with look like caricatures.

Cordially yours,

W. W. MOORE.

Business habits, appreciation of the work of others and the value of the preservation of historic records are all revealed in the next letter:

Richmond, Va.,

June 3, 1908.

THE REV. HENRY C. McCOOK, D.D.,
Devon, Pa.

MY DEAR DR. McCOOK:

I had not thought of presenting any statement of my expenses for the trip to Makemie Memorial Park and return; but, in accordance with a long-fixed habit, I jotted down every item in my pocket memorandum and find that the whole outlay for my traveling expenses was \$13.70; and, as you are pontifex maximus in all matters relating to the Makemie Memorial, I am obeying your commands in furnishing this statement.

I thank you for your kind words in regard to my modest part in the exercises. I am very sorry to hear that you were so exhausted by the strain that you had to take to your bed on your return. I sincerely trust that you will soon recover your customary elasticity. I brought to Dr. Smith of *The Central Presbyterian*, to my colleagues in the Seminary and to other friends in Richmond a glowing account of the ceremonies and, especially, of your own radiant happiness. I congratulate you with all my heart on the successful accomplishment of the work which you conceived and carried out in a manner so gratifying. Nor does the completion of the work at the Makemie

Memorial Park measure the beneficent results of your activity in this matter. The influence of it is bound to be widely felt in stimulating our Church to a greater interest in the preservation and recording of her history. We have been among the greatest of the makers of history but among the most indifferent of the writers of history, and we have suffered for our delinquency in the latter respect, as we deserved to do. I trust that your administration as head of the Presbyterian Historical Society will mark a radical change in the habit of our people in this particular. From the day when I first heard of you in connection with the illuminated historical charts used at the meeting of the Council of the Alliance in Philadelphia and still more after attending your church for a month one summer when I was teaching a summer class of ministers in Hebrew at the Episcopal Divinity School in West Philadelphia, I have followed with eager and grateful interest all your notable services to the cause of Presbyterian history. It has long been one of my hopes to find an opportunity to stop in Philadelphia sometime and become thoroughly acquainted with the collection which the Historical Society has gathered in the Witherspoon Building, and I trust that I may yet have that opportunity.

Cordially yours,

W. W. MOORE.

Meanwhile an unsought honor had come to the President of Union Seminary in his election as Moderator of the General Assembly meeting in Greensboro, N. C., the first Assembly he had ever attended as a commissioner.¹⁷ "Unacquainted," he says, "with parliamentary procedure, a subject to which I have never given any attention, I determined to adopt for my guidance the three principles of conscientiousness, courtesy and common sense; and I felt very thankful indeed that at the end of the eight days no ruling had been reversed or appealed from."¹⁸

This service as Moderator urged Dr. Moore, as he himself declared, to a more active participation in the work of the courts of the Church,

¹⁷The editor of *The Interior*, Chicago, pays a notable tribute to Dr. Moore as Moderator and man—see the *Presbyterian Standard*, July 22, 1908.

¹⁸His letter to Rev. H. W. McLaughlin, Louisville, Ky., June 13, 1908.

but other things claimed his immediate attention. June 8th he is writing the educator, Mr. John P. McGuire, of Richmond: "I think, perhaps, I am somewhat of a heretic in regard to the comparative value of the training given by the small college which sticks to the old-fashioned arts course and that furnished by the larger institutions with their expanded courses." June 30th he is advocating, in a letter to his old Seminary classmate, Dr. Thornton Wilson, of Richmond, the consolidation of the three Presbyterian weeklies of the Atlantic seaboard (*The Central Presbyterian* of Richmond, *The Southern Presbyterian* of Atlanta and *The Southwestern Presbyterian* of New Orleans), a consolidation effected by merging these three papers into *The Presbyterian of the South*, at first published in Atlanta and now for a number of years in Richmond.¹⁹ In July Dr. Moore sends this breezy letter to his friend, Dr. L. B. Turnbull in Lexington, Va.:

Richmond, Va.,

July 10, 1908.

MY DEAR BRO. TURNBULL:

. . . Dr. Rice has been here, looking radiant and feeling full of enthusiasm, but is now in Lewisburg for the summer. Dr. Strickler is in Atlanta for the summer. . . I shall be here practically the whole summer. In Balto. July 12, and Pittsburgh July 19 and 26, but no other outside engagements. I have been devoting much time for years to the Centennial Catalogue, and I breathe more freely now that it is actually being printed and bound. To get rid of that is a great relief. I have just finished it. That and other things that could not be delayed have kept my nose to the grindstone so constantly since the close of the session that only this week have I waded through and graded the examination papers. Never so late with that before. The strain has told on me for the last three months and the doctor insists that I shall cancel my lecture engagements for August. I have done so, and will give that month to the work here. Richmond Hall goes on apace and is going to be a tremendous building. Dr. Hersman has the framing of his house up.

¹⁹The papers were merged January 6, 1909, and *The Presbyterian of the South* was moved to Richmond January 7, 1920.

Mr. and Mrs. Munce are back looking thoroughly well. He says he had the time of his life in Belfast.

Cordially yours,

W. W. MOORE.

To have cancelled the engagements for July as well would have been better still. While filling engagements with the Third Presbyterian Church of Pittsburgh the last Sunday in July, Dr. Moore capitulated to an attack of appendicitis and as a result had to forego all pulpit work for the next six months, though he managed to keep his other work going, and could write to a friend when September came²⁰ that he was beginning the session "in fair condition" and with "hope of being able to carry his work without undue strain" and to another friend, after the New Year,²¹ that "he had done his own proper work without a break, but had to refrain from all extra work thus far," adding: "I shall have to make a change in my manner of life and have just joined the Lakeside Country Club for the purpose of playing golf every suitable afternoon. After a trial of a week or two, I find it beneficial." But whatever his disabilities, he was ready to lend a helping hand to others, in proof of which we find him in late September writing a long letter to the Superintendent of the City Schools on behalf of the children of a Syrian employed at the Seminary²² and bending fruitless effort to spend a Sunday with his good friend, Mr. Royster, down in Norfolk and supply the pulpit of a church in which both of them maintained a sturdy interest.²³

The next two letters show strenuous work—with a diverting incident lessening the tension:

Richmond, Va.,
October 17, 1908.

MY DEAR WIFE,

. . . We are all well. I have been working like a beaver on a number of things, having been subject to various unexpected interruptions, and have not yet finished my pamphlet for Mr. Mott, but it will have to go to him Tuesday, finished or unfinished.

²⁰Mr. R. E. Magill, Richmond, Va., September 12, 1908.

²¹Mr. Richard D. Fisher, Baltimore, January 19, 1909.

²²To Mr. Wm. F. Fox, Richmond, Va., September 23, 1908.

²³To Mr. F. S. Royster, Norfolk, Va., October 22, 1908.

Francis went in the guise of a United States soldier to the masked party at the Westminster School last night and enjoyed it greatly. He borrowed various garments from various students in the Seminary and topped the lot with a soldier's gray felt hat that had a brim which would make any Merry Widow hat look like 30c. I never saw him look so disreputable.

Your loving husband,

W. W. MOORE.

Richmond, Va.,

October 19, 1908.

MR. JOHN R. MOTT,
New York.

DEAR MR. MOTT:

I send today my paper on "The Preparation of the Modern Minister." It smells of the lamp more than anything I ever wrote, and the circumstances have been so inauspicious that in general it is far from satisfactory, but I can do no better at this time. . . .

Sincerely yours,

W. W. MOORE.

A man is not always the best judge of his own work. Mr. Mott was so highly pleased with the production that it was sent out far and wide early in 1909 under the imprimatur of the International Committee of the Y. M. C. A. The pamphlet closes with the statement:

"Our conclusion is that while the time-tested discipline of the seminaries is better adapted as a whole to the preparation of the modern minister for his work than any other which has yet been proposed and that while its essential features should therefore be retained, it is nevertheless capable of improvement by some changes of proportion and emphasis, bringing into great prominence the English Bible, administrative and teaching work, comparative religion, missions, and, above all, the studies that make directly for the promotion of pulpit power."

On December 3rd a mass meeting of the citizens of Richmond was held in the auditorium of the Jefferson Hotel in memory of Richmond's first citizen, Mr. Joseph Bryan, one of Dr. Moore's friends and near neighbors through the ten years the Seminary had been in Richmond. More than two years later, at sunset of a beautiful June day,²⁴ amid a great throng and in the presence of men distinguished in war and peace and in Church and State, Richmond again paused to pay tribute to this benefactor in the unveiling of his statue in bronze in Monroe Park. On the first occasion Dr. Moore delivered an address on Mr. Bryan, and on the second, offered the prayer. Only a few paragraphs of the address can be given:

"The characteristics of cities are no less clearly marked than those of individuals. In the activities of every city there is usually one dominant note. Ancient Tyre was a city of commerce; she cared for the bodies of men. Ancient Athens was a city of learning; she cared for the minds of men. Ancient Jerusalem was a city of religion; she cared for the souls of men. Not exclusively, of course, in either of the three cases, but predominantly. However complex and varied the activities of any one community, however intermingled the things of the body and the mind and the spirit, there is always one controlling purpose, one dominant ideal. When Matthew Arnold said of a certain American city, 'It is too beastly prosperous,' he did not mean that it had no intellectual or spiritual resources—no great libraries or schools or universities or churches—for it had; but he meant that the material and commercial interests overshadowed the intellectual and spiritual; that the keynote of the city, the chief end of its being, the main object of its effort was material gain.

"What is the keynote of Richmond? Are our people sordid or noble? Do we believe that a man's life consisteth in the abundance of the things which he possesseth? Do we measure men by what they have or what they are? Are we living for mere gain or for character? Is our chief aim the making of money or the making of men? Is our dominating principle selfishness or is it service? I think we can answer this crucial question without hesitation and without

²⁴June 10, 1911.

²⁵*Appreciations*, pp. 77-80; *Joseph Bryan: His Times, His Family, His Friends*, pp. 378-380.

shame. We are citizens of no mean city. A community is known by the manner of men that it honors. The significance of this movement to provide a permanent memorial of Mr. Bryan lies in the fact that it is a revelation of our civic character. . . .

“Let us not be misunderstood. Every intelligent and earnest man must rejoice in the material prosperity of our city, the industry and thrift of our people, their eager interest in the development of our resources and the expansion of our business. But we are a thrice happy people in the fact that, in an age which is accused of complete absorption in things material, our leaders in business are not indifferent to the things of the mind and the heart; that they do not undervalue character and culture; that the man to whom we point as our model citizen, the finest product of our life, was not only a capable and successful man of affairs but a man of culture and charm, of purity and faith. . . .

“When I came to this city about ten years ago and got a view at close range of its business activities, the thing that struck me most forcibly was the fact that the great majority of the men who controlled its capital and directed its energies and molded its business life were not only correct men but religious men; not only men of sound morality but of pronounced religious faith. That seems to me to be truer of Richmond than of any other city that I know, and that is the glory of our town. We do well to honor the memory of a man who in a community that is rich in men of lofty ideals stood out among us like a standard-bearer among ten thousand, a man of cultivated mind and gentle heart and stainless character and devout life, an Abou Ben Adhem, who proved his love to God by his love to his fellow-men. He was no mere moralist; the core of his character was his faith in God. He was no mere humanitarian; the main-spring of his benevolence was his gratitude and love to our heavenly Father.”

On May 2nd Dr. Moore was at Davidson College, speaking three times in the course of the day! May 4th, with the General Assembly only two weeks off, and the Moderator's sermon still unfinished, he writes to a Louisville pastor²⁶ that “it looks as if I should have to

²⁶Dr. C. W. Sommerville.

preach an extemporaneous sermon there." May 9th he is presiding at the baccalaureate services at the Seminary. May 11th and 12th he is deeply engrossed in the meeting of his Board, outlining the "desirable additions" to be introduced in the fields of the English Bible, Elocution, Vocal Music and Christianity and the Social Order and rejoicing in the erection of Richmond Hall by the Presbyterians of Richmond at a cost of \$43,000 and in the substantial progress being made in the Centennial Campaign.²⁷

The General Assembly of 1909 met in Savannah, Ga., Dr. Moore delivering the retiring Moderator's sermon on "Religion in the Home," a sermon published by request of the Assembly—not only in the religious press but also in pamphlet form by the Presbyterian Committee of Publication, Richmond, and the Executive Committee of Christian Education of Louisville. A letter of appreciation of a copy of it comes later from Dr. Stalker:

Aberdeen,

Dec. 4, 1909.

DEAR DR. MOORE:

In "Religion in the Home" you seem to me to have hit the nail on the head. Multitudes of reasons for the decline in the number of candidates for the ministry have been started on this side as well as on your side of the water; but they all fall away in comparison with the one which you have emphasized; and I hope that the note you have sounded will echo far and wide and do something to rehabilitate both the home and the seminary.

It is delightful to have this opportunity of sending the greetings of Christmas and the New Year to you all, of whom we often think and talk and always with affection.

Yours ever,

JAMES STALKER.

Additional news of these and later days is conveyed in a letter of December 21st to Miss Clara T. Blackie, of Glasgow, Scotland:

²⁷Board Minutes, May 11-12, 1909, pp. 5, 7, 8, 11, 15, 19.

“We had a very pleasant visit of a week or more from Rev. Charles Merle d’ Aubigné in our home and interesting addresses from him and Dr. James Orr in our celebration of the four hundredth anniversary of Calvin at our General Assembly at Savannah, Georgia. When the Council of the Presbyterian Alliance was about to meet in New York,²⁸ I saw the announcement in a Richmond paper of the arrival of Principal Dykes and Mr. Robert Whyte at the Jefferson Hotel here. So my colleague, Dr. Rice, and I went down and, finding Mrs. Whyte with them, took them for a motor car ride around the city to give them some idea of its monuments and brought them to our house at the Seminary for the afternoon tea which is such a fixture in the customs of the British people and which is so little in vogue among us that we sometimes think that your countrymen must suffer great inconvenience from the lack of it when visiting in our country. We had a delightful day with them.”

The visit of Mr. D’Aubigné, son of the author of the massive *History of the Reformation*, reawakened an interest in the celebration of that epoch in church history; and at the Assembly, which fittingly honored John Calvin, Dr. Moore was appointed a committee of one “to consider and report to the next Assembly concerning ‘The Day of the Reformation’ as existing in the French churches.”²⁹ His report to the 1910 Assembly resulted in the establishment of Reformation Day, which has been annually observed by many churches throughout the Assembly since that time, the Assembly of 1913 appointing him chairman of the permanent committee on this subject.³⁰

A comparatively clear calendar for the summer and the early fall made way for other work, such as stressing the necessity of a full, rich Bible course at Hampden-Sidney College; contributing to *The Sunday School Times* a statement on the full deity of our Lord; working on the Commemorative Edition of the Bible to be issued in 1911; expressing regret because of inability to attend the Calvin Celebration at Geneva and of uncertainty as to attendance on the Ecumenical Conference for Foreign Missions at Edinburgh, for each

²⁸June 15, 1909.

²⁹Assembly Minutes, 1909, p. 70.

³⁰Assembly Minutes, 1910, pp. 19-20; 1913, pp. 29, 68.

of which there was an Assembly appointment; and finally a visit to the meeting of the Virginia Synod at Elkins, W. Va. An amusing incident took place at Elkins. Dr. H. Tucker Graham was the new President of Hampden-Sidney College and Dr. Moore had recently spoken there. "I learned," says Dr. Graham,²¹ "that Dr. Moore was to preach at the Methodist Church" in Elkins "and so decided at once that I would go there for the morning service. Soon after the service began I noticed Dr. Moore writing on his knee. He handed the note to Rev. C. W. Maxwell, who came out of the pulpit and walked slowly down the aisle, evidently looking for someone. When he came to where I was sitting, to my great surprise, he handed me the note. I opened it and read to my great amusement these words: 'Dear Bro. Graham: I am going to preach a sermon I preached some time ago at Hampden-Sidney. *Please go somewhere else.* W. W. Moore.' I did not wish to leave, for, like Mrs. Peck, 'I always did like' any sermon of Dr. Moore's. They were well worth a re-hearing. But fearing lest I might make him uncomfortable if I remained, I slipped quietly out during the prayer and so arrived late at the Presbyterian Church, where the Moderator was preaching."

Returning from the meeting of Synod Dr. Moore received news of a handsome gift to the Seminary by Mrs. Nettie Fowler McCormick, widow of the inventor of the reaper and a warm personal friend, and wrote about it to his good friend down in Durham:

Richmond, Va.,
October 21, 1909.

MR. GEORGE W. WATTS,
Durham, N. C.

MY DEAR MR. WATTS:

I write to you not only as President of the Board but also as chief benefactor of the Seminary and as personal friend fully acquainted with the almost heart-breaking perplexities and despondency connected with our financial straits to inform you that I received yesterday from Mrs. McCormick a check of \$20,000 to be added to the endowment of the McCormick professorship. Not since the day of Mr. Spence's great gift and the days of your own still greater gifts

²¹In letter to the writer, from Florence, S. C.

has such a load been lifted from my heart and such a renewal of hope been given me about winning out of our jungle of distresses. The thing which has specially weighed on my mind all these years is the Building Debt, and I have been so discouraged many a time as to wonder whether it would be the will of God that this should be paid during my lifetime, a thing which I have more earnestly desired than any other thing connected with the material equipment of the Seminary and the Church. But a liberal contribution to our Endowment Fund like this is a very great help and a thing which causes my heart to overflow with joy and leads me to thank God and take courage as to the Building Debt. If I can only see the Building Debt wiped out in my lifetime, I shall be a happy man, indeed, and this noble gift, together with the general improvement of the situation as to smaller gifts and the congregational collections for the Seminary leads me to hope in a brighter mood that the wish may be realized. There was an excellent tone at the Synod of Virginia, from which I have just returned. The heartiest feeling of interest and support for the Seminary seemed to pervade the whole body. It was the best tone I have ever observed in this synod since we took the great forward step which made a temporary difference of opinion among the members. All now seem to be thoroughly convinced that we did the wise and necessary thing in planting the Seminary where it would have a great future. . . .

I go next week to Chicago to make the address at the celebration of the one hundredth anniversary of Cyrus H. McCormick's birth and of the fiftieth anniversary of the removal of McCormick Seminary from New Albany to Chicago. They made the same move fifty years ago that we made eleven years ago, and the move in both instances proved to be the ushering of the institutions into vast spheres of usefulness. I go from Chicago to Kansas City to speak to the Men's Brotherhood and to preach at the dedication of a new church there. This is a kind of work which might be made very useful to our Seminary and Church, but with the pressure upon me here it is exceedingly difficult for me to get away as often as would be desirable. I am sure, however, that it is well for me to do these two things at this time.

Cordially yours,

W. W. MOORE.

In congratulating Dr. Moore on the gift of Mrs. McCormick, Mr. Watts, writing four days later, says: "I cannot wonder that the old building debt worries you somewhat, but I wish you would not permit it to do so. I feel very confident that this debt will be wiped out before many years, and I trust the good Lord will spare your life to see the accomplishment of this. I feel better over the prospects of the Seminary than I have since my connection with it. I believe the Synods are going to rally to it on this endowment question, and when we get to moving along on smooth ground, you and the balance of us will feel much better from the agonies that we have undergone."

Dr. and Mrs. Moore reached Chicago late in October and were the guests for several days of Mrs. McCormick. On Monday night, November 1st, Dr. Moore spoke on the Life and Work of Cyrus H. McCormick. President Woodrow Wilson, of Princeton University, whom Dr. Moore had the pleasure of meeting again at Mrs. McCormick's table,³² closed the series on Tuesday evening in an address on "The Minister and the Community," expressing in the course of it his "unspeakable joy of having been born in a minister's family." Dr. Moore's address, says President James G. K. McClure of McCormick Seminary,³³ "which was superb in style, comprehensive in material and pronounced faultlessly, met the occasion with rare adaptation and was received with much enthusiasm." Mrs. McCormick thanked the speaker most warmly³⁴ "for this tribute to a brother Virginian who loved his state dearly and faithfully to the end," and Dr. Henry E. Dosker, who bore to McCormick Seminary the greetings of the Presbyterian Theological Seminary of Kentucky, wrote to the *Christian Observer* of Louisville of the signal excellence of the address. After declaring that the series was "as fine a program of addresses . . . as was ever presented on a similar occasion," he proceeds to say: "The great event, however, was the historical address of Dr. W. W. Moore, of Richmond, Va. He spoke on Monday night, in the Fourth Presbyterian Church, of Chicago. The Doctor outdid himself. His venerable presence, gowned like all the other occupants of the pulpit for the occasion, his pure diction, his

³²Reference in letter of Dr. Moore to Mrs. McCormick, January 23, 1913.

³³In letter to Mr. F. C. Riley, Chicago, November 17, 1930.

³⁴See her letter to Dr. Moore, November 3, 1909.

masterly way of handling the subject till it lived and throbbed before his hearers—all these combined to make the occasion a memorable one. The entire audience fell under the sway of the speaker's subdued but masterful eloquence. Certainly few great men in our American history have had a finer tribute paid to them than has Cyrus H. McCormick, dead yet living and potential for good, at the hands of Dr. Moore. He put not only the immediate family, not only McCormick Seminary, but the entire audience under a lasting debt by this historical effort, which we trust will be published in full."⁸⁶

Soon after his return from Chicago and the further West Dr. Moore writes Dr. L. B. Turnbull, of Lexington, Va.:⁸⁶ "I am still somewhat like a man who is trying to ride two horses going in divergent directions. I felt it necessary for the Seminary's interests to accept the various engagements elsewhere that have so largely occupied me this fall, and the results have been far better in every way than I expected. But this work elsewhere has kept me out of my classroom nearly ever since the session opened and, while the time has been fully occupied by Dr. Gilmour, I have been subject to the disadvantage among others of not yet becoming thoroughly acquainted with the new men." Two weeks later he was sick. "An attack of influenza during the holidays," he wrote a friend, "cut me out of about two weeks of working time at the period of the year on which I usually count with most confidence for bringing up certain kinds of work which come upon me from the outside in addition to my regular duties here." In the next letter he speaks of a choice deliberately made between inclination and duty. He has something to say also about the consolidation of Columbia and Union Seminaries.

Richmond, Va.,
April 15, 1910.

REV. W. M. MCPHEETERS, D.D.,
Columbia, S. C.

DEAR DR. MCPHEETERS:

. . . I am constantly sick for my Old Testament work, but it became clear to me a good many years ago that I had to make choice between being a scholar and being an administrator, and it was made

⁸⁶This address was published in *The Union Seminary Magazine* of February-March, 1910, and was later included in *Appreciations*.

⁸⁷December 7, 1909.

clear to me that I must sacrifice my preference and become for the best part of my life a sort of factotum here as to all manner of details. I have always wished to be relieved of this set of duties and return to my preferred work; and if the dream of consolidation could have been realized I could have been released from my executive duties. I think it likely that you understand my whole position about consolidation, but lest you should have any impression that my zeal for it was determined by any localism or mere desire to have our own institution realize its best ideals, I may say that, as you doubtless know, I was an ardent advocate of the consolidation which it was proposed to effect at Atlanta, to which our institution was not a party. I believe that if you could have gone to Atlanta and effected the proposed consolidation, you would have been able to do for our church what through the failure of that movement has largely devolved upon Union Seminary. I mean that you could have there offered advantages which would have arrested the stream of Southern students to institutions that are not in sympathy with the Southern Church. . . .

Cordially yours,

W. W. MOORE.

Happy the man who takes his work seriously, but not too seriously, who can pause in the strain of it and capture the humor of a situation. This Dr. Moore was able frequently to do, in conversation, in correspondence, doubtless in his own private thinking, to the vast relief of the tension under which he worked sometimes for months on end. He realized, as he once wrote Professor Sleeth,⁸⁷ that "a bow that is always strung loses its resiliency." More than a touch of humor appears in a letter to Dr. Turnbull. It seems that a certain gentleman had suggested the erection of a lecture fund at the Seminary, and Mr. Kirkpatrick, the Field Secretary, thought it a good time to realize on the suggestion. "I do not think," wrote Dr. Moore, "that anything can be made of the matter. It was at the instance of Mr. Kirkpatrick that we took it up again at this time, and he is in — laboring with him, but I fear he will emerge from the interview in a badly battered condition." Writing on the same subject to another

⁸⁷March 5, 1913.

member of the Board the following April, Dr. Moore observed that the gentleman aforesaid "has withdrawn into his shell, taking the proposed lectureship with him, and I do not think we shall have a sight of it at our meeting this year."

The Board Minutes of 1910 showed 71 students in attendance through the session of 1909-1910; substantial additions to the endowment of the Seminary; plans to complete the Centennial Fund by May, 1911; and the appointment of Rev. W. S. Lacy as Field Secretary in place of Rev. R. F. Kirkpatrick, who had been released for other work.³⁸

One of Dr. Moore's stimulating friends of the years was Dr. Edward O. Guerrant, equally effective in evangelistic meetings in the Kentucky mountains and in penning piquant accounts of them in the study of his beautiful home in the Blue Grass. When his book, *The Galax Gatherers*, was making ready for the press, Dr. Moore acceded to his request and wrote the Introduction to it. Here are extracts from it:

"There are some men who have never given a minute's study to the technique of authorship, but who know how to write, as a bird knows how to fly. . . . So with Dr. Guerrant. He steeped his pen into the ink, and there was the American Highlander,—with his little cabin and his large family, his hard poverty and his deep ignorance, his spiritual destitution, and his eager response to the preaching of the pure gospel. These quick, short, unstudied sketches bring before us the region and the people with a vividness that any professional writer who ponders over his phrases and carefully polishes his periods might envy. No waste of words—no beating about the bush—no leisurely approach—swift and straight he goes to the heart of his subject. The opening of Tom Sawyer is not more abrupt or effective than that of the sketch entitled Bear Creek. Yet there is a poetic vein in him which ever and anon crops to the surface as he revels in the beauty of God's world, as where he speaks of 'the great mountain with its autumnal dress of crimson and purple and gold, and its rich, dark mantle of balsams around its giant shoulders.' And there

³⁸Board Minutes, May 10-11, 1910, pp. 5, 11.

is a quaint humor that twinkles in the most unexpected places, as where he says of a remote and forlorn settlement, 'We felt lonesome here. But the Lord had promised to go with us 'to the end of the world,' and as we had reached that place, we claimed that promise.'

"As Sir Walter Scott by *The Lady of the Lake* and *Rob Roy* made the Highlands of Scotland known to the world and turned an endless stream of tourists through those romantic regions, so Dr. Guerrant, by these sketches, has helped to give to the world a true knowledge of this vastly greater and wilder Appalachian region . . . and has done more than any living man to turn a saving stream of evangelists and teachers into its remote and needy recesses. He has been in turn Soldier, Doctor and Evangelist,—these three,—but the greatest of these is Evangelist."

At the close of the summer of 1910 Dr. Moore spent a short vacation at Atlantic City, Dr. Gilmour with him. One evening, says Dr. Gilmour,³⁹ they were passing a minstrel show and Dr. Moore suggested that they go in. Contrary to expectation, it turned out to be quite a disreputable affair. As it was proceeding from bad to worse, Dr. Moore turned to his companion and whispered: "Dr. Gilmour, my self-respect is fast ebbing away!" Of his vacation as a whole he could say in writing later to Mr. Kirkpatrick:⁴⁰ "I enjoyed the recreation but was not specially benefitted in health, but I have felt much better since I came home and the weather became somewhat cooler and less humid."

In the bracing fall weather Dr. Moore was able to bring to completion and put to press a delightful and useful volume, *The Indispensable Book*, which appeared in good time for both the Christmas trade and the tercentenary of the completion of the Authorized Version the following year. The purpose of the author, to quote his own words, was to remind his readers "of the indispensableness of the Bible to our best intellectual culture, to the conservation of our national ideals, to the maintenance of vital morality and benevolence and to the existence of a true spiritual life." The book revealed wide reading, independent thinking and the skilful marshalling of material. Quite modestly the author spoke of the volume as "a book-

³⁹To the writer.

⁴⁰September 21, 1910.

let" and "a brief anthology," but discriminating readers agreed with Mrs. Nettie F. McCormick in appraising it as "a timely and beautifully conceived book" and the public showed its appreciation by calling for two additional large printings within a year.⁴¹

The next letter, revealing the candor of the writer, is given place here because it belongs somewhere else:

DEAR BROTHER _____:

. . . There is so large a mass of details to be considered in your paper that it is, as I have intimated, impossible for me to undertake it at this time. I do not, of course, presume to say that you are wrong; but the reading of your paper did not convince me that you were right. . . .

Cordially yours,

W. W. MOORE.

Strenuous campaigning:

Charleston, W. Va.,

Wednesday, Oct. 12, '10.

MY DEAR WIFE:

Mr. Lacy and I have done well for the Seminary here, raising more than twice the sum apportioned to this Church. The whole amount from here will be over \$11,000, for which we are deeply thankful. I leave to-day and expect to be at Charlottesville to-morrow by 11 A. M. I trust you are all keeping well.

Your loving,

W. W. M.

Wilmington, N. C.,

Nov. 3rd, 1910.

MY DEAR MOTHER:

I have had a crowded programme since leaving home, and am still leading a strenuous life. Mr. Lacy and I are bringing our canvass of Wilmington to a close and have secured about \$13,500.00 for the Centennial Fund. We go next to Charlotte, arriving there Friday night. . . . I speak Sunday morning at the First Church and Sunday

⁴¹Dr. Moore to the publishers, Fleming H. Revell Co., New York, October 31, 1911.

night at the Second. Dr. Rice and Mr. Lacy will also present the cause Sunday.

I received yesterday checks for \$1,150.00 *voluntarily* sent by a lady who had not been approached about the matter by anyone, but who said she attended the Synod at Charlottesville and heard my sermon and wished to send the Seminary that much of her own accord. This made me thankful. I thought that sermon was a failure. We never know. . . .

Your loving son,

W. W. MOORE.

Richmond, Va.,
November 15, 1910.

MR. B. F. HALL,
Wilmington, N. C.

DEAR MR. HALL:

We were at Charlotte on the 6th and at Greensboro on the 13th and did well at both places for the endowment, and I got home only this morning. . . .

It has been strenuous work. We have not had a minute for rest, have had shortened nights, much railroading, much canvassing, much speaking; for instance, I preached three times last Sunday. I have done well, however, in the matter of health, except for the condition of my throat. I leave again Friday night for West Virginia. Mr. Lacy has developed the fixed conviction that he and I make rather the best team we can put in the field, that is that we work together more understandingly and certainly with much larger results than we could do separately or could do with any other colleague perhaps.

The only two regrets I have about our delightful visit to Wilmington are that we did not get to see the ladies of your family and that we did not get to accept your proffer of hospitality at the oyster roast on the Sound.

Cordially yours,

W. W. MOORE.

The Centennial Campaign, with every week crowded, was rapidly approaching its time limit—the Commencement of 1911. Writing to the Rev. J. C. Shive, of Wilson, N. C., on February 11th, Dr.

Moore speaks of Dr. Rice dropping out of the campaign because of ill-health, and adds: "I have had to take his place and to visit the points scheduled for him in addition to those which I had undertaken on my own account. I told the trustees I could help Mr. Lacy with this work for half the session, and I was in the field almost every Sunday from September till the first of January. I have been in the field every Sunday since, I believe, except perhaps one, and still have to do a large part of this work, and it is so vital to the success of the institution in the meeting of the enormously increased demand upon it by reason of the large increase in our attendance, that I feel bound to give it the precedence." By March, when the campaigners had come within \$33,000 of the goal, Dr. A. F. Schauffler, who had recently been lecturing at the Seminary and knew at first hand the importance and the quality of its work, secured from his sister-in-law, Mrs. John S. Kennedy, of New York, a dollar-for-dollar offer on the balance so as to bring the campaign to a speedy and successful close, Mrs. Schauffler making a substantial contribution on her own account. Then the last of March, when, of all times, Dr. Moore was imperatively needed in the work, he was, as he wrote a friend, "whisked away to the hospital for an operation for appendicitis." While the operation was entirely successful and the convalescence normal,⁴² he was instructed by his physician to sweep all outside speaking engagements from his calendar. Even as late as May 8th he had to write to a friend:⁴³ "Yesterday I tried to preside at the services in connection with our baccalaureate sermon and had to leave the Chapel before the conclusion of the services and go to bed at once. I am told that there is considerable danger in undertaking anything for some weeks that involves large nervous expenditure."

On the afternoon of Sunday, the 7th of May, the Presbyterian League of Richmond was organized in the Chapel of the Second Presbyterian Church, to render through the years a distinctive and constructive service to Presbyterianism in the Richmond area. Dr. Moore was one of the charter members. The Seminary Board convened. The Centennial Fund, to which years of wise planning and

⁴²Dr. Charles A. Blanton, Richmond, Va., to the writer, March 20, 1936.

⁴³President George H. Denny, Lexington, Va.

steady work had been given, had been almost though not quite subscribed when, at the opportune moment, Mr. George W. Watts, the President of the Board, added \$25,000 to the \$25,000 he had already promised in the progress of the Campaign and brought the Centennial Fund well past the goal to a grand total of \$322,396.48. Of the \$50,000 he had subscribed Mr. Watts designated \$5,000 as a fund to keep Watts Hall in repair and \$45,000 to the Walter W. Moore Foundation "as a permanent provision for the salary of the President of the Seminary."⁴⁴ The letter that follows tells how this crowning gift was made and the impression of it upon the Seminary's Board and President.⁴⁵

Richmond, Va.,
May 17, 1911.

MRS. GEORGE W. WATTS,
Durham, N. C.

MY DEAR MRS. WATTS:

Every day since the meeting of our Board of Directors I have had it in my heart to write to you, but I have regained my strength so slowly after my recent surgical operation that I have not been able to attend to everything requiring my immediate attention, so I am just now trying to carry out my intention of writing to you. I wished to tell you how happy your good husband had made all hearts by the latest and totally unexpected exhibition of his unparalleled generosity to our Seminary. When Judge Christian, who was Mr. Watts' confidante and representative in the matter, stated to the Board the facts in regard to this splendid donation, that body of grave and reverend seigniors for the first time in its history broke into enthusiastic and grateful applause. And well it might, for when that gift was made, the burden of perplexity and anxiety and heartache which the trustees and professors and friends of the Seminary had borne so wearily and for so many years dropped away entirely, and our beloved Seminary emerged into full and glad sunlight from the shadows which had continued to envelop it partially in spite of its great growth in other ways.

Mr. Watts' sagacity and insight and ability have, of course, long since been fully recognized in business, in philanthropy and in gen-

⁴⁴Board Minutes, May 9-10, 1911, p. 4.

⁴⁵See also Dr. Moore's letter to Mr. John Sprunt Hill, Durham, N. C., May 28, 1924.

eral religious work; but in what he has done for this Seminary he has, in my judgment, shown his breadth of mind and his insight and foresight in a quite unique way. No ordinary man, even had he possessed the financial ability, would have seen so clearly as he did, under the confused and inauspicious circumstances of the period of his first connection with the institution, that there was a great opportunity for a benevolent work of world-wide and endless influence in modernizing our foremost training school for ministers. He has done more for its development and its adaptation to modern conditions than anyone who has ever been identified with it.

All this, however, is now well known to you. I wanted to say in addition a word or two at least about Mr. Watts' personal friendship for me as evinced in a thousand ways and most notably by the form in which he made this royal gift to our Seminary. When he had expressed his intention of giving \$25,000 to the Centennial Fund, \$5,000 of which should be set apart for the maintenance of Watts Hall and the balance used, if we so preferred, for the payment of the building debt, I was so rejoiced that no improvement in the direction of the gift occurred to my mind; but afterwards, reflecting that the \$20,000 of the amount he had subscribed would lose its identity if applied to the debt and, therefore, would not serve the purpose which I thought it ought to serve of doing its part to perpetuate his name throughout the future in connection with the Seminary as his other gifts do, I ventured to suggest to him that he should use the \$20,000 as the basis of a fund to bear the Watts' name and provide in part for the salary of the President of the Seminary, letting the general fund provide the balance needed for that salary. Don't you think that, instead of doing this, he added \$25,000 to his former munificent gift, designated \$45,000 of it for the support of the President of the institution throughout the future, and gave it my name instead of his own? I was simply floored, if you will allow me to use a colloquialism. I was so startled and confused and humbled and overcome that I could not say a word and, in fact, I did not properly recover my power of expression during the whole meeting of the Board and let him go away at the last without being able to give him the slightest indication of my profound gratitude and the un-

speaking pleasure I feel in the thought of such a friendship as his. The guests at my house on the morning of his arrival, when I was myself over at my office, told me how he had come in that morning like a burst of sunshine, radiant, hilarious and evidently enjoying the thought of what he was going to do for the Seminary and the Church, to say nothing of his friend. He seemed to be very happy, indeed, throughout the commencement and again yesterday, when he stopped for a moment at my house with Mr. and Mrs. Cooper on what I supposed to be a flying visit to Richmond. This is what I like to see, and there is nothing surprising about it. The word "blessed" in Scripture means "happy," and when our Lord said, "It is more blessed to give than to receive," it was the divine assertion of the fact that there is more happiness in giving than in receiving; and the joy which has filled Mr. Watts' heart as a consequence of the joy with which he has filled so many other hearts by means of his various gifts to all manner of good causes is a proof of the truth of what the Saviour said. I am still rather weak, and, it seems to me, rather dazed, and quite at a loss to know how I shall evince to Mr. Watts my gratitude; but I earnestly trust that I may at least have grace given to me to serve the sacred interests with which I am identified with all the greater earnestness and zeal in the future because of what he has done to enable this institution to attain to its largest usefulness in the service of God.

Cordially yours,

W. W. MOORE.

Still another event made this a red-letter Commencement: the election of Mr. Watts, who had been President of the Board each year since 1905, as the first Permanent President of the Board of Trustees of the Seminary,⁴⁶ an office which he held until his death ten years later. The Board also took action expressing "its thanksgiving to Almighty God for the year of prosperity as seen in increased attendance of students and the raising of the much needed Endowment Fund, and in restoring to health the beloved President of the Seminary."

⁴⁶*Board Minutes*, May 9-10, 1911, pp. 7, 9; *ibid.*, May 7-8, 1912, p. 17.

With the goal line crossed in the Centennial Campaign it was felt by Dr. Moore and the Executive Committee that permanent relief in the teaching load should be given to the President of the Seminary, especially since he "had always had more hours in the class room than any of his colleagues," even though "he was happy to have them,"⁴⁷ and Dr. Walter L. Lingle was elected Adjunct-Professor of Hebrew. When the full Board met the following May it took the following action:

"That the Board accepts Dr. W. W. Moore's resignation of the McCormick Chair of the Hebrew Language and Literature, at his own request, and upon the terms mentioned by him, that he share with Dr. Lingle the teaching of the Old Testament Scriptures; and that they now elect Rev. Walter L. Lingle, D.D., to that Chair . . . so that he may be inaugurated Tuesday night, May 7th."⁴⁸

Dr. Moore was deeply disappointed that he could not attend the Louisville General Assembly, of 1911, where he was scheduled for a semi-centennial address on "The History and Progress of the Presbyterian Church in the United States,"⁴⁹ and participate in the inauguration of his dear friend, Dr. Charles R. Hemphill, as first President of the Presbyterian Theological Seminary of Kentucky,⁵⁰ but there was no help for it. As partial compensation for his absence from the Assembly he read with zest the reports of the meeting and particularly the account of the debate on the overture to change the "elect infant" clause of the Confession of Faith.⁵¹ It seems that one of the commissioners had just spoken against the proposed change in the Confession, declaring, "I have always preached that the Scriptures teach that all children dying in infancy are saved. But that is my private opinion, not a Confessional opinion." At this point Dr. E. O. Guerant, small, nervous, eloquent, and now thoroughly aroused, got the floor and took a hand in the debate. The brother, he said, "seems to have several kinds of opinions—private opinions, public opinions," but "my private opinion, my public opinion, my universal opinion

⁴⁷Letter to Judge George L. Christian, January 23, 1911.

⁴⁸Board *Minutes*, May 7-8, 1912, pp. 2, 4.

⁴⁹Assembly *Minutes*, 1911, p. 31.

⁵⁰Letter to the writer, Louisville, Ky., May 15, 1911, and to Dr. Peyton H. Hoge, Louisville, Ky., May 27, 1911.

⁵¹*Christian Observer*, May 31, 1911, p. 537.

and my unanimous opinion is that the word 'elect' should be left out of the Confession." The Assembly stood with him and the overture was ordered sent down to the presbyteries for their concurrence.⁵²

As a boy in Charlotte Dr. Moore had known Mrs. Stonewall Jackson, the widow of the great Confederate leader, and the acquaintance had ripened into warm friendship with the passing of the years. When he was in the hospital following his operation for appendicitis this grateful letter was handed to him:

Charlotte, N. C.,
March 30, 1911.

REV. DR. W. W. MOORE,
Union Theological Seminary,
Richmond, Va.

MY DEAR DR. MOORE,

A few days ago, I had the honor to receive from you the most beautiful review of my little "Memoir"⁵³ that has been written at all, and I want to thank you with my whole heart for this exquisite tribute to my husband and his little family. You have done full justice to the memory of my sainted ones, and I feel that you have more than done justice to the author of the simple little life story of my precious child. I certainly do owe you a debt of deepest gratitude for the kindest of services you have rendered to me.

Trusting your valuable life may long be spared to teach and preach the glorious Gospel of Christ, I am with kind remembrances to all yours,

Sincerely and gratefully,

MARY A. JACKSON.

In the latter part of the summer⁵⁴ Mrs. Jackson wrote him a long letter on quite another matter. It was a letter urging him to take measures, through influential friends and newspapers, to correct what Mrs. Jackson felt to be a caricature of General Jackson in Miss Mary Johnston's historical novel, *The Long Roll*. This Dr. Moore was only too glad to do.⁵⁵ Dealing fairly with the novel, he called attention in his reply⁵⁶ to its tribute to General Jackson's military

⁵²Assembly Minutes, 1911, p. 28.

⁵³Of Julia Jackson Christian, in *The Union Seminary Magazine*, April, 1911, p. 237.

⁵⁴August 22, 1911.

⁵⁵See, e. g., his letter to Mr. James Sprunt, Wilmington, N. C., October 10, 1911.

⁵⁶September 5, 1911.

genius before its close, and, thinking of the verdict of history, observed that while Mrs. Jackson's indignation was "shared by every reader of the book who has spoken to me about it, including not a few of the most intelligent Confederate veterans, . . . you will, of course, not forget that General Jackson's place in history is already assured and cannot be permanently affected by a passing work of fiction."

This was but one of several controversial questions of the period. To another friend he wrote to stress with all earnestness the evangelical basis of the Young Men's Christian Association, declaring that that organization should "plant itself forever in what I take to be the only wise, right and safe position." On the evening of December 15th he attended the banquet of the North Carolina Society of Baltimore and in a spirited speech defended, in passing, the authenticity of the Mecklenburg Declaration of Independence, though an incorrect press report landed him in quite an animated correspondence on the subject with two gentlemen holding the opposite point of view.⁵⁷

While the Centennial Campaign had more than reached its goal, or \$300,000, the marked increase in the number of students since it began (from 66 to 95) necessitated a larger scholarship fund and an increase in the teaching staff of the Seminary. The institution, as the President wrote a friend, "was straitened by its own prosperity." The Board, in consequence, "announced to the church that it would be necessary to continue the policy of rigid economy which it has pursued for so many years and moreover authorized the completion of the canvass for funds in those churches and Presbyteries which were not able to contribute during the progress of the regular campaign and which requested that they might have the opportunity of doing so a little later,"⁵⁸ and Rev. W. S. Lacy agreed to continue as Field Secretary in pressing forward this supplemental campaign. As an interesting coincidence, the Seminary enrolled an even one hundred students in its one hundredth year ending May, 1912, "the largest enrollment of theological students in the history of our Church" up to that time.⁵⁹

⁵⁷See his letters to Capt. A. M. Chicester, Ivon, Va., December 19, 1911, and Mr. Briscoe H. Bouldin, Greensboro, N. C., January 12, 1912.

⁵⁸*Union Seminary Bulletin*, May, 1911.

⁵⁹*Board Minutes*, May 7-8 1912, p. 9.

Next to the Seminary Commencement itself the leading event in the month of May, 1912, to the President of Union was the seventy-fifth anniversary of the founding of Davidson College, which was celebrated on May 29th by exercises covering morning, afternoon and night, with thirteen addresses, long and short, scheduled for the day! Dr. Moore spoke in the afternoon on "Davidson Men in Higher Education."⁶⁰ Some of the addresses, at least, were not lacking in humor. Former Governor Glenn, who was presiding, introduced Dr. W. S. Currell, of Washington and Lee, as a concrete illustration of the depredations of Virginia in attaching so many North Carolinians to head its institutions or teach in them, the most recent robbery being that of Dr. Henry Louis Smith, soon to leave the Presidency of Davidson to assume the same office at Washington and Lee. Dr. Currell in reply—so goes the press report—said that he was in no wise responsible for this depredation; in fact, that "his innocence was as absolute as that of the affrighted pupil who in response to his Sunday School teacher's query in loud tone, 'Who took off the gates of Gaza?' replied like a flash, 'Don't look at me, I ain't got 'em.'"

Months before this time Dr. Moore had proposed to Mr. James Sprunt, of Wilmington, N. C., the creation of a lectureship at Union Seminary and in the Centennial Campaign Mr. Sprunt had pledged \$1,000 a year for ten years for the purpose. In October, 1911, Mr. Sprunt created a permanent lecture foundation of \$30,000,⁶¹ increasing it in 1919 to \$50,000. What this foundation would mean down the future Dr. Moore sketches in the letter that follows, a part of a very interesting correspondence between these choice friends:

Richmond, Va.,
October 10, 1911.

MR. JAMES SPRUNT,
Wilmington, N. C.

DEAR MR. SPRUNT:

I am glad to learn from your favor of October 7th that you still have under consideration the question of amending your already munificent subscription of \$1,000.00 a year for the Endowment Fund

⁶⁰*Davidson College*, pp. 184, 270, 271, 272.

⁶¹*Board Minutes*, May 7-8, 1912, pp. 2, 10.

of the Seminary so as to make it instead \$1,500.00 a year for the maintenance of a definite and permanent lectureship, by means of which we should be able to bring to the institution year by year the ablest men in Christendom for the authoritative presentation to our students of the particular subject or subjects which at any given time may be occupying the attention of the Christian world; and, in accordance with your request, I write at once to say that I believe this to be the most attractive opportunity open to any man of piety, culture and breadth of view to accomplish a really great and lasting work for the cause of ministerial training of the highest order. I have always felt that a high thing like this would appeal powerfully to a man of your culture and views; and, while the fact would cut no figure in your consideration of the matter, still I may say in passing that we would of course give your name to this lectureship forever and that we would feel in doing so that we had associated with the work of an immortal institution a name not less worthy to be remembered with gratitude and praise throughout the future than that of Bampton at Oxford. You know, of course, what the Bampton Lectures have meant to the Christian world, and you know how Mr. Stone established the lectureship at Princeton which has been so fruitful of high and bracing scholarship and the development of specially well furnished ministers. You know also how Governor Bross established the lectureship at Northwestern University, and other shining instances are not unfamiliar to you. I am confident that the opportunity offered at our Seminary just now, as it enters upon the second century of its fruitful career, with more students in its halls than all four of our other seminaries combined, and with its most pressing general needs met for the first time in its history, and with an unparalleled development in its general growth and attendance during the last ten years, and with the conceded thoroughness, practicalness and pre-eminence of its work of ministerial training in general, and with the high favor that it enjoys throughout the whole Church, is an even more attractive one than those which resulted in the establishment of the lectureships just mentioned. One reason I think this, is that I am confident that, unparalleled as has been the material rehabilitation of the South since

the War, and unparalleled as has been the progress of our own Church in the development and equipment of its work in the last half-century with all its enormous difficulties and hard poverty, yet our great development, industrially, commercially, intellectually and religiously, is just ahead of us. With our climate and our resources and our people, I do not think it Utopian to expect that the most interesting and fruitful and abiding intellectual and religious developments of our age will be seen in the South. We have here the ideal location, the full confidence of the Church, the deep foundations, the inspiring prestige, the great body of our candidates for the ministry, the best material outfit any theological school in our Church has ever had and other features which go to confirm this forecast as to the permanent and world-wide influence of all the work that will be done here in the coming decades.

Now, with the kind of intellectual development through which this wonderfully expanding South must speedily pass, we need to stress still more the highest ideals of the ministry and to take measures for enabling our rising ministry to enjoy personal contact with and personal teaching by the choicest Christian minds of the world.

I do not of course wish to weary you with a too extended statement of facts, and will therefore draw this letter to a close by saying that what we wish to do in the first place is to bring to this Seminary as a center of sound learning, refined culture and evangelical faith the foremost men in the world in their several departments and let them speak to our students as experts not merely in one lecture or two on a flying visit but in a series of lectures extending over at least a week or two in each case; and in the second place to put a premium on the production of a sound, wholesome, uplifting Christian literature, dealing with the great speculative and practical problems of the day, by having the successive distinguished lecturers understand that they will be paid a sufficient honorarium for their work as lecturers to enable them, if they so choose, to publish their lectures as permanent volumes. . . .

Cordially yours,

W. W. MOORE.

On November 14th Dr. Moore was in Baltimore delivering an address in celebration of the tenth anniversary of the pastorate of Dr. Harris E. Kirk in the Franklin Street Presbyterian Church.

The great event in Seminary history in 1912 was the Centennial Celebration Sunday and Wednesday, October 13th and 16th. On Sunday morning Dr. Moore spoke in the Seminary Chapel on "The First Fifty Years," Dr. Lingle speaking that night on "The Last Fifty Years." Dr. Moore, after sketching the founding of the Seminary and the larger features of its history for the first half century of its life, presented a succession of portraits of the men who had helped so largely to make its history through this period. He thus concluded his address:

"Hoge, Rice, Baxter, Wilson, Sampson, Smith, Dabney, Peck—these and others like these of whom time does not now permit us to speak are the men who under God stamped upon this Seminary in its first fifty years the characteristics which have made it such a boundless blessing to the world; its thorough and solid scholarship, its Pauline ideal of ministerial character and attainments, its staunch adherence to the great doctrines of the Reformed Faith, its practical efficiency, its high average of pulpit talent and preaching power, its humble dependence upon God, its intelligent and steady zeal for missions. . . .

"Surely we may thank God from our hearts today for the gift to this institution of the great and good men who in the first half century of its existence wrought into its very fibre the principles and ideals which have given it its distinguished place and its large efficiency among the Christian forces of the world.

"They began in a small way. Jacob said to God at Peniel: 'With my staff I passed over this Jordan; and now I am become two bands.' Moses Hoge started with two or three students. Today the enrollment is one hundred and seven. But this could not have been without the labors of the fathers from Hoge and Rice to Dabney and Peck. Let us then thank God for these master builders and let us remember that our heritage 'is a summons as well as a legacy,' and that we can best honor their memory by emulating their virtues—

and so may God continue to make the institution to which they gave their toils and tears and prayers a fountain of blessing to the church and the world.

“Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end, Amen.”

In the course of the evening address Dr. Lingle declared:

“I have read every sketch of the Seminary that I could lay my hands on, I have read all the documentary history in the way of records, I have known the Seminary rather intimately for the past twenty years, I heard all that Dr. Moore had to say this morning about the great men of the past, and with deliberation, yet without hesitation, I say that the three men who have done most to make Union Seminary what it is today are Dr. John Holt Rice, Dr. B. M. Smith and Dr. W. W. Moore. I believe that the church at large appreciates Dr. Moore’s great work for the Seminary with all her heart, but I doubt if the church understands at what cost and sacrifice he has done this work.”

This was only part of the Celebration. On Wednesday the Synod of North Carolina came by special train from Goldsboro and joined the Synod of Virginia and a host of other friends on the campus of the Seminary that afternoon. President Moore welcomed the great gathering of about fifteen hundred people. “Never before in all her long history,” he said, “has the old Seminary had the happiness of welcoming home at one time so many of her scattered sons and folding them in her motherly embrace. . . . To all these her sons who have gathered today under the ancestral roof-tree she extends a loving welcome and upon all she pronounces a motherly benediction. And to those who are not her sons but her nephews, sons of her sister seminaries, she extends a welcome no less warm and cordial. To the ruling elders also of the two great Synods, to the elect ladies who have favored us with their presence in such large numbers, and to the hundreds of our visitors who have come to the Seminary’s crowning to rejoice with her she extends a glad and grateful greeting. To every one of you she says in the genial words of Horace,

'Tibi splendid focus.' Nay, to every one of you she says in the warmer language of Scripture, 'Come in, thou blessed of the Lord, wherefore standest thou without?'"

After responses by the Moderators of the two Synods, a hymn and a prayer, addresses were delivered by Drs. R. F. Campbell, D. M. Sweets and T. H. Rice on Union Seminary in the Pastorate, in Religious Journalism, and in Theological Education and Religious Thought, and the Centennial poem was read by Dr. W. H. Woods. A reception in Richmond Hall was followed that night by a "monster mass meeting" of Presbyterians in the City Auditorium, when, after a worship period, greetings from sister institutions of learning were followed by an address of welcome by the Hon. William Hodges Mann, Governor of Virginia and an active elder in the Presbyterian Church, and addresses by Drs. Egbert W. Smith and James I. Vance on Union Seminary in Home Missions and in Foreign Missions. The happy announcements were made that Mrs. Nettie F. McCormick had telegraphed a pledge of \$10,000 in memory of her husband, Mr. Cyrus H. McCormick, and that Mr. George W. Watts "had also marked the occasion by making, far ahead of time, the final payment of \$15,000 on the \$45,000 pledged by him for the establishment of the Walter W. Moore Foundation."²

Newspapers within the territory as well as the papers of the church gave extended space to the celebration, and *The Union Seminary Magazine*, freely drawn upon for the facts just given, devoted a special number to the Centennial. Dr. J. R. Bridges, the genial and witty editor of the *Presbyterian Standard*, Charlotte, N. C., had not favored the removal of the Seminary, but writing in *The Standard*³ under the caption "The Centennial and Its Laws of Memory," he says handsomely:

"The rôle of a prophet is not only a popular one, but also an easy one, provided that you can get out of the way before the time of fulfilment. At the time of the Seminary's removal, I assayed that rôle, and I tried to picture the future as I thought I saw it. Dire were the predictions I made as to the effect of city life and luxury upon

²Centennial Number of *The Union Seminary Magazine*, October-November, 1912.

³Of October 30, 1912.

men who were expected to endure hardness as good soldiers of Jesus Christ. Now it is not pleasant to confess failure, to confess that you are neither a prophet nor the son of one, yet now that I have reached the point in the history of her new life when theories have had time to be worked out, I have to confess that, however sincere I may have been, I knew nothing about which I was speaking.

"I can see now that it was necessary, if we were to hold our own in competition with other like institutions, that we should have like equipment to theirs, and that the rough accommodations of our Seminary life, so far from helping us, were really far below what we had at home.

"Theory is a great thing, but the proof of the pudding is in the eating, and while the Seminary can turn out such men as many who are roughing it in Home and Foreign Mission fields, I for one shall have nothing further to say in the way of prophecy.

"Let us build and beautify, and thus attract our young men to this place, and when they have been intimately thrown with such men as the present faculty, they will receive such an impression of the grandeur of their calling that no hardship will daunt them, nor luxury tempt them."

A few lines in a letter to a friend⁶⁴ give the sequel of the strain under which Dr. Moore had been laboring: "When we went to the mountains and I fell sick it kept me away pretty much all summer. . . . After the Celebration and its laborious aftermath were cleared up, I collapsed again and have been for a month confined to the house with an illness which has caused me a great deal of suffering and has weakened me so much that the doctor says I cannot resume my work until January, if then."

Early in December his old friend had written him from Washington and Lee:

Lexington, Va.,
Dec. 5, 1912.

MY DEAR MOORE:

I am so distressed to hear of your illness and trust this note will find you in an advanced state of convalescence. Take good care of your-

⁶⁴Rev. D. H. Rolston, Charlotte, N. C., December 18, 1912.

self. Your life, talent and energies are precious not only to your family and your friends but to the Seminary and the whole Church. You have done a grand work and I trust you will have life and strength to continue in well-doing.

I have always counted our Hampden-Sidney intercourse as amongst the golden memories of my life and I only wish we could see more of each other. My last visit to your dear home brought back vividly to me our old friendship and I felt that you were nearer to me than ever before.

Now I know with that great big heart of yours and with your fine sense of the amenities that you will want to answer this, but don't! Your time and strength are both too valuable to be expended unnecessarily. God bless you and strengthen you daily is the prayer of

Your affectionate friend,

W. S. CURRELL.

The Founding of The General Assembly's Training School

THE General Assembly's Training School for Lay Workers, occupying handsome buildings on a beautiful eight-acre campus just across Brook Road from Union Seminary, opened its doors for students November 4, 1914, and through nearly a quarter of a century has yielded a rich and distinctive service to the Church and the Kingdom. It owes its origin very largely to the vision and leadership of two men: Dr. Walter W. Moore, President of Union Theological Seminary, and Dr. A. L. Phillips, General Superintendent of the Department of Sunday Schools and Young People's Societies of the Presbyterian Committee of Publication of Richmond, one of the Executive Committees of the Presbyterian Church, U. S.

In another sense the Training School traces back to the request of one of our missionaries on furlough. Dr. Moore spoke of this in his address at the opening of the school in 1914. "I see from the program," he said, "that I am expected to make a brief address on The Value of the Training School. I might answer the question involved by an appeal to experience—not the experience of somebody else but our own experience right here in Richmond. You may wonder how that can be, as the Training School has as yet no past but only a future. That, however, is not exactly the case. Let me tell you the story. In the summer of [1907]¹ I received a note from Miss Annie Wilson, daughter of our friend, Mr. Calvin Wilson of the Church of the Covenant, saying she wished to fit herself for work in the foreign field

¹Date supplied to the writer by Miss Wilson.

and asking if there was any way by which she could get the necessary training from the professors of the Seminary. After conference with my colleagues the matter was arranged. Miss Wilson took the course she desired, sailed for China, and is now one of our valued missionaries in that distant land.

“Her request for such training was straightway followed by others not only from our own community but from other communities throughout the Church. Do you see what that meant? It meant that there was a *demand* for that kind of work—a real demand—a growing demand—and it soon became evident that this demand was not only for the training of workers for the foreign field but for the home field also.” Speaking to the Presbyterian League at its annual meeting in November, 1916,² he elaborates this thought. “The two most striking features of the Church’s work during the last quarter of a century,” he says, “are the increased activity of our laymen and the enlarging work of our Christian women. . . . For our ordained workers we have provided long and thorough courses of special training, but for these unordained workers we have heretofore provided no special training whatsoever. Do not miss the force of this anomaly. At the very time when the activities of our laymen and women were coming to their maximum we had in connection with our Church no provision whatever for training them for their work.”

In a three-page account of the “Relation of the Seminary to the Training School” (1921) Dr. Moore wrote:

“It is hardly necessary to add that the Seminary is deeply interested in the Training School. To those who know the history of the school such a statement seems as superfluous as to say that a mother is interested in her child. The school owes its existence to the Seminary. In 1908 some of our Christian women who expected shortly to go as missionaries to foreign lands requested the Faculty of the Seminary to give them some such training as they felt that they needed before going to their fields. In complying with this request the Faculty widened the courses so as to provide training for other classes of Chris-

²*The Central Presbyterian*, November 22, 1916.

tian workers as well. They organized and taught a two-year curriculum for the training not only of foreign missionaries but also of all kinds of lay workers at home—teachers in Sunday Schools, leaders of young people, assistants to pastors, workers in city missions, mountain missions, mining districts and mill towns. The two-year curriculum included such subjects as Introduction to the Scriptures, Sacred Geography, the English Bible, the History of Christianity, the Fundamental Truths of the Christian Religion, the Social Teachings of the Bible, the Principles and Practice of Foreign Missions, the Religions of the Non-Christian World, Home Missions in the South, Sunday School Work and Teacher Training.”

“The work thus started,” the account continues, “grew rapidly.” Catalogues and bulletins of the Seminary and accounts in the religious press give interesting information concerning it. The “Training School for Women,” as it was first called, enrolled fourteen students for the session of 1908-9. This was followed by a “Summer School for Christian Workers,” held at the Seminary June 17-30, 1909, enrolling both men and women and conducted by the Seminary professors, together with Dr. A. L. Phillips, Rev. D. H. Rolston, of Petersburg, Va., Rev. M. B. Porter, of Richmond, Mr. Charles W. Dorsey, of Baltimore, and Mr. John J. Eagan, of Atlanta. Thus the prospectus. The *Christian Observer* reports that there were twenty-five to forty in the regular classes and more than two hundred taking Dr. Moore’s Tour of the Holy Land at night. For the next two years the school, conducted by the Seminary professors only, was known as “The Training School for Christian Workers.” The first year’s work of the two-year curriculum outlined above was given through the session of 1909-10, when twenty-three students, all women and nine of them from outside of Richmond, were enrolled. But the Seminary’s greatest financial campaign was reaching its crucial stage in 1910-11 and all hands were needed at the oars. Besides this, the attendance at the Seminary had rapidly increased and the Seminary professors were barely able to keep up with their regular class work. Nevertheless the school was continued through the session of 1910-11, when at least seven students were in attendance. “Overwhelmed by

*See also the *League Record*, January, 1921, and April, 1925.

this addition to their already heavy burden," says Dr. Moore in his address at the opening of the Training School in 1914, "the Seminary professors had to discontinue the work,"⁴ though the Seminary catalogue continued to carry a statement of courses for lay workers through the session of 1912-13.

The demand had been demonstrated. The need had been met in an organized school conducted as long as was humanly possible. But "what was needed," wrote Dr. Moore in an article in the *Presbyterian Standard* of December 8, 1915, "was a fully organized school, independent of a seminary and with the control and support of the whole General Assembly. And at last the right solution of the problem was found. It was at the instance of the late Dr. A. L. Phillips that the General Assembly took up the matter" which in time was to be carried to a happy conclusion.⁵

Dr. Phillips knew the needs of the Church in this respect better, probably, than any of our church leaders. He had had practical experience with the training of lay workers for Christian service both in Nashville and in the Summer School of Christian Workers at Union Seminary in 1909. He had been in close touch with this work at Union Seminary from the beginning. In a section of the annual report of the Executive Committee of Publication and Sabbath School Work, as General Superintendent of Sabbath Schools and Young People's Societies, he urged upon the Assemblies of 1909 and of 1910 and particularly the Assembly of 1911 the growing need of such training and the wisdom of providing adequate measures to meet it.⁶ His report for 1911 contains the following paragraph:

"The need for trained workers in all departments of Church work, especially in the Sunday School, is so great and the demand for their services is becoming so insistent that more adequate provision should be made than is provided by our training classes, correspondence courses and theological seminaries. Surely somewhere in our bounds there ought to be an institution under the oversight of the Assembly where ample courses of study and training may be had at the lowest possible cost. It is suggested that this Assembly appoint a special

⁴See also his letter to Dr. Charles Ghiselin, Shepherdstown, W. Va., September 20, 1911.

⁵See also the *League Record*, January, 1921.

⁶*Assembly Minutes* of 1909, pp. 18, 85; of 1910, p. 33; Committee's Report for 1911, p. 22.

committee, representing the various interests of the Church, to investigate the whole subject of training for lay-service and to report with recommendations to the next Assembly."

This recommendation was approved by the 1911 Assembly,⁷ which, however, failed to appoint the Special Committee. To save time, the four Executive Committees made the appointment and Dr. Phillips presented the report of this Special Committee to the 1912 Assembly. The report was referred to the Committee on Theological Seminaries, which recommended that—

"A committee of two representatives from each Executive Committee be appointed, by the several Executive Committees, to prepare a general plan and the curriculum in outline for a training school for lay workers, and also receive propositions as to location, and receive subscriptions for the establishment of said school, to report to the next Assembly."

This recommendation was approved, as was also another:

"The overture from the Presbyterian Council of the city of Charlotte, N. C., touching the advisability of establishing in that city a training school for nurses for home and foreign work was also placed in the hands of your committee. Inasmuch as this is in line with the contemplated training school for lay workers, we recommend that this be referred to the special committee on that work."⁸

Richmond, under the leadership of Dr. Moore, at once wheeled into line to secure the Training School. The recently organized Presbyterian League of Richmond, along with the Presbyterian Ministers' Association of the city, stood solidly behind the movement and gave it from the first enthusiastic support.⁹ As early as July 9, 1912, Dr. Moore addressed a personal letter to each member of the Seminary Board, all of whom responded favorably, listing six first-class advantages of a Richmond location for the school and making "inquiry as to the possible offer of a site" for it on the Sherwood Park

⁷Assembly Minutes, 1912, pp. 63, 64.

⁸Assembly Minutes, 1912, p. 63.

⁹See letter of Dr. Moore to Mr. George W. Watts, Durham, N. C., June 24, 1913.

property belonging to the Seminary.¹⁰ He followed this communication just a week later with a letter to Mrs. John S. Kennedy, of New York, in which he set forth at length the most salient of these advantages and requested the gift of \$50,000 for a new building for the proposed Training School at Richmond. This appeal was given careful consideration,¹¹ but other large commitments at the time forestalled favorable action on it.

The Special Committee on the Training School, with Mr. R. E. Magill, Executive Secretary of the Committee of Publication and Sabbath School Work, as chairman, met at Montreat, N. C., August 14, 1912, but reported later¹² that "no definite proposal meeting the conditions prescribed by the Bristol Assembly was submitted at the Montreat meeting, though tentative and encouraging overtures were made by Rev. W. W. Moore for Richmond, Va., Rev. R. C. Anderson for Montreat, N. C., and Rev. C. G. Vardell for Red Springs, N. C."

On the closing day of the Centennial Celebration, October 16th, the Seminary Board met in special session. "Dr. Moore stated that the chief object of the meeting was to consider the question of offering a site for the proposed Training School for Lay Workers. . . . In accordance with the suggestion of the President," and on the basis of the advantages outlined in his letter to the members of the Board, the Executive Committee was "requested to keep in touch with the matter and . . . offer a location for the institution on the land owned by the Seminary in Sherwood Park on such terms as may seem desirable, if they should think it necessary to do so."¹³ This action made available a beautiful site on the edge of the Westwood campus, which is diagonally across Brook Road from the main campus of the Seminary. The special committee which had presented this report to the Board (Dr. Moore, Mr. George W. Watts, Dr. F. T. McFaden and Dr. H. G. Hill) was instructed to transmit it to the General Assembly.

With a convenient and attractive site assured and the \$50,000 gift for the new building out of the question, Dr. Moore went vigorously

¹⁰See replies to Dr. Moore from Judge George L. Christian, July 15, 1912, and Mr. George W. Watts, July 30, 1912; and Board Minutes of October 16, 1912, where these advantages are set out in full.

¹¹See reply of Mrs. Kennedy, July 19, 1912.

¹²To the 1913 Assembly, *Minutes*, p. 70a. See also letter of Dr. Moore to Mr. John S. Munce, Richmond, Va., September 20, 1912.

¹³Written Board Minutes, October 16, 1912; printed Board *Minutes*, May 6-7, 1913, pp. 10, 11.

to work to raise \$15,000 for a building and about \$15,000 more for the running expenses of the school for the first three years, to "make a beginning," he said, "and to make it quickly." To do this, he wrote to a number of his friends of means—on November 11th, November 13th, January 30th, April 1st, April 5th, April 8th, May 10th; tried to get the Presbyterian churches of Richmond to raise a Guarantee Fund;¹⁴ and in March, 1913, issued a special fourteen-page *Seminary Bulletin* on "The Proposed Training School for Christian Workers," showing the demand, the way in which the Seminary had tried to meet it, the action of the General Assembly and eight reasons why the Training School should be located in Richmond.

In May the Presbyterians converged on Atlanta. That city had gone a bow-shot beyond her sister cities and had invited four historic churches of the Presbyterian faith to hold their 1913 General Assemblies simultaneously within her hospitable borders—and they had accepted. The four were the Presbyterian Church, U. S., the Presbyterian Church, U. S. A., the United Presbyterian Church and a commission from the Associate Reformed Presbyterian Church. Each held its own sessions, to be sure, but there were popular meetings in which all participated. The Assembly of the Presbyterian Church, U. S., convened in the North Avenue Presbyterian Church Thursday morning, May 15th. Dr. Moore, while not a commissioner, almost immediately after the Seminary Commencement went with Mrs. Moore to Atlanta "to attend the Pre-Assembly Conference on Christian Education, and remained as an observer throughout the sittings of the Assembly."¹⁵ But he had another special reason for going to Atlanta. He had been "sent by the Presbyterian League of Richmond to lay before the Assembly's Committee the proposition" of Richmond for the location of the school in that city.¹⁶ Of the \$30,000 set as a goal he had raised \$24,680 by May 10th.¹⁷ That day he wrote a letter that secured \$1,000 by telegraph after he reached Atlanta, and he added still another \$1,000 there, thus bringing the fund approximately to the point aimed at by the friends in Richmond, though they had pledged no definite amount to the Special

¹⁴See letters to Dr. F. T. McFaden, April 9th, and Mr. John S. Munce, May 1, 1913.

¹⁵His letter to Dr. Juan Orta Gonzales, Cuba, May 29, 1913.

¹⁶His letter to Mr. Charles C. Lewis, Sr., Lewisburg, W. Va., February 14, 1914.

¹⁷See his letter of that date to Mrs. F. X. Burton, Danville, Va., a generous supporter of the enterprise.

Committee. Dr. Moore appeared before this Committee in Atlanta, as did also the representatives of Montreat and Red Springs,¹⁸ presented the petitions and documents sent through him by the Trustees of the Seminary and the committee representing the Presbyterian League and the Presbyterian Ministers' Association of Richmond,¹⁹ reported that Richmond had met all the conditions laid down by the Assembly and declared that the Richmond friends were ready to go forward with the enterprise.²⁰ He confidently expected the Special Committee to recommend to the Assembly the acceptance of Richmond's proposition for the location of the school. The Committee did not think it wise to do so. Through Mr. R. E. Magill it made a full report to the Assembly,²¹ only three paragraphs of which can be given:

"At meetings of the Committee held in Atlanta, Ga., May 13th and 15th, 1913, a definite proposal for the location of the training school near Richmond, Va., was made by the Presbyterian League of the city, with abundant guaranty that all the conditions prescribed by the Assembly were met, to wit: A free site with adequate buildings and a competent faculty, and running expenses for three years, without involving the Assembly in financial responsibility. The Richmond brethren, thinking that we had authority to locate the school without reference to the Assembly, and that the location would be decided upon before its present meeting, made their proposal conditional on its acceptance by the middle of May, 1913.

"Our investigations have shown clearly the need, and increasing desire, for the Training School for Lay Workers, under the control of the General Assembly, and adapted to the needs of our Church. There is a growing interest on the part of brethren in different sections of our territory in the establishment of the school. We wish to record our sincere appreciation of the generous proposals made, especially of the overture from Richmond.

"Several reasons might be given why we do not recommend the acceptance of any of the proposals at present, but we think it suffi-

¹⁸Letter of Dr. Moore to Mr. George W. Watts, Durham, N. C., June 20, 1913.

¹⁹His letter to Mr. Munce, June 5, 1913.

²⁰Letter to Dr. S. H. Chester, Nashville, Tenn., July 1, 1913.

²¹Assembly *Minutes* of 1913, p. 70n.

cient to say that it does not seem wise to decide the matter of location without further notice to all who may be interested.”

It was recommended that the Special Committee be continued, with authority to locate the school, if conditions were met, within a year from the date of the passage of the report by the Assembly. The Assembly adopted the report.²²

The strain of these days at the Assembly was delightfully relieved for one group by the banquet on Monday evening, May 19th, of the alumni of McCormick Theological Seminary. Dr. Moore had been requested to respond to the toast, “Mrs. McCormick,” and he regarded the request as a signal honor. It “gratified me deeply,” he wrote years later,²³ “but it embarrassed me, too, because I knew that anything I could say about her would fall short of what should be said.” Here is his brief and fitting response:

“It is not an unusual thing for a young man who falls in love to express in verse his feelings towards the girl of his heart, and not infrequently this effusion takes the form of an acrostic poem, the initial letters of the successive lines spelling the name of the object of his devotion. No doubt such verses are very crude literature, but they express very genuine and joyous affection, and I am not ashamed to say that at a happy period in the morning of my own life I wrote such a poem concerning a lady who is sitting at this table and whom I married just twenty-seven years ago yesterday.

“If I were able to do it as it should be done, I would like to write another acrostic poem in response to this toast—in praise of a gracious and lovely Christian lady whom we all honor and revere—and the initial letters of that poem would spell the name of—Nettie Fowler McCormick.

“But why should I regret my inability to celebrate her character and work in an alphabetic poem? It has already been done, and done by an inspired poet at that. As students of the Old Testament, you are all aware of the fact that alphabetic poems, while not now in vogue in dignified English literature, were recognized as worthy

²²Assembly Minutes, 1913, p. 70n.

²³In his obituary of Mrs. McCormick, who died in 1923.

and effective forms of Hebrew art and were used as vehicles of divine revelation, and that in the thirty-first chapter of Proverbs, verses ten to thirty-one, the most beautiful of all the alphabetic poems in the Bible gives a matchless description of the Model Woman. As we recall what it says of her domestic virtues, her business capacity, her open-handed charity, her kindness of heart, her wisdom of speech, her qualities as wife and mother, the tribute of her husband—'Many daughters have done virtuously but thou excellest them all,'—and the piety which crowns all her other excellencies—'A woman that feareth the Lord she shall be praised,'—we feel that here we have the one adequate description of Mrs. McCormick, and that it would be superfluous to add words of our own. Recalling what her influence and benevolence have meant to the Seminary and the world, we name her this evening with deeply grateful hearts. Recalling her graces of person and spirit, we name her with admiration and affection. Recalling her Christian faith and life, we thank God for such a gift to His Church in our day, and we pray that He may give to her many peaceful and happy years and the comforting sense of His companionship and care; and that 'at evening time there may be light.'"

The decision of the Special Committee and the Assembly to postpone the selection of the location of the Training School brought keen disappointment to the Richmond friends of the enterprise and to their leader, particularly because the postponement meant "the lapse and loss of several large subscriptions"²⁴ and the necessity of doing much of the work all over again. Moreover, it was known that Dr. Phillips was strongly opposed to the location of the school at Richmond²⁵ and that the Special Committee "for some reason did not favor the location of the school at Richmond, though Richmond was the only one of the several competing cities that met the Assembly's conditions."²⁶ Mr. R. E. Magill gives the reason. "It was felt," he said,²⁷ "that locating the school in a city with a seminary would lead to the charge that it was a mere annex . . . to the seminary and

²⁴Statement of 1921 above. *The Central Presbyterian*, November 22, 1916.

²⁵See Dr. Moore's letter to Dr. W. L. Lingle, July 16, 1914.

²⁶See the 1921 paper referred to above.

²⁷In letter to the writer, from Montreat, N. C., February 19, 1936.

would be regarded as offering a 'short cut' into the gospel ministry," and so "the matter was presented to Atlanta, Birmingham, Memphis and other cities that did not have a theological seminary." The subject, Mr. Magill says in the same letter, had been quite fully discussed with Dr. Moore, who said that he was in full sympathy with those who could see a possible danger here but he could also see a mutual helpfulness in the proximity of the two institutions.²⁸ In fact, Dr. Moore felt that the presence of the Seminary near the Training School would help to hold the school to its original purpose as a training school for lay workers. He made this plain in a letter written months later on²⁹ to a friend of means whom he was trying to interest in the undertaking—and did:

"One of the chief reasons we wanted our Training School for lay workers to be established in Richmond, rather than any other point, was that the existence here of a strong, thoroughly organized Theological Seminary with high ideals and high standards would prevent the turning of this Training School for lay workers into a short cut into the ministry for half-educated and incapable men. The fact is that the people whom we expect to teach in this Training School, with the exception of some male medical missionaries and Sunday School workers, are women, and judging from the score or more of women to whom our professors have given this kind of training in special classes already during the last four or five years, and who are now doing the very best type of work in our mission schools at home and abroad, they are women of liberal culture. . . .

"Knowing your views as well as I think I do and sympathizing with them as fully as I know I do, I would never have ventured to have asked your aid for a Training School which was not laid on quite different lines from those that you have in mind. You may be assured that with the unwavering loyalty of our people to our historic standards, and with our conservative views generally, we shall work out this institution on a pattern that will be entirely acceptable to you and our other friends of like views and spirit in the various branches of the church."

²⁸See also letter of Dr. Moore to Dr. H. H. Sweets, Louisville, June 16, 1916.

²⁹March 16, 1914.

Reports reached Richmond that Nashville was trying to raise \$100,000 "for the establishment in that city of the Missionary Training School." Dr. Moore, in writing July 1st to his friend, Dr. S. H. Chester of the Foreign Mission Committee, has this to say about it:

"If the Training School is established in a place where there is no theological seminary, it will almost inevitably be misused as a short cut into the ministry. Further, if located under the eaves of the Executive Committee of Foreign Missions, there is at least a possibility of its becoming an exclusively foreign mission training school, whereas the demand is for a school of broader scope, one which will train workers for all manner of lay activities in the home pastorates, in city missions, in mountain missions and mill towns. Richmond is the best place. Louisville is the next best, but if these are out of the question on grounds of prejudice or what not, then I think Nashville not a bad third choice; and, as I say, I feel relieved that the entrance of Nashville into the field seems to make it certain that we shall not doom our Training School to a half-starved and halting and inefficient life by putting it in the country. If Nashville raises \$100,000, as I hear they aim to do, it will deserve the Training School, so far as enterprise merits reward, and it will get it."

But the leader of the Richmond forces was, if anything, more firmly convinced than before that the question of location was of first importance to the success of the school and that Richmond was far and away the best location for it, and so this letter goes forward to Dr. Chester two weeks later:

Richmond, Va.,

July 15, 1913.

DEAR BROTHER CHESTER:

... I have read with interest what you say about the suggestions in regard to the placing of the Training School for pastors' assistants, deaconesses, teachers in mountain schools and mill schools, and lay workers in the Foreign Field, at Nashville. I do not quite agree with you as to the main thing. You say that the main thing is that a sufficient fund shall be secured to establish and support a school to which we can afford to advise our missionary candidates and others

desiring special training as Christian workers to go. I think the main thing is to put the school in the right place, regardless of the amount of money that might be offered at first as an inducement to the location of it. A school that is placed right will in the end have all the money it can use. I am interested to see that the Kennedy School of Missions with all its millions has thus far made only about such a start with it as we made here at Union Seminary in point of attendance, and that the school is organized in precisely the same way that is proposed for our school at Richmond—namely, utilizing the whole force of a well-equipped and well-manned theological seminary. It is perfectly clear to my mind that in this way only can we ever have a really satisfactory Training School, one which will do good instead of harm. . . .

Cordially yours,

W. W. MOORE.

Still with the question of location in mind, Dr. Moore writes six weeks later to Miss Mamie Bays, of Charlotte, N. C., a steadfast friend of the Richmond location, which she had advocated in the press:

Richmond, Va.,

August 29, 1913.

DEAR MISS BAYS:

. . . No rural location or location in a small town will answer, because it cannot command the requisite advantages for medical instruction and the training of nurses and social settlement workers. So I think Red Springs and Montreat are out of the question. Nor should it be located at Nashville, because not only are their medical facilities very poor there at present, but because the city has no theological seminary in our connection; and, if the Training School is placed in any other city than one in which there is already a strong and well-equipped theological seminary, it will cost enormously to establish and maintain it. The Kennedy Training School of Missions at Hartford has the right idea and is the only institution of the sort except the projected one at Richmond which has hit the heart of the subject. Most of the other propositions are too much land booms. These two have actually studied the question to the bottom. I think

it likely that the Training School will be established in Richmond regardless of the action of the Assembly's Committee or the Assembly, and it will do its work in that case probably under the auspices of the Synod of Virginia or the two Synods of Virginia and North Carolina; but of course we prefer that the Assembly should take charge of it. . . .

Cordially yours,

W. W. MOORE.

The Assembly's Special Committee decided to meet on December 10, 1913, to settle the question of location and Dr. Moore made a special trip to New York a few days before in the effort to secure from Mrs. Kennedy, through Dr. Schauffler, a subscription of \$25,000 for the school, but nothing could be done at the time and on such short notice, and meantime it was found necessary to postpone the meeting of the Committee.⁸⁰ It met in Richmond on February 5, 1914, and, after full discussion, unanimously accepted Richmond's offer and definitely decided to locate the school at Richmond. Dr. Moore tells of the decision in a letter to Miss Bays the next day:

Richmond, Va.,

February 6, 1914.

DEAR MISS BAYS:

. . . Last night the Committee of the General Assembly, which had been empowered to locate the Training School for lay workers, accepted the proposition for Richmond by a unanimous vote. Thus this great and far-reaching matter is settled and I feel that Richmond is much indebted to you for the clearness, fairness and firmness of your presentation of the facts from time to time. The next General Assembly at Kansas City will doubtless appoint a Board of Directors to take charge of the School in much the same way that the Boards of Directors manage the various seminaries. This Board will work out all the details of organization and management and will, after thorough investigation, proceed to the election of a staff of instructors.

Wishing to give all the communities throughout the South an equal chance in making a proposition to secure the School, the

⁸⁰Correspondence between Dr. Phillips and Dr. Russell Cecil, Richmond, Va., November 14th and 18th and December 8th, and Dr. Moore and Dr. A. F. Schauffler, New York, December 10 and 12, 1913.

Assembly's Committee has not only given the greatest publicity to the matter for two or three years, reporting its plans and its progress to successive General Assemblies, but it has delayed its final selection of the permanent site of the School until the present time, so that every community throughout the Church desiring to secure the School might have a full opportunity to present its claim. A large number of places have been considered, such as Nashville, Clarksville, Charlotte and Richmond. I have myself had a clear conviction from the beginning that Richmond was a long way the best location for the School. Nevertheless, as soon as I learned that my own beloved native town was considering the matter of making an offer to the Assembly's Committee, I stated to the Committee, when called on for my views, that while the opinions which I had expressed about Richmond as the right place for the School were not affected by any developments which had taken place, I declined to oppose, in any positive way, any proposition that might come from Charlotte.

On account of the delay caused by the Committee's desire to give all applicants the fairest and fullest hearing, it is obviously impossible to erect buildings for the School on the site offered by next fall. Richmond, therefore, proposes to rent temporary quarters for the Training School, including completely furnished class rooms and offices and also dormitory buildings so that the directors appointed by the Assembly may start the School as soon as they wish. . . .

Cordially yours,

W. W. MOORE.

This decision crowned long months of work given freely and without stint by Dr. Moore. "It has fallen to me," he wrote later,³¹ "to raise all the money which has been used for the establishment and maintenance of the Assembly's Training School for Lay Workers" and to "carry practically the whole burden" of it through the period of its founding.³² The burden, added to others he was carrying, proved a crushing one. The complete gap in his sermon record from November 17, 1912, to March 30, 1913, and another, except for two services on the Seminary campus, from November 23, 1913, to

³¹August 18, 1916, to Rev. J. W. Hassell, Takamatsu, Japan.

³²His letter to Dr. Russell Cecil, Richmond, Va., September 6, 1922.

April 19, 1914, combine with statements in letters to his friends to show how narrowly a collapse had been averted in each of the winters given to the work of securing the location of the Training School at Richmond.

The question of location settled, the Richmond leaders were confronted with the further question of quarters for the School. Mr. R. E. Magill, Executive Secretary of the Committee of Publication and Sabbath School Work, and a most efficient member of the Special Committee from the beginning, made the "capital suggestion" that the Training School be located temporarily in the building of his Committee on Sixth Street, near Main, down in the heart of Richmond. "This was adopted," continues Dr. Moore," "and so it obviates the necessity of building out near the Seminary before we can determine how much of a building may be needed. Another good feature of the arrangement is that Dr. Phillips, who is very expert in correspondence and who has the very best facilities for publicity, will be temporary executive officer." Here on the fourth floor of the Presbyterian Building the school began its work, with Dr. Phillips as Chairman of the Board of Directors and also Acting President, Rev. William Megginson as Dean, a faculty of thirteen and a student enrollment of twenty-five. The school was formally opened on Wednesday night, November 4th, with a great mass meeting of Presbyterians in the Second Presbyterian Church, Richmond, addresses being delivered by Dr. Phillips, Dr. Moore, Mr. Megginson and Dr. F. T. McFaden, the Moderator of the Synod of Virginia. Dr. Moore began his address on this historic occasion in this way:

"It is always an inspiration to me to see a mass meeting of Presbyterians. They represent so much intelligence, force and tenacity of purpose. I want to commend the Presbyterians of this community for seeing and seizing a great opportunity for Christian service—an opportunity which the General Assembly had offered any community that might have the foresight and enterprise and liberality to grasp it. And first of all tonight I wish to express again my faith in *you*. I am a mighty believer in the people of my own town. I will back the Presbyterians of Richmond for intelligent zeal and liberality

■In letter to Mrs. Nina L. Orts Gonzales, Cuba, June 26, 1914.

in Christian work against those of any city in the land. You push every good cause forward with quiet power. You do not blow trumpets but you accomplish results. In fact you boast less and boost more than any body of Christian people I know. As Mr. Sanders said once, you don't talk much about what you are going to do, but you do it. Well, I knew that. I had the best of reasons for knowing it in view of your relations to our Seminary and every great cause. Moreover, I knew that the one place in all our Southern Church where this Training School for lay workers should be located was the place where we had the headquarters of our publication work, and the headquarters of our Sunday School work and our largest training school for ministers, our main source of supply of the *leaders* in all our work at home and abroad—and where we could get together from the community itself a larger body of efficient teachers for such a school than can be found in any other place in our Assembly—and where we can more easily than anywhere else in our bounds secure the occasional presence of experts in various lines from other branches of the Church.

“Then, too, here was Dr. Phillips with his inexhaustible fertility of suggestion and his long practice in organization and methods of publicity, and here was Mr. Magill with his exceptional business capacity and cool judgment. Add to them Mr. Megginson, our Dean, with his resourcefulness and energy and experience—and a full and strong staff of instructors under his direction—and he must be a pessimist indeed who does not see that we have all the elements of success.”

One of the duties assigned the Special Committee by the Assembly was the preparation in outline of a curriculum for the Training School.⁸⁴ The predilection and extensive experience of Dr. Phillips fitted him admirably for this work. Before coming to Richmond in 1901 and while a pastor in Nashville, Dr. Phillips, with Rev. Richard Morse Hodge, had established a training school for Christian lay workers in connection with Peabody College of that city. “This pioneer school,” writes Mr. R. E. Magill,⁸⁵ “did not grow into a permanent institution, as it had no financial backing, but as I look

⁸⁴Assembly Minutes, 1913, p. 70p.

⁸⁵In letter to the writer, February 19, 1936.

over the present work of the Assembly's Training School I find that they are following the principles and even the detailed schedule of the courses outlined nearly forty years ago by Dr. Phillips and Dr. Hodge."

The first year of the Training School was drawing to its close. To assure its largest future it must widen the basis of its support and one appropriate way of doing so seemed to be at hand and was utilized when Dr. Moore delivered the opening address to the Woman's Auxiliary of East Hanover Presbytery⁸⁶ at the First Presbyterian Church of Richmond on the night of April 7th and urged the women to take the lead in the support of the far-reaching work of the School.⁸⁷

In addition to his work in securing the Training School for Richmond and in serving on its faculty from the first, and, later, for many years, until his death, on its Board of Trustees, Dr. Moore, a few weeks after this address to the Auxiliary, was able to render the school another and an imperatively needed service. To comply strictly with the conditions laid down by the Assembly and at the same time to secure certain obvious and distinct advantages in location, the school decided, after the first year, to move out to Ginter Park. But this meant the rental of a suitable building. To provide it, Dr. Moore again made a special trip to New York, interviewed his friend, Dr. Schaufler, and through him secured from Mrs. John S. Kennedy the gift of the \$3,000 needed to cover the rental for three years of "Brightside," the former home of Dr. James Power Smith and just across the street from the Seminary campus.⁸⁸ Here is Dr. Moore's letter of thanks to Dr. Schaufler, to be followed the next day by a letter of appreciation to Mrs. Kennedy:

Richmond, Va.,
May 27, 1915.

MY DEAR DR. SCHAUFFLER:

Following a good example, I send you 3,000 thanks for your great kindness. My heart gave a bound of delight when I received your telegram, and I immediately notified the Assembly's committee that

⁸⁶See Mrs. Charles F. Cole's *History of Woman's Work in East Hanover Presbytery*, pp. 110, 112.

⁸⁷*The Central Presbyterian*, April 28, 1915.

⁸⁸Letter of Dr. Moore to his mother, May 26, 1915.

the required accommodations for the Training School had been provided for and every condition met. This splendid gift from Mrs. Kennedy, coming at this critical juncture, eliminates every contingent feature from this urgent enterprise, on which our people have toiled so earnestly, and we can now proceed with its normal development without the racking anxiety which has been our portion ever since it was started. As I told you Tuesday, I think, the Assembly has been very rigid in its conditions, but, of course, it was natural that it should desire absolute guarantees that we could carry it through. This timely gift has enabled us to satisfy them on that point, and so the Training School is now out on the broad road to assured success. The Assembly has pledged itself to assume the whole burden after the three years for which they require us to provide. . . .

Again, 3,000 thanks.

Cordially yours,

W. W. MOORE.

In his statement of 1921 on "The Relation of the Seminary to the Training School" Dr. Moore gives interesting facts about the Training School through its early years:

"The \$15,000. necessary for the running expenses of the school for the first three years was raised by one of the professors in the Seminary with the co-operation of the Presbyterian League of Richmond. The professors gave their services as instructors in the school without compensation, and have continued to do so ever since. For the last two or three years Dr. Lingle has been paid a salary as Acting President. . . . In its second year under its new name the school moved back to Ginter Park, and the Seminary placed at its service its Library, Chapel, recreational grounds and other facilities, which it has continued to use ever since. As the Assembly did not provide the promised support at the end of the three-year period, local friends of the school, including professors in the Seminary, secured the needed balance to tide the school over the fourth year. Then other friends came to its support, the Presbyterian League contributing at different times sums which in the last five years amount to \$13,157.00; the Presbyterian Committee of Publication contributing \$50,000. for

the Phillips Professorship; and various churches and individuals contributing smaller amounts in scholarships.

“When Dr. Lingle was made the Acting President in 1918 the school was still in a precarious condition, but under his energetic administration its prospects have brightened, it has grown vigorously, has acquired valuable property, and is now in a fair way to get real financial support from the General Assembly, in accordance with its contract.”

Dr. Walter L. Lingle, President of Davidson College, North Carolina, was a professor in Union Theological Seminary from 1911 to 1924 and was intimately associated with the Training School from the beginning for fifteen years, as teacher, Acting Dean, Acting President and from 1924 to 1929 as President of the institution. Asked for a statement regarding the founding of the school, he replied as follows:⁸⁹

“The Training School is the result of two converging lines of thought and of action. The leader of one line was Dr. W. W. Moore, and the leader of the other line was Dr. A. L. Phillips.

“When women who were candidates for the foreign field began to apply for the privilege of attending the classes at Union Theological Seminary back in 1907 or 1908, they started a current of thought in the mind of Dr. Moore. He saw clearly that there was no place in our whole Church that was prepared to give adequate training to that constant stream of women who were going to the foreign field. After the Seminary had admitted one or two of these women to its classes, they found that there were many others who wanted the same privilege. Dr. Moore was convinced that there was need for a special institution, or training school, where these women might be adequately prepared for their work in the foreign field.

“At the same time, Dr. A. L. Phillips, who was Superintendent of Sunday School and Young People’s Work, in travelling over the Church, saw that there was need everywhere for Sunday School teachers and superintendents who had had special training for their

⁸⁹Letter to the writer, July 8, 1937. See also statement of President F. T. McFaden in *The Presbyterian of the South*, September 13, 1922, and account by Dr. J. M. Wells in his *Southern Presbyterian Worthies*, pp. 238, 239.

work. As the years went by he became more and more deeply convinced of this need.

“In 1911 the Executive Committee of Publication and Sunday School Work, under the leadership of Dr. Phillips, overtured the General Assembly to give serious thought to the question of founding a Training School whose purpose it would be to train more adequately Sunday School teachers and young people’s workers for the Church. Dr. Phillips continued to press this matter before each succeeding Assembly until the General Assembly adopted a resolution authorizing the founding of such an institution. Dr. Phillips did not want that institution located in Richmond, Virginia. On the other hand, Dr. W. W. Moore felt that it was absolutely essential to the well-being of the institution that it should be located near a theological seminary, and that it would be advantageous to have it located near the Presbyterian Committee of Publication and Sunday School Work. Dr. Moore accordingly went into action, and through his leadership means were provided for the housing and the support of the school for three years. Thus Dr. Phillips was the real driving power in getting the Assembly to adopt the resolution to found the Training School. At the same time Dr. Moore was the one who secured the location of the Training School for Richmond, and who provided the means to keep it alive for at least three years. I feel confident that the Training School would have never lived except for the earnest efforts of Dr. Moore to secure the ways and means for its support in those early years.”

Through the World War Years

(1914-1918)

THE months of 1913 and those of 1914 which immediately preceded the World War thronged with services which the President of the Seminary was yielding, to the limit of his strength and beyond it. The demanding work of the long Centennial Campaign was scarcely over before he was leading the movement to secure the General Assembly's Training School for Richmond, the extra work, as we have seen, resulting almost in a collapse in the winter of 1912-13 and another the winter following. In the former session he was preparing the stage for two other events, each in line with the developing work of the Seminary and each the fulfilment of the dreams and plans of years: the inauguration in January, 1913, of the work of Professor George M. Sleeth in Public Speaking and in February the initiation of the James Sprunt Lectures by Dr. David James Burwell, of New York. Dr. Burwell, speaking on the general theme of "The Sermon: Its Construction and Delivery," was the first in a notable succession of lecturers on this foundation down the years: Sir William M. Ramsay, Professor James Stalker, Dr. A. F. Schaufler, Dr. Harris E. Kirk, Dr. C. Alophonso Smith, Dr. A. H. McKinney, Dr. G. Campbell Morgan, Dr. J. Gresham Machen, Honorable William Jennings Bryan, Dr. James I. Vance, Dr. James Black, Dr. Francis L. Patton, Dr. Robert E. Speer, to say nothing of the equally eminent men who have followed them since Dr. Moore passed away.

It will be recalled that Dr. Moore had delivered a notable address on Mr. Cyrus Hall McCormick in the fall of 1909. He now adapts

the address to the young readers of *Onward*, of Richmond, in a series of seven chapters, under the engaging title of "The Virginia Boy Who Invented the Reaper." The first chapter appeared in the issue of June 5th, and a few weeks later this letter of appreciation came from Mrs. McCormick, the widow of the inventor and a warm personal friend of Dr. Moore:

Chicago,
July 3, 1913.

REV. WALTER W. MOORE, D.D., President,
Union Theological Seminary,
Richmond, Va.

DEAR DR. MOORE:

I have no words to express my admiration of your achievement in the new world—biographic—you have entered: "The Virginia Boy Who Invented the Reaper." To me it is a captivating surprise, and I hasten to tell you how delighted I am with the first and second chapters, which I have received and read with eager mind. Some of the often-stated, historically true incidents of the story of the Reaper that have been printed and reprinted, at various times, are here revived by your manner of narrating them. Sometimes you give a fresh wording to well-known facts, so that even to me, familiar as I am with writings about the Invention, your narrative has a startling effect of novelty. You preserve the human touch—the natural impatience and doubt shown by the exclamations of dissatisfaction, which really occurred, when the wheat grains were spilled and lost, alternating with William Taylor's heartening invitation to enter *his* field for further trial, at the early public exhibition at *Lexington!* How real you make the picture! As you tell the wonderful story of the invention, how familiar you seem with the stages of toil, and trial and obstacles, by which the Reaper was evolved from dream to reality! How few can feel, or even realize, the discouragements that beset the dauntless and undaunted soul! working with amazing industry, unpiloted in a new sea! Purely as literature your work is among the best I know on this historic subject of Cyrus McCormick's Invention of the Reaper.

. 466 .

And oh, Dr. Moore, how you glorify the story of the map—the map that is a real thing—really existing! No embellishment could help or improve upon the facts. You have told it in a way that moves.

We should always keep to the facts in our narrative. I am not sure that John Cash comes into the history of the trial in Lexington. While driving about the country, when at the homestead about 1891 with my mind in a searching mood, I met a very old man, and I asked him if he remembered any of the early members of the family of McCormick in Rockbridge, and my conversation with him led me to ask him to return to the house with Mr. Searson and me. He did so, and he proved to be John Cash, who really lived and worked on the farm with them, when a young man. It is true, as he said in this interview, that he did take, in wagons, the pig iron which they made, by Rockfish Gap over to the canal, bound for *Richmond*, long before this trial of the Reaper at Lexington, so that this, which you say, *could be true*.

And all the setting which “Onward” has given makes a real harmony—the sickle encircling the good likeness of Mr. McCormick, in *his working days*—the original blacksmith shop—even the steps that lead over the fence—and the Reaper standing in the meadow, *below* the shop, after experimental cutting—all is there, in so lovely a way, and the *fence* that outlines the highway—the road going to *Old Providence*, where sleep the honored heads of that dear family—I shall eagerly await the coming third chapter. I feel grateful to you for your *splendid* story. I know you realize my appreciation.

Ever yours sincerely,

NETTIE F. McCORMICK.

With the passing weeks Dr. Moore gives extensive consideration to the important subject of missionary training;¹ is saddened by the death of Dr. Strickler of the Seminary Faculty, in Atlanta on August 4th, and writes to Dr. W. L. Lingle, from Richmond, August 7th: “We laid Dr. Strickler to rest today, and we feel more than ever the magnitude of our loss”; expresses himself as favoring the erection of the proposed Synod of Appalachia,² within the bounds of

¹See his four-page letter to Mr. Robert E. Speer, June 25, 1913.

²Letters to Rev. D. P. McGeachy, Lewisburg, W. Va., August 20, 1913, and President Tilden Scherer, Bristol, Tenn., October 7, 1914.

which he began his ministry more than thirty years before; delivers the opening address at the Seminary, a centennial address October 7th before the Synod of North Carolina at Alamance Church near Greensboro on "The Beginnings and Development of the Presbyterian Church in North Carolina up to 1863"³ and the address at the dedication of the Sunday School building at the First Presbyterian Church of Durham, N. C., November 9th; and congratulates former Governor William A. MacCorkle, of West Virginia, on an address at Washington and Lee University, in which he had "corrected the common misapprehension as to the kindness and cheeriness of the Scotch-Irish temperament and prayerfulness, hopefulness and happiness of their religion."⁴

On August 19th the Board, in special session and by unanimous action, had transferred Dr. Johnson from the chair of Church History to that of Systematic Theology, left vacant by the death of Dr. Strickler, and elected Dr. A. D. P. Gilmour, of Chester, S. C., as Professor of Church History, a professorship he felt constrained to decline. With the October-November number, *The Union Seminary Magazine*, which from its inception in 1889 had been conducted under the editorship of successive students, changed its name to *The Union Seminary Review*, with a member of the Faculty as editor-in-chief, Dr. Lingle becoming the editor and continuing to serve in that capacity for a number of years. This fall issue of *The Review* was featured by an admirable appreciation of Dr. Strickler by his friend and successor, Dr. Johnson.

A genuine friendship had sprung up between Dr. Moore and Professor Sleeth, the new instructor in Public Speaking at the Seminary, the stately dignity of the one apparently finding its foil in the whimsical exuberance of the other. "As iron sharpeneth iron," runs the proverb, "so a man sharpeneth the countenance of his friend,"—which may mean that contacts between friends bring out the best in both. The frequent, friendly and informal correspondence between these friends helped each, no doubt, to bear the strain of the years. The letters likewise overflow with news, humorous comment on current happenings, and whatever else comes to mind, serious reflection,

³*Appreciations*, pp. 129-167.

⁴His letter to Governor MacCorkle, November 12, 1913.

ready sympathy, full understanding. Here are excerpts from one of the earlier letters to Professor Sleeth and one about him, dated, respectively, December 15, 1913, and January 24, 1914:

"No letters that I receive give me more pleasure than yours, but I seem to have a very poor way of showing my appreciation of them. That is because of the remorseless pressure of my work and more than usually difficult conditions this year on account of the loss of Dr. Strickler. The fact is that ever since I received your sparkling letter of November 1st, I have carried it about in my pocket for the delectation of other friends of yours on and around the campus as I meet them from time to time. That letter deserves a long and personal reply written at my leisure and at the top of my bent, but the examinations and numerous other matters requiring my attention just at the close of the half session put it out of my power to write at length even now. . . .

"I enjoyed greatly your characterization of Prof. Sleeth. He is disporting himself this year in the Chapel three times a day and on Wednesday nights with even more ready and sparkling wit and with even more discomfort and benefit to his victims than he did last year."

But details of administration were not overlooked, as witness this letter to Mr. William R. Miller, the Treasurer of the Seminary:

Richmond, Va.,
February 6, 1914.

DEAR MR. MILLER:

. . . The bill for the steel braces for the tower of Watts Hall is \$97.00. This is a large sum for us but it is a small price to pay for the security of that tower. I know more about Hebrew than I do about architecture and would be duly modest about expressing an opinion when I am placed in my own alley, but to my unscientific and unpracticed eye the top of the tower seems to me no more secure than it was before. . . .

Cordially yours,

W. W. MOORE.

Two notable series of lectures on the Sprunt Foundation had marked the session of 1913-14 now approaching its close, one series,

in late October and early November, by Sir William M. Ramsay, of Edinburgh, on "The Bearing of Recent Discovery on the Trustworthiness of the New Testament," and the other, in April, by Dr. James Stalker, of Aberdeen, on "Religious Psychology."⁶ Sir William and Lady Ramsay and their daughter were guests of Dr. and Mrs. Moore during the first period, as were also Dr. and Mrs. Stalker in April. Another guest of the home, on May 3rd, was Mrs. Stonewall Jackson, of Charlotte.

The Board of Trustees, meeting in special session on April 10, 1914, transferred Dr. Lingle from the professorship of Hebrew to that of Church History and elected to the chair of Hebrew Dr. Eugene C. Caldwell, of Austin Theological Seminary. Not long before the annual meeting of the Board Dr. Lingle, while out golfing with Mr. Webster S. Rhoads, a leading business man of Richmond and for years a valued member of the Seminary Board, spoke of the great amount of office detail Dr. Moore was carrying and observed that "it looked like hitching a Kentucky thoroughbred to a tobacco hogshead." Mr. Rhoads remembered the remark and after further conferences with Dr. Lingle offered at the regular meeting of the Board in May to guarantee the salary for five years of a Business Executive of the institution,⁶ and Mr. William R. Miller, who had been its Treasurer for seven years, was soon thereafter elected to combine the new duties with those he was already discharging and give his whole time to the Seminary.⁷ Still another event made this a happy Commencement season—when Mr. George W. Watts, the ever-generous President of the Board, added \$50,000 to the endowment fund of the institution, \$5,000 of the amount "as an additional fund for the maintenance of Watts Hall, \$15,000 to the Walter W. Moore Foundation (making that fund \$60,000), the remaining \$30,000 to go to the general endowment fund of the Seminary," and the last two endowments to provide an increase in the salaries of the President and the professors of the institution. The Board reported to the Assembly and Synods the enrollment of an even one hundred students through the year and the election of Dr. Moore

⁶Board *Minutes*, May 12-13, 1914, p. 13.

⁶Board *Minutes*, May 12-13, 1914, pp. 4-5.

⁷Board *Minutes*, May 11-12, 1915, p. 15.

as Sprunt Lecturer,⁸ an appointment which ill-health and increasing administrative burdens made it impossible for him to fulfill.

The measure by which an Executive Officer was added to the administrative staff of the Seminary Dr. Moore characterized at the time as epochal in the life of the Seminary, saying years later that it "not only brought relief to an over-burdened Faculty; not only eased what the doctor thought was a dangerous strain on my own health and enabled me to recover somewhat my grip and freshness as a teacher, and to do certain things with my pen which would otherwise have been impossible, and to carry to completion plans I had long cherished for the enlargement and endowment of our work; but it brought thorough organization into all our business affairs and hitherto unknown skill and efficiency in the daily administration of the institution."⁹

The Sunday after the Seminary Commencement of 1914 Dr. Moore spent with the Second Presbyterian Church, Washington, of which his son-in-law, Rev. A. R. Bird, was the pastor. The special purpose of Dr. Moore's visit to the church was the baptism of his grandson and namesake, Walter Moore Bird. The service, especially impressive for that reason, was made the more interesting by the presence of President Wilson, who besides attending the service out of his high regard for Dr. Moore had also sent flowers from the White House conservatories to mark the day.

Due to a series of engagements lasting a month and carrying him as far south as Mississippi, Dr. Moore did not attend the Kansas City Assembly but he saw a picture of it, hence this note to Dr. Egbert Smith, of Nashville: "I have just seen the group picture of the General Assembly. It is the merriest looking bunch of ecclesiastics I have seen in a long time. The photographer must have told an excellent joke as the picture was snapped. You look particularly gleeful."

The World War, with its unspeakable atrocities and its wholesale slaughter, broke upon the world when August came and in less than three years drew our country in on the side of the Allies. In this war, "as in the War Between the States, the students" of the Seminary

⁸Board Minutes, May 12-13, 1914, pp. 4-8, 12.

⁹From letter to Mr. Rhoads, October 10, 1918.

“offered their services to the country, and the work of the institution was of course somewhat interrupted. Two of the students, one a graduate¹⁰ and one an undergraduate,¹¹ lost their lives in France, and others suffered injuries.”¹² How the stark tragedy was impressing America as the weeks dragged on is indicated in a letter of September 24, 1914, to Mrs. Agnes Smith Lewis, of Cambridge. “We were horrified,” says Dr. Moore, “about the outbreak of the war and have been following subsequent developments with painful interest. The public sentiment in this country is running like a mill race in favor of the Allies. I earnestly trust that the conflict may be short and the results such as will give the world a guarantee of international righteousness and peace for all the people.”

In October the Sprunt Lectures were delivered by Dr. A. F. Schaufler, of New York, in a sane and racy series on “God’s Book and God’s Boy,” Dr. Schaufler being Dr. Moore’s guest for the period and a warm friendship developing through the days. They found an additional bond in their common love of limericks, President Wilson having set the pace for the country before war invaded the world. In the late fall a letter about the war goes to the friend in Glasgow:

Richmond, Va.,
November 27, 1914.

DEAR MISS BLACKIE:

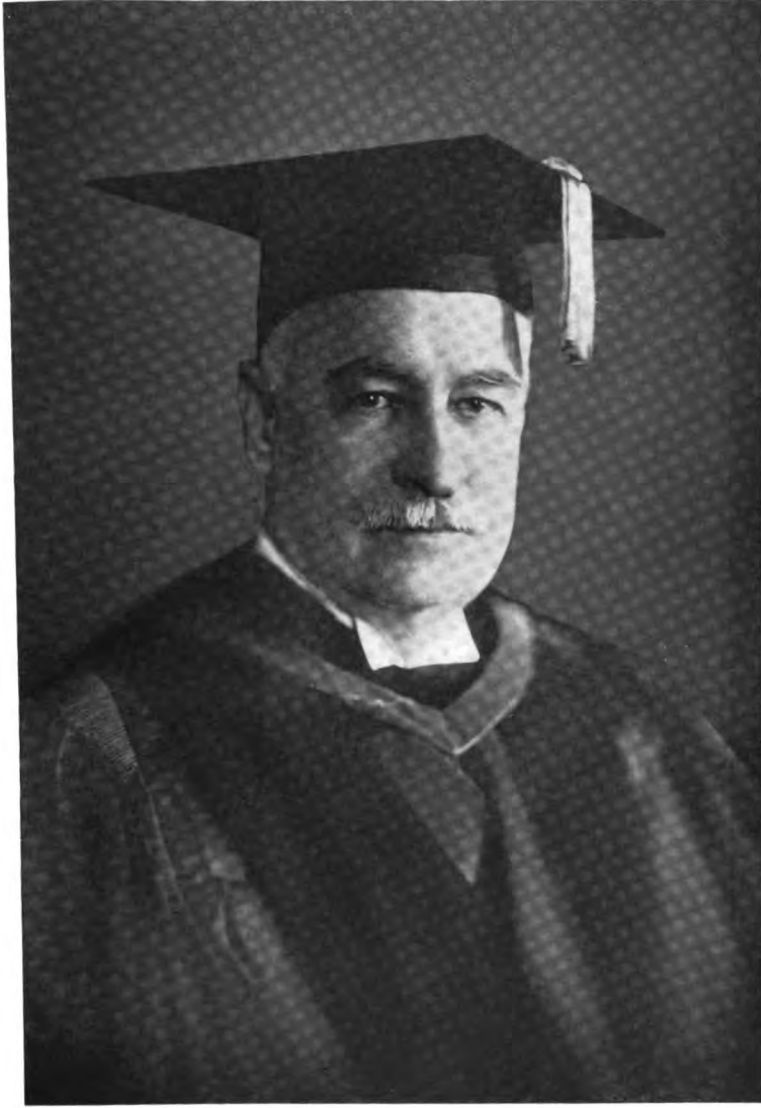
We enjoyed your letter of August 6th with its account of your visit to Rome and the garden party given by Queen Margherita. We had rooms just opposite her palace one winter, and while we had no opportunity of meeting her, of course, we did have an unusual opportunity of noting how strong and universal the impression was of her nobility of character and graciousness of address. Your reference to James Hogg’s country also interested me. I know of him chiefly through Lockhart’s *Life of Scott*, and he was a unique character.

But of course the subject of greatest interest touched in your letter was the war. I trust that your sister has long since got back from Switzerland in safety and comfort. The overwhelming majority of

¹⁰T. M. Bulla, Class of 1911.

¹¹L. C. Tait, Class of 1919.

¹²Union Seminary *Alumni Catalogue*, 1924, p. 20.



In His Early Sixties

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our people earnestly desire the speedy and complete victory of the Allies. The newspapers of the country, with the exception of those edited by Germans for German-American readers, everywhere reflect this sentiment. The feeling is particularly strong in the South, where we have the most unmixed British strain to be found in America. It is not, however, a mere matter of racial affinity. We feel that the defeat of Prussian militarism is a necessity for the preservation of civilization and righteousness, and we are convinced that if Germany wins, America will at once have to create a vast navy and raise a great standing army. All indignation for precipitating this war has been intensified by the brutal trampling out of the life of Belgium. Our people are sending from every community money, food and clothes for the relief of the Belgians. Day before yesterday was "Belgium Tag Day" in Richmond. Ladies were stationed everywhere on our streets with little round tags the size of a shilling marked, "Belgian Sufferers," and the presentation of these to passers-by was an invitation to contribute a small sum from pocket change to the fund, and they realized between four thousand and five thousand dollars in this way. Much larger gifts have been collected in other ways. Our people are still able to help Belgium, though the war has effected our business perceptibly. The population of Richmond is, perhaps, 160,000, and the papers inform us that there are 8,000 or 10,000 unemployed men here. The business which has suffered most from the war is that of growing cotton, the great staple of the South. Its price has fallen to 7c a pound. It costs the farmer 9c a pound to raise it, so many of them will be ruined and many others financially crippled. . . .

Cordially yours,

W. W. MOORE.

The death of Dr. English of the Seminary Faculty on March 25, 1915,—in his study, his open Bible before him—both shocked and impressed the whole community. One of the many letters reaching the Seminary at this time came from Mr. Watts, of Durham, dated March 29th and containing the sentence: "I was surprised and shocked to learn of the death of Dr. English. It was so sudden and

to me so unexpected. But how beautiful that he should be taken as he was—Ready.” Dr. Moore delivered the memorial address in the Seminary Chapel on May 2nd,¹³ sketching in the course of it not only the more significant traits of Dr. English but his own convictions on questions of importance to ministers or to those preparing for this high work.

At the Board meeting in May Dr. Caldwell was transferred to the vacant chair of New Testament Literature and Interpretation and Dr. Edward Mack, of Lane Seminary, was elected to the chair of Hebrew. The Board reported 105 students in attendance, the authorization of the diploma without degree for students omitting Hebrew and Greek and the association of the new Synod of West Virginia in the support and control of the Seminary.¹⁴ A busy summer followed, with engagements for regular church services, baccalaureates, commencement addresses and platform Bible Hours at Montreat, N. C., and Lewisburg, W. Va. In one of these engagements Dr. Moore spoke to the graduates of Hampden-Sidney College on “Grow (Go. Right. On. Growing).”

The heavy toll of war speaks out in this letter, appended to a printed acknowledgment of letters of sympathy:

Aberdeen,
October, 1915.

DEAR PRESIDENT MOORE:

Though many hundreds of letters of condolence have reached us, there is something special about yours, and we desire to acknowledge your deep and tender sympathy.

About Frank there is little more to be told. He arrived at Sunla Bay just in time to take part in an attack on the Turkish trenches. He was in command of a platoon, but soon became leader of a larger unit on account of other officers falling. The Turkish trench was taken; but, before reaching it, he fell wounded. A superior officer went out, at the risk of his life, to bring him in; but whilst this was being done, Frank was hit again, and this time fatally.

¹³*The Union Seminary Review*, July, 1915, pp. 311-321.

¹⁴*Board Minutes*, May 11-12, 1915, pp. 5, 10, 14, 15.

It will give you some notion of how thickly the blows are falling that, on a single page of an illustrated paper last week, there were the portraits, without any prearrangement on our part, of the eldest son of Principal George Adam Smith, of the third son of Principal Alexander Whyte, and of our Frank.

But of course the work will have to be done, and there is no shrinking whatever in any quarter. However long it may take and whatever it may cost, the country knows it is charged with a providential task which must be completed.

With our love to you all,

Ever yours,

JAMES STALKER.

Wednesday morning, October 13th, a great gathering in the First Presbyterian Church, Princeton, N. J., witnessed the inauguration of Dr. J. Ross Stevenson as President of Princeton Theological Seminary and Professor of the History of Religion and Christian Missions. At the luncheon that followed, six speakers were heard, Dr. Moore closing the list with an address on "Ideal Ministerial Character."

Mr. W. W. Spence, of Baltimore, the donor of the Seminary Library that bears his name, cherished in his last days the ambition of rounding out a full century of life.¹⁵ This letter of felicitation and good wishes goes forward to him as he nears this rare anniversary on October 18th:

Richmond, Va.,

October 16, 1915.

DEAR MR. SPENCE:

We are all thinking of you here affectionately and gratefully and thanking God for your long and useful life. We are going to celebrate your 100th birthday with public exercises in the Seminary, including an address on your life and work, especially your Christian activity and your benevolences.

But I wish in addition to send you a personal word of loving congratulation and good wishes. The friendship with which you have honored me has been one of the most delightful and inspiring factors of my life, and I want to assure you again of my profound gratitude

¹⁵His granddaughter, Mrs. F. H. Barron, Elkins, W. Va., to the writer, November 12, 1938.

and my warm and abiding affection. And I want to join your innumerable friends in wishing for you in your ripe age bodily comfort, a serene mind, and an ever-deepening peace and joy in our Christian faith and hope.

Believe me, dear Mr. Spence, your ever grateful and affectionate friend,

W. W. MOORE.

Mr. Spence lived but little more than two weeks beyond his hundredth birthday.¹⁶ Dr. Moore attended his funeral in Baltimore on the 5th of November, and from November 8th to 10th lectured at Auburn Theological Seminary, going thence to Chicago. Union was finding it hard to make ends meet. Unlike the colleges, where the usual tuition fee was about \$60, the seminaries charged no tuition. This meant that Union Seminary, with about a hundred students, was "furnishing \$6,000 worth of tuition every year free." This amount represented the interest on \$100,000, and Dr. Moore was trying to get a hundred of his friends to give \$1,000 each to provide the additional endowment needed to care for the situation. In a letter of November 15th to one of his correspondents the fact is noted that eleven friends had agreed to do this but that he was not sanguine about finding the other eighty-nine, though he was making every effort to do so.

A third book from the pen of this busy teacher and administrator made its appearance in December under the title of *Appreciations*. The book, dedicated to Mrs. Moore, contained six personal sketches—of Moses Drury Hoge and Jacob Henry Smith, the preachers; of William Henry Green, the teacher; of Cyrus Hall McCormick, William Wallace Spence and Joseph Bryan, leaders in invention, finance and civic affairs—and two historical addresses—"The First Fifty Years of Union Seminary" and "The Beginnings and Development of the Presbyterian Church in North Carolina"—all prepared originally by special request and at different times and now gathered for convenience and more permanent preservation into one volume.

This burden of work exacted its inevitable toll through the winter then on. Existing engagements were cancelled and no others made

¹⁶He died November 3, 1915.

from the last of November to the last of February, and nearly a month was spent in recuperation at Atlantic City. There he was "much benefited by the treatment," and in the spring entered upon engagements that crowded his calendar until the middle of August.

"For many years before his lamented death," says Dr. Edward Mack,¹⁷ "Dr. Moore had cherished the hope of introducing a graduate department into the Seminary. The first, and prophetic, realization of this hope was the founding of the Moses D. Hoge Fellowship by friends of that eminent minister. This graduate fellowship was fertile seed from which four other fellowships have sprung. The Seminary is now assured five graduate students in residence each year at Union Seminary or in some other approved institution." The values of such fellowship work Dr. Moore touched upon in a letter of February 24, 1915, to Dr. L. B. Turnbull, of Lexington, Va:

"The opportunity is one of the greatest that could possibly come to a man of earnest spirit and enterprising mind at that stage of his career. I would have given anything in my possession if I could have had such an opportunity at my own graduation. The seminary course is crowded and bristles with suggestions which, on account of the exactions of the course as a whole, a man cannot follow out at the time. In every department a live student feels like a man riding down a wide and rich valley, from which on both sides other alluring valleys open, but he must pass these by unexplored and keep to the main track. Yet it is essential that the Church should have a few picked men who can take a year in addition to the regular course and explore thoroughly whatever subject appeals most to them individually. The Fellowship gives them that opportunity."

An interest as well in graduate studies by ministers in active service is revealed in a number of letters beginning as early as 1906 and extending into 1915. But with the coming of Dr. Edward Mack from Lane Seminary, Cincinnati, to Union in 1915 the way was opened for the inauguration and development of the Graduate Department, of which to the present he has been the only Dean. Under his influence a considerable degree of co-operation in postgraduate work had

¹⁷In statement furnished on request of the writer, July 27, 1938. Further quotations not otherwise designated are from this statement.

been established between Lane Seminary and the University of Cincinnati. He was therefore ideally fitted to head up this work at Union. "In accord with his own desire and plans Dr. Moore heartily approved suggestions that such service to graduates in need of it be offered by Union Seminary. Not only so, but he also gave his clear vision and sound judgment to the development of the new department. Within two years the department was in operation, offering a five-year course of advanced study under Faculty direction, with part time residence at the Seminary" for the degree of Doctor of Divinity. . . . "With the passing years the Graduate Department grew rapidly in the number of students and its width of territory. Applicants for admission came from all parts of the world, sometimes as many as one hundred in a year. Of these not more than five could be admitted in any year because of lack of equipment, of funds to secure helpers for administration and supervision of students, and an already overburdened Faculty. To meet these increasing demands the Master of Theology course was emphasized and enlarged. . . . The higher degree was changed from Doctor of Divinity to Doctor of Theology, to be in close accord with institutional standards and usage.

"The Graduate Department of Union Seminary has now taken high standing among theological schools" and its "wide and beneficent service . . . is beyond estimate. . . . It must always be a source of regret to those who loved Dr. Moore, and wrought with him, that he could not have lived to see the realization of one of his cherished ideals for the Seminary, to which he gave his matchless talents—and his life. The Fellowship founded by him and bearing his name will remain through the years as a witness to his enthusiasm for graduate service to our ministry and to Christ and His Church."

The Board reported to the Assembly of 1916 the attendance of 105 students through the year, the association of the new Synod of Appalachia in the ownership and control of the institution and the authorization of the degree of Doctor of Divinity for advanced study carried through a term of years.¹⁸ Dr. Moore's vacation, soon on, differed much from those which had preceded due to the purchase of a cottage at Montreat. The next letter shows how the days are passing:

¹⁸Assembly *Minutes*, 1916, pp. 153-156; Board *Minutes*, May 9-10, 1916, pp. 18-19.

Montreat, N. C.,

July 4, 1916.

MY DEAR MOTHER:

After the busy Conference which took up my whole time for the first three days and after the scurry to get into our cottage I thought I should have a chance to do a little more writing. . . . Andrew and Imogen¹⁹ are lively as crickets. The former has an active body and an active imagination—has seen a panther and a bear in the woods on the mountainside, back of the house where he plays, and has heard but not yet seen a lion.

We have a well furnished, comfortable cottage away up on the steep wooded mountain side, next door to Dr. Lingle—very difficult to get to either on foot up the long, steep, broad stairway through the bushes or in the car over the rough, narrow, steep roads; but delightful once we get here. A spacious verandah, commanding fine views, is the “sitting room” most of the time, and here the smaller children spend the whole waking day in the open air. . . .

I want to get a real rest this week, and it is possible that I may just remain on here through the month, now that we have our own cottage, unless something turns up to call me away. . . .

Your loving son,

W. W. MOORE.

The floods that swept western Carolina in July of 1916 are still vivid memories with residents and visitors who were there at the time. Leaving Montreat on Saturday, July 15th, to preach in the First Church, Charlotte, Dr. Moore was delayed for nearly a week at Marion by torrential rains and finally, by a wide detour, returned to Montreat.²⁰ On August 13th he preached on Home Coming Day at the Swannanoa Church, a part of his first charge,—his first visit to this church since he had left it as its young pastor thirty-four years before.²¹

The new session had opened “with full numbers,” writes Dr. Moore,²² “but with our usual problem about ways and means. I am

¹⁹His grandchildren, Andrew and Imogen Bird, of Washington.

²⁰See letters to his mother, July 17, 21 and 24, and to Mr. William R. Miller, Richmond, Va., July 29, 1916.

²¹See letter to Dr. T. C. Johnson, Richmond, Va., August 16, 1916.

²²To Mr. James Sprunt, Wilmington, N. C., October 24, 1916.

thankful," he adds, "to report all our professors well, and hope for a year of less strain on nerves and health than last year was."

Two years before this time Mr. Wade C. Smith, editor of *The Missionary Survey* and other periodicals of the Presbyterian Committee of Publication, Richmond, and even more widely known as the originator of "the Little Jetts," had written Dr. Moore²³ suggesting the erection of a model Sunday School building on the campus of the Seminary to serve the needs of the Ginter Park Presbyterian Church and at the same time "give the Seminary students a well-rounded and up-to-date demonstration of this department while at the Seminary." Dr. Moore laid the suggestion before his Board in May, 1915, secured its permission for the construction of a modern Sunday School building on the campus,²⁴ and, without loss of time, took up with Dr. Schaffler the question of the gift of the building by Mrs. Kennedy, but nothing could be done at the time.²⁵ Another year passed, one in which other causes had to be pressed. Returning home from an extended trip in the early summer of 1916, Dr. Moore was handed a copy of the June number of *Progress*, published by the Sunday School of the Ginter Park Presbyterian Church and featuring an article by A. D. Reamer under the caption, "What He Saw When He Returned to the Seminary Campus in 1920." What this "dreamer" saw in prophetic imagination was a handsome, well-equipped Sunday School building on the north side of the campus. But patient waiting, wise approach, a deal of hard work and even vexatious delays were to mark the months between this spacious dream and its realization. Early in November Dr. Moore went to New York "to see what could be done" and found it not unlikely that Mrs. Kennedy would be interested somewhat later in the offer of \$100,000 if other friends would subscribe a similar sum, \$60,000 of it to endow a Sunday School professorship.²⁶ Mr. Watts had considered giving the sum of \$50,000 to the scholarship funds of the Seminary. When Dr. Moore asked if he would give it to the Sunday

²³April 22, 1914.

²⁴See Board *Minutes* of 1915, p. 6, and letters of Dr. Moore to Mr. Smith, May 18 and 21, 1915.

²⁵See especially his letter to Dr. Schaffler of May 28, 1915.

²⁶Dr. Moore to Mr. George W. Watts, November 9, 1916.

School professorship instead and thus help to meet Mrs. Kennedy's anticipated offer, he agreed in a characteristic letter:

Durham, N. C.,
November 13th, 1916.

REV. W. W. MOORE, D.D.,
Richmond, Va.

DEAR DR. MOORE:

I am just back to my office and find yours of the 9th. The additional \$50,000 which I propose to give to the Seminary at some time can be devoted to whatever is best for the Institution, and I am in this, as heretofore, desirous of being guided by your judgment and wishes. . . .

I am sorry that you have been laboring so hard. I wish you would conserve your strength and not allow the Church to impose upon you in so many extra duties. . . . Sincerely yours,

GEO. W. WATTS.

Dr. Moore's reply was equally as characteristic:

Richmond, Va.,
Nov. 16, 1916.

MR. GEO. W. WATTS,
Durham, N. C.

DEAR MR. WATTS:

I have long known that if a spirit level were set on your head the bubble would stand exactly in the middle of the glass. . . .

If only our Hampden-Sidney College friends had been wise enough to move when we moved, we could have had here long before this a great educational center of our whole Church about which so many others have dreamed and for the realization of which so many undignified and bizarre schemes have been launched. But they did not recognize the day of their opportunity. We have therefore had to do things for ourselves on a somewhat different plan and scale from what would have been best had they been in our neighborhood. We are at last in sight of the solution of practically all these problems, and if we can quickly close this transaction with Mrs. Kennedy, I think that we shall at last have a wide and clear way before us.

Cordially yours,

W. W. MOORE.

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Early in 1917 Mrs. Kennedy made the offer, stipulating that the \$100,000 to match her own must be pledged by the close of that year and paid in by the first of July, 1918.²⁷ December 31st saw all but \$1,603 subscribed, and Dr. Moore himself became responsible for this balance, which was reduced to \$503 by subsequent subscriptions.²⁸ The building was assured and the dream finally came true with the change of only three major items: the date, 1921 instead of 1920; the place, the east side instead of the north side of the campus; and the character of the building, a far more pretentious one than this dreamer had dared to envisage,²⁹ representing as it did a total outlay of nearly \$160,000.

Meanwhile Dr. Moore had been giving proof of his hearty interest in the work of the women of the Church. Dr. Moore spent much of the month of July, 1917, with his family in their cottage at Montreat. In this month fell the Woman's Summer School of Missions, with Mrs. W. C. Winsborough, Superintendent of Woman's Work, in charge of the program. Dr. Moore, always appreciative of the work of the women, rendered to them a service at this time which they never forgot. Mrs. Winsborough tells the story in *Yesteryears*.³⁰ After recalling the fact that but for the "far-seeing, able and sympathetic leaders in the ministry of our Church . . . the leaders of woman's organized work in the Church in the last century could have made little progress," Mrs. Winsborough goes on to say:

"One incident awakens deep gratitude. It was when the Auxiliary was several years old and we had as yet never had a woman speaker on the night program at our Montreat meeting because so many ministers were in the night audience and we feared criticism.

"We had decided, however, that the time was at hand to have the Annual Report of the Auxiliary presented to the Woman's Summer School of Missions at a night session—by the Superintendent, of course. It was her duty to be 'fed to the lions' as need indicated.

"We were decidedly nervous over the outlook, as we walked across the dam of Lake Susan that afternoon. We were delighted to be

²⁷See pamphlet *The Growth of a Great Seminary*, about April, 1917, and Board Minutes, May 8-9, 1917, pp. 21-22.

²⁸Letters to Mr. C. E. Graham, Orlando, Fla., January 17, 1918, and Mrs. Nettie F. McCormick, Chicago, March 18, 1918.

²⁹See Dr. Moore's account in his address at the dedication of Schaufler Hall, *The Union Seminary Review*, October, 1921, pp. 2-5.

³⁰Pages 74-75.

joined by Dr. Walter W. Moore, President of Union Theological Seminary, a most courtly and delightful gentleman and probably the most influential man in our Church at that time.

"In a few moments Dr. Moore discovered our state of fear as we urged him to tell us if we should do so daring a thing yet. Dr. Moore replied thoughtfully that he felt it was a proper procedure. Then he said, 'Who will preside at your meeting tonight?' We confessed we had not yet dared to ask any minister to take such a risk.

"I wonder if you would care to have me help you in that way?" said Dr. Moore with his kindly smile. We were almost dumb with surprise and delight. Dr. Moore's presence on the platform that night precluded criticism from anyone. His manner was perfectly natural, his introduction of the speaker as simple and appropriate as though women had been accustomed to speak to Montreat mixed audiences since time began. Dr. Moore, by his kindly and understanding action that night, had lifted the Auxiliary over one of the difficult places in its life."

A sheaf of war-time letters:

PROF. GEORGE M. SLEETH,
Avalon, Pa.

Richmond, Va.,
Dec. 7, 1917.

MY DEAR MR. SLEETH:

I am sorry to hear of the ordeal through which you have passed but delighted to note the spiritual results. There was always more promise of wings from your shoulder-blades than you would allow everybody to believe. Your gay account of your experience in the hospital not only shook me up with repeated bursts of hearty laughter, but has had much the same effect on my colleagues and members of my family, to whom I have read portions of it.

I trust that you will recover your strength rapidly and fully, and that you will be a better man physically as well as spiritually for this experience.

I read with no little interest your account of your boys, and I wish them all safety and success in their service of our country. . . .

Cordially yours,

W. W. MOORE.

Richmond, Va.,
Dec. 14, 1917.

REV. PROF. JAMES STALKER, D.D.,
Aberdeen, Scotland.

MY DEAR DR. STALKER:

Ever since receiving your interesting letter of June 12th, I have had it in mind to reply to it but I returned from my various summer engagements in such a shaky condition of health, and have felt the pressure of my work so much since, that I have not carried out my intention. I am thankful to say that my health has improved greatly and I am now going on more comfortably, though I have not yet completely recovered my tone.

I was much interested in your comments on the advantages of President Wilson's delay in going to war with Germany. He is a man of calm, clear and profound mind and devout Christian spirit. He is the son of one of the ministers of our branch of the Church, who was for many years the Permanent Clerk of the Southern General Assembly, and many of us know him personally. We are, therefore, of course not unbiased judges, but the estimate given above is now shared by the great majority of our people. The opposition to the war, never very influential, has steadily and rapidly dwindled, and the unity of the nation is now very impressive. We have raised a great army in a very short time, and the equipment and training of it has gone on as speedily perhaps as possible. But the collapse of Russia has caused us to fear that before our men can be got to the front in full numbers, our British, French and Belgian allies may be worsted in the West by the re-enforced army of what Hugh Black, with one or two forceful and unministerial expletives, called "these German swine." Things are looking dark just now.

The enlistments for the war have cut down the attendance at all our institutions. Ministers and candidates for the ministry in theological seminaries were exempted from military service. But many of our students have waived the exemption and have gone with the army either in the ranks, or in Red Cross work, or in religious work, and the attendance at our Seminary is now about thirty per cent below normal. The students continue to drop out, and it is clear that the attendance will be still smaller for the next few years.

Our two sons were not called in the selective draft, but they offered their services, Walter, the older one, going into a hospital unit, which is expected to sail for France early in the new year, and Francis applying for service in the artillery. The latter, however, was rejected on account of defective vision and hearing. We note with interest that your remaining son has signed up as a Second Lieutenant. We earnestly pray that his life may be spared and that he may be greatly blessed in his service of his country and civilization.

What you tell me of the effect of the war on the attendance of students at Edinburgh and Aberdeen is not surprising. Great Britain has made a glorious record.

The hospital unit to which Walter belongs was raised in Richmond by Dr. Robert C. Bryan, a grandson of Mrs. Stewart, at Brook Hill, with whom you remember we dined when you were here.

My mother was eighty-eight years old on November 20th. She is very frail and is a great sufferer, but maintains an eager interest in everything that is going on. The other members of our household are as well as usual. . . .

Please give my kind regards to Mrs. Stalker, and accept for your whole family our heartiest good wishes for a happy New Year.

Cordially yours,

W. W. MOORE.

Richmond, Va.,
December 27, 1917.

MR. GEORGE W. WATTS,
Durham, N. C.

. . . We are economizing in every way on food and fuel. Mr. Miller did a remarkable thing in the way of making the Westwood property contribute to the supplies of the Refectory. He has also introduced a more perfect system of handling the supplies and accounts at the Refectory, and thus far there has been no recurrence of the harassing deficit in that department. In the matter of coal, we have had one or two scares and close calls, but he thinks that we shall be able to get what we need under our contract. We heat the chapel now only for Sundays and Wednesdays, using one of the lecture

rooms for morning prayers, a thing quite practicable since our numbers have been so much reduced by enlistments in the army. We also cut off the heat from the lecture rooms at one o'clock for the rest of the day, and we cut off the heat from the dormitories from 9 A. M. to 1 P. M. . . .

Cordially yours,

W. W. MOORE.

Aberdeen,

4 January, 1918.

DEAR DR. MOORE:

. . . I was strongly in favour of such an arrangement as you have made about divinity students, not conscripting them, but allowing or even encouraging them to go, if they were so disposed; but the Scottish churches were so afraid of being thought unpatriotic that they refused to protect divinity students, and even probationers seem now to be surrendered to the tender mercies of the drill sergeant, with the result that our colleges are just about empty, and there is a serious dearth of supply for the pulpits of ministers going to the Front as chaplains and hut-workers. Of course none foresaw that the war would last so long, and now we are up against a situation which was never anticipated.

The peril of German troops, liberated in Russia, pouring in irresistible numbers to the Western and Southern fronts, is certainly alarming; but it is not producing any panic, and there is every prospect for our forces being able to hold out till yours arrive on the field of action. The streets of⁸¹ were already swarming last week with your sailors in blue, with the names of the states in gold on their caps. With our affectionate regards to you and yours,

JAMES STALKER.

The centennial of the Society of Missionary Inquiry of the Seminary was fittingly celebrated Saturday night through Tuesday night, January 12-15, 1918, with a full program of speakers, Dr. Moore delivering the historical address⁸² on Saturday night and Dr. Charles W. Dabney, President of the University of Cincinnati, closing the

⁸¹Name deleted by the censor.

⁸²Published in *The Union Seminary Review*, April, 1918, pp. 188-209.

series on Tuesday night with an address on "War and Religion."

Busy as he was with a multitude of matters, Dr. Moore found time through these months to prepare two chapters in *The Teaching Values of the Old Testament*, a new standard teacher training course issued by the Presbyterian Committee of Publication, Richmond, the two chapters comprising "The Land and the Book" and "The Poets of Israel," his colleague, Dr. Edward Mack, furnishing the other seven.³³

In spite of the war, the Board, in session in May, 1918, was able to report substantial progress for the year just ending. The enrollment was 101. The success of the campaign for the Sunday School building and the Sunday School professorship had sent the assets of the Seminary well past the million mark.³⁴ A letter to the President of the Board describes the attractive Commencement of the Training School:

Richmond, Va.,

MR. GEORGE W. WATTS,
Durham, N. C.

May 15, 1918.

DEAR MR. WATTS:

. . . Mrs. Moore was much gratified by Mrs. Watts' letter. Her visit and yours gave us all very great pleasure. I wish, by the way, that you could both have stayed at least one day longer, so as to see the commencement of the Training School. The girls in their white dresses, crossing in the evening from the Library to Watts Hall, made our commencement line look quite somber. All their graduates, like all ours, have been snapped up at once by places needing well trained workers.

Cordially yours,

W. W. MOORE.

While on a trip to North Carolina in the interest of the proposed home for missionaries on furlough³⁵ Dr. Moore had been able to help the Third Liberty Loan by a four-minute address in the motion picture house at Hickory on Monday night, the 23rd of April.³⁶

³³See letter of Dr. Moore to Mr. R. E. Magill, Secretary, March 26, 1918.

³⁴Board Minutes, May 7-8, 1918, p. 7.

³⁵See pages 501-504.

³⁶His letter to Mrs. George R. Cannon, Richmond, Va., April 25, 1918.

But he took part in an even more colorful occasion a month later when the Jubilee of the Central Presbyterian Church of Washington was celebrated, Dr. James H. Taylor, the pastor, presiding. "Because of war conditions," reads the account in *The Central Presbyterian*,⁷⁷ "it was decided to make the jubilee celebration as simple as possible, and two services were planned for Sunday, May 26th, and a reception for May 31st. On Sunday morning, May 26th, the auditorium was crowded to its utmost capacity, with many standing in the gallery and in the side aisles. Dr. W. W. Moore, of Union Theological Seminary, Richmond, Va., preached a most impressive and inspiring sermon from the text, 'The church of the living God, the pillar and support of the truth' (I Timothy 3:15). He was listened to with perfect attention. The audience was a representative one. The President and Mrs. Wilson were present, as also the Attorney-General and family, the Assistant Attorney-General, congressmen, men in high official life, officers in khaki and blue, soldiers and sailors, and men and women from important and from humble stations in life. It was an inspiring audience, and Dr. Moore rose splendidly to the occasion."⁷⁸ The sermon was sent out in 150,000 copies by the National War Work Council of the Y. M. C. A. under the title of "The Value of the Church."

Other war-time letters:

Richmond, Va.,
July 17, 1918.

MY DEAR DR. LINGLE:

I had a good trip down, and without going out home caught an early train to Newport News and spent most of the day with Walter. No definite statement was made, but it was quite evident that they expected to embark that night, so we took leave of them about 8 o'clock, when visitors are required to leave the camp. They were called by the bugle at 2:30, and from that time until long after the sun was up all the streets leading to the piers were full of lines of troops. No friends of the departing soldiers were allowed on the piers. We could see the convoy of battleships and destroyers lying

⁷⁷Of June 26, 1918.

⁷⁸See also letters to the writer from former Governor Angus W. McLean, Lumberton, N. C., November 4, 1930, and Dr. James H. Taylor, Washington, D. C., November 5, 1930.

out in the roadstead waiting for them. We returned about 10 o'clock to Richmond, and understand that they got away before noon, so, if they have had good fortune, they must be more than half way across the ocean by this time. Walter was looking very well and all those young fellows were in fine trim. . . .

Cordially yours,

W. W. MOORE.

Richmond, Va.,

Aug. 8, 1918.

MY DEAR DR. LINGLE:

. . . I am glad to hear of so many inquiries about the Training School. Eight seems to me a good registration for the present. I never had any doubts about a full attendance as soon as we were able to accommodate them comfortably. That is an intelligent and interesting letter from Miss Hansell, and must be very gratifying to you. I hope she will not take the vaporings of the curb-stone theologians too seriously. As I was writing to another friend yesterday, every little sergeant or corporal who used to be a local newspaper reporter and who now writes books partly true and partly fictitious, like those by Empey, feels called on to set aside the whole evangelical faith and to abuse the Church, which is the one hope of the world, and inform mankind that the war is going to change all things in religion and bring in a new era by the universal introduction of Sunday base-ball games; while the big men—Wilson and his Cabinet, Lloyd-George and his counselors, Field-Marshal Joffre, Field-Marshal Haig, General Pershing, and the rest, are all humble and earnest members of the Christian Church; and, along with other people who can see straight, know that two things are going to remain unchanged by this war—one is sinful human nature, and the other is the grace of God, ministered through a divinely ordained Church. . . .

Cordially yours,

W. W. MOORE.

Aberdeen,

16 August, 1918.

DEAR MR. PRESIDENT:

The paper containing your sermon, delivered at Washington, arrived this morning; and I have read the entire account with the deepest interest and pleasure. Indeed, I am putting your discourse away in company with some half-dozen others which I look upon as the best and ablest utterances I have come across since the War commenced. It seems to me on the same level with some of the finest pronouncements which have come from President Wilson himself. Best thanks to you for sending me a copy.

The United States are doing splendidly; and there is thorough appreciation on this side of the Ocean. The entry of so many fresh troops into the conflict, at a time when the earlier combatants are unavoidably becoming somewhat stale, is of immeasurable consequence; and, in Providence, events have been so timed that the part played by America has, without effort, obtained the fullest recognition. . . .

Affectionate regards to you all from us all!

Yours ever,

JAMES STALKER.

Dr. Moore had been an active member of the Board of Trustees of Hampden-Sidney College since 1904 and was vitally concerned in its welfare and in its contribution to the Christian education of young men. On February 4, 1918, he wrote Dr. J. B. Hutton, of Jackson, Miss.: "I was appointed chairman of a committee to propose a plan for placing the college under the direct control of the Synod of Virginia, and to report at the June meeting. I am also chairman of a committee to secure a Professor of Bible and Philosophy, and of a committee to report at the June meeting on a redistribution of subjects among the faculty, with a view of reducing temporarily the number of professors. I am also on a committee to nominate a President of the institution. All these other duties," he adds, "I might, perhaps, have delegated to somebody else, but the matter of the relation of the college to the Synod is one which

has been engaging the attention of the Board in an indecisive way for so many years and is of so much importance that I feel bound to be there." Dr. Moore stressed in a number of letters the importance in the curriculum of a course in Philosophy bottomed on a sound religious faith. He spoke of this in a letter³⁹ to Mr. J. A. MacLean, Jr., of Andrews, N. C.: "The late Joseph Bryan," he wrote, "foremost citizen of Richmond and Virginia, told me that Dr. W. H. McGuffey's course in Philosophy at the University of Virginia put him on an adamantine basis of religious faith and that he had never wavered since in regard to any of the essentials of revelation. That same splendid generation of men was thus 'made' by that great teacher of Philosophy." This work of linking College and Synod and of securing the type of men and courses needed at this juncture of affairs was pressed forward to a successful conclusion. The Synod of Virginia took over the college in the fall of 1918, "the greatest thing we have done in the cause of Christian education in Virginia in the last half century," said Dr. Moore in writing Dr. H. H. Sweets, of Louisville; and in 1919 Dr. Joseph D. Eggleston, President of the Virginia Polytechnic Institute and former State Superintendent of Public Instruction of Virginia, was secured for the Presidency, and Rev. J. B. Massey, an honor graduate of Union Seminary and pastor of the Presbyterian Church of Wilson, N. C., as Professor of Bible, Philosophy and Psychology.

Celebrating the Armistice:

Richmond, Va.,

November 15, 1918.

REV. A. F. SCHAUFFLER, D.D.,
105 East Twenty-second Street,
New York City.

DEAR DR. SCHAUFFLER:

Knowing your intense interest in the war which had just begun when we had the pleasure of your visit at our house, and knowing the joy which must have thrilled your heart when you heard of the overwhelming victory and the righteous peace, I have had a sort of feeling ever since the good news came that I would like to talk to

³⁹Of June 8, 1917.

you or write to you about it, but there seemed no special occasion for me to do so. Yesterday, however, I received the enclosed letter from Sir William Ramsay, and, thinking that it may interest you, I am sending you a copy, which, of course, you need not return. I was at Jacksonville last Sunday to preach at the installation of Rev. Dr. L. E. McNair, for a year past general director of the religious work at Camp Johnson near that city, as pastor of the First Presbyterian Church in Jacksonville. The Saturday evening papers announced the abdication of the Kaiser, and stated that if the armistice were signed notice would be given the city by "Big Jim," the local name of an enormous steam whistle at the waterworks. Not being familiar with the voice of "Big Jim," I awoke throughout that night at the blast of every whistle that blew, but we went on through Sunday without the great blast. At three o'clock Monday morning "Big Jim" raised his voice, and thereby raised the town, other whistles took it, then the bells, then the motor cars began to whizz through the streets, and the people to pour out of their houses shouting. All industrial and business places were closed down Monday and the streets were thronged with people celebrating. So it was at Savannah and at Charleston, and at Richmond I am told they had a particularly enthusiastic celebration. I got back here Tuesday morning.

Our architect went to the war. For that reason and the other reasons already explained to you we suspended all work on our Sunday School building, but as soon as conditions permit we will take it up again.

Of course the war has cut down our attendance, as so many of our men went into the army, but we now have sixty men on the ground, and next year will doubtless go over a hundred again as usual. Meantime the General Assembly's Training School for Women has, of course, not been affected by the war in attendance, and now that its management has been recast, and Dr. Lingle has been made the acting President, it is making the most rapid and satisfactory progress it has ever known . . . and now that under Dr. Lingle's enlightened and skillful management it is bounding forward with an overwhelming number of students with all other prospects bright, I want to thank you and Mrs. Kennedy again most heartily for that

timely help which enabled us to establish an institution which is now sure of a great future, and will continue to render the very best kind of service in a thousand ways at home and abroad. I used that money, of course, strictly in accordance with the terms you laid down and have the vouchers to show.

Our community, like all others, was swept by the influenza, and all schools and colleges were closed by order of the city authorities except ours, and all public meetings of every kind forbidden, including the church services. Our salubrious site and the perfect conditions of health here doubtless account for the fact that they made an exception of us. Our students offered their services as helpers in the great emergency hospital in the John Marshall High School, and went down in day and night shifts caring for the sick and helping to dispose of the dead, and yet we had only five or six mild cases among the students themselves. All are now well and we hope to go on with the session's work without further interruption. . . .

Dr. Caldwell, our professor of Greek exegesis, is disabled as a result of long overwork, and is absent on leave for some months. . . .

Cordially yours,

W. W. MOORE.

Aberdeen,

18 December, 1918.

DEAR MR. PRESIDENT:

. . . The joy in the armistice is common to you and us; and we think with great satisfaction on the part given to the United States to play in bringing about the catastrophe; though in the closing passages of the War it must be difficult for even the most sceptical not to recognize the forth-putting of the Divine Hand. Your President is now in France, receiving royal honours; and he will soon be received in this country with gratitude no less deep or sincere.

Yours most truly,

JAMES STALKER.

Another Era of Expansion

(1919-1925)

THIS Post-War period, even more strenuous than the period which immediately preceded it, marked the culmination of work begun in previous years, the inauguration and successful completion of campaigns for expanding the equipment and strengthening the resources of the Seminary, and, alongside of this work, the largest enrollment in the long history of the institution. Constructive help was extended to the women of the Church in the establishment of Mission Court. Million Dollar campaigns in which the Seminary shared were projected in 1919 in the Synod of North Carolina, which designated \$70,000 for the Seminary, and in the Synod of Virginia, which set aside for it one dollar in three; and a campaign for \$50,000 for the Seminary was authorized at the same time by the Synod of West Virginia.¹ These campaigns, ultimately reaching their goals, demanded much of the President of the Seminary in the way of conference and correspondence and speaking for about two years beginning in 1920. Within this six-year period Schaufler Hall and a two-apartment home rose on the main Seminary campus and two four-apartment homes for married students (the Samuel Davies and Francis Makemie Halls) on the Sherwood Park campus nearby, two other homes ("Sunnyside" and "Brightside"), even nearer the main campus, coming to the Seminary in 1923 by purchase from the General Assembly's Training School. In addition to severe losses in the Board, the period witnessed heavy losses, by death and resignation, in the Faculty; and to fill these gaps and provide for the expanding work of the Seminary, certain additions were made to the staff of teachers. This period was marked as well by negotiations for

¹Board *Minutes*, May 11-12, 1920, p. 8.

seminary consolidation. "When the different seminaries were virtually asked to state what they could do for the Synods supporting Southwestern during the temporary suspension of its own divinity school," said Dr. Moore,² "I thought it right to make the strongest statement we could of the advantages we had to offer" and the Synods supporting the Divinity School were invited to be represented on the Board of Trustees of Union.³ This involved extensive correspondence and not a little in personal presentation between the years 1917 and 1923. Then in 1923 and 1924 definite negotiations were on for the consolidation of Columbia and Union Seminaries at Richmond. The merger seemed to be nearing consummation, but negotiations were discontinued when Atlanta made possible the re-establishment of Columbia in its attractive suburb of Decatur.⁴ How literary excellence was possible in the midst of enlarging plans, exacting work and endless interruptions becomes the wonder of another executive, the President of the University of South Carolina and a friend of many years:

Columbia, S. C.,

January 15, 1919.

MY DEAR DR. MOORE:

. . . I do not know how you find time amid your many duties to do so much good writing. It seems to me that presidential functions superinduce permanent pen paralysis. It certainly does interfere with the agility of one's intellectual lucubrations. I think each day of the text in the Bible, "Lord, how they are increased that trouble me," but remember, also, "Fret not because of evil doers," and try, therefore, to possess my soul in peace. . . .

Affectionately your friend,

W. S. CURRELL.

The special difficulties of the period and yet the hopeful prospects of the Seminary are revealed in the next three letters:

²In letter to Dr. J. B. Hutton, Jackson, Miss., November 8, 1920.

³See Dr. Moore's letter to the Trustees of Union Seminary, August 30, 1917, and Board Minutes of May 7-8 1918, pp. 7, 13.

⁴Union Seminary Board Minutes, May 6-7, 1924, p. 14, and May 12-13, 1925, p. 19.

Richmond, Va.,
January 6, 1919.

MR. GEORGE W. WATTS,
Durham, N. C.

MY DEAR MR. WATTS:

. . . We have had a rather hard year thus far: reduced attendance on account of the war, difficulty in making ends meet on account of high cost of supplies and labor, the influenza, which entailed heavy expense but happily caused no deaths among our students, the break-down of Dr. Caldwell, the poor health of Dr. Rice, and the increased strain on the other professors. . . . But we hope for better conditions in the half year now opening. The institution has often confronted graver situations than that which it now faces, and God has always brought it through them not only without disaster, but with decided gain, and it would be a sorry faith which, after so much experience of gracious help in the past, could not trust Him for deliverance from all difficulties of the present and future. As to attendance, already some students are beginning to drift back from the army and from the S. A. T. C. in the colleges. . . .

Cordially yours,

W. W. MOORE.

Richmond, Va.,
January 24, 1919.

MR. GEORGE W. WATTS,
Durham, N. C.

DEAR MR. WATTS:

. . . On reading over my last letter to you, written when I was sick, I began to fear that it would make upon your mind an undue impression of despondency on our part in regard to the condition and prospects of the Seminary. The year has been a very trying one indeed and there are formidable difficulties before us for ensuing years, the solution of which we cannot yet see, but I did not mean to write in a pessimistic vein, for that is not the way I feel. I may have been more depressed just at that time because I was sick, but at no time have I felt discouraged about the Seminary. Generally speaking, it is in better condition and has better prospects than it has ever had before.

. 496 .

It is heartening to hear the comments freely and cordially made by the thirty ministers and missionaries who are here for the mid-winter course on the progress the institution is making and the vigor and value of the work of the professors. . . .

Cordially yours,

W. W. MOORE.

Durham, N. C.,

January 27th, 1919.

REV. W. W. MOORE, D.D.,
Ginter Park,
Richmond, Va.

DEAR DR. MOORE:

. . . I thoroughly understood your feeling in reference to the Seminary. Under the great difficulties of the past few years, and when one is sick, they are more liable to see the worst side of a situation. I have no doubt about the continued success of the institution and that it will continue to grow. It has now reached the position in the estimation of the Presbyterian Church that it would not be permitted to suffer for anything. Just make up your mind that the good people are going to back you up to the fullest extent. I am glad to note that Dr. Campbell Morgan can be with us in the fall. . . .

Yours truly,

GEO. W. WATTS.

Mr. Watts' prophecy came true, for the months that followed saw substantial gifts made to the endowment funds of the Seminary, one of which, from Dr. James Sprunt, of Wilmington, increased the Sprunt Lectureship Fund from \$30,000 to \$50,000,⁵ to provide for briefer series of lectures or even occasional addresses at the Seminary.

An all too strenuous session was followed by an all too busy summer and this by the opening address at the Seminary for the session of 1919-20 on the important subject of "The Education of a Minister." Dr. Moore writes somewhat later to a friend that "our attendance, swollen by the return of many young soldiers from the

⁵Board Minutes, May 6-7, 1919, pp. 19, 20.

army, has passed all the enrollments of recent years, and just when prices are highest and when it is, therefore, most difficult for us to make ends meet.”

The Union Seminary Review for January was featured by an unsigned sketch captioned “James Sprunt, LL.D.,” but there was no disguising the author. Still other services of the days consisted of the preparation of a sketch of Dr. A. T. Graybill, of blessed memory as evangelist and educator in the Mexican mission; an earnest request to the Foreign Mission Committee in Nashville to permit the raising of funds by appeals to individuals so as to “make it possible for Dr. Henry M. Woods and his collaborators to complete and publish the Encyclopedia on which they have expended so much toil and to the appearance of which they look with so much hope for the safeguarding of the future of the Church in China,”⁶ a four-volume work issued in 1925; and particularly the publication of *A Real Boy Scout*, dedicated to his friend and that lover of boys, Mr. George W. Watts.⁷

In the Mid-Winter Course for Ministers in January, 1920, Dr. Hubert M. Poteat, of Wake Forest College, North Carolina, delivered four lectures on “Practical Hymnology.” After the closing lecture Dr. Moore thanked the speaker in the following words:

“Last night our lecturer paid his respects in vigorous fashion to a certain type of so-called evangelistic singer with which unhappily we are all familiar. That type appeared and began to multiply more than thirty years ago. There was at that time an outspoken preacher in Philadelphia by the name of Leonard W. Bacon. I remember an article he published under the title of ‘Hard Swearing in the Sanctuary.’ It described one of these egotists and buffoons who in leading the music at religious meetings breaks in on the people when they are singing words of praise to God, pulling them up short in the midst of a verse, and with alternate sarcasm and cheap wit sets the whole audience a-titter, diverts their attention from God to himself and utterly destroys all semblance of reverence. Dr. Bacon’s point was that when these men made the people sing these hymns of direct

⁶Letter to Dr. S. H. Chester, Nashville, Tenn., February 27, 1920.

⁷See his letter to Mr. Watts of March 11, 1920.

address to God in this chuckling, irreverent way, it was nothing but hard swearing in the sanctuary, a most reprehensible form of profanity. His protest was unavailing. The evil spread, and the name of such preceptors now is legion. They are all alike. A thoughtful man at one of our great summer assemblies, after watching with growing disgust the antics of one of them, who I believe had climbed on a chair and in a few minutes by his buffoonery had made anything like instruction or praise or reverence or edification quite impossible, turned to a friend of mine and said: 'Is there some institution where all these fools are trained to destroy worship in this same way?'

"Now I am glad that a layman, one who knows and loves the great hymns and who is himself a musician, has taken the field against this sort of thing. Some of us in the seminaries have for a long time earnestly deprecated it. Many of our pastors have deplored it, but have held their peace lest they should seem to be out of accord with the aim of these popular evangelistic meetings of the frenzied type. They have tried to make the best of it in spite of the unedifying and harmful character of the singing. They could not denounce the thing openly without doing harm. So they have been hampered—though they have often ached to say some of the things Dr. Poteat has been saying to us. Not that they are afraid to say them. They are only afraid of doing harm.

"We are in the fullest sympathy with him in his indignant protests against these abuses. We are perfectly willing for him to vent his indignation with his utmost force. He is welcome to put our pulpit lamp clean out of commission if he wants to impress his point. We would not object to his smashing the pulpit itself if only he can carry his point and teach us abhorrence of the sort of thing he is denouncing. He is rendering a real service. On behalf of my colleagues and the students of our two institutions and our people generally, I wish to thank him for his interesting, forceful and wholesome addresses. He ought to be sent as a missionary to all theological seminaries and especially to all (so-called) Bible Institutes and summer assemblies. There is a great work for him to do in the correction of these abuses and in the promotion of a deeper appreciation of really

great hymns and really devotional music. The service of praise is one of the most fruitful of the means of grace. We wish to assure you, Dr. Poteat, that as a result of your work here we propose to try to make this part of our worship more worthy of God's house and more helpful to God's people."

It may be said in this connection that Dr. Moore's favorite of all the great hymns was Isaac Watts' "When I survey the wondrous cross," other favorites being "Blest Saviour, in thy care" and "I heard the voice of Jesus say, Come unto me and rest." He abominated "Brighten the corner where you are." "He made us learn one hymn every week when we were small children at Hampden-Sidney," says his older daughter,⁸ "and recite to him on Friday afternoon. Later we alternated with other poetry and thus I learned Abou ben Adhem, a favorite of his."

In this month of January, Dr. Moore was suffering from a siege of grippe, but was much benefitted by a stay at Atlantic City and "returned home in fine working condition."⁹ In April he spent two days with the Theological Seminary, New Brunswick, N. J., speaking on "The Eloquence of the Heart," "Biblical Literature as the Literature of Power" and "Fulfilling the Ministry." His own Seminary Commencement and the meeting of the Board soon followed, with the election of Dr. W. Taliaferro Thompson, pastor of the Government Street Presbyterian Church of Mobile, Ala., as Professor of Religious Education.¹⁰ Within a week after Commencement Dr. Moore was on his way to the meeting of the General Assembly in his own First Presbyterian Church, Charlotte, the Assembly meeting on May 20th, the anniversary of the Mecklenburg Declaration of Independence, and enrolling in its 225 commissioners no less than 26 bearing names beginning with Mc or Mac. Needless to say, they felt perfectly at home in this Scotch-Irish part of Carolina and quite in tune with the stirring events of the day. On Sunday night Dr. Moore preached in the First Church on "An Ambassador in Bonds."

Calls came out of the West, and Dr. Moore spent three days in July lecturing at Batesville, Ark., the seat of Arkansas College, and

⁸Mrs. Andrew Reid Bird, Washington, D. C., in letter to the writer, March 4, 1936.

⁹His letter to Mr. T. B. Gorton, Chicago, March 30, 1920.

¹⁰Board Minutes, May 11-12, 1920, p. 11.

two weeks at the Westminster Encampment at Kerrville, Tex., preaching at the Prytania Street Presbyterian Church, New Orleans, on the return. "As I had undertaken too many special engagements during my vacation," he says in writing later to Mr. J. D. Wood, of Wilmington, N. C.,¹¹ "and was consequently suffering at the close of the summer with exhaustion, nervousness and sleeplessness, I had to cancel all the special engagements I had for the fall down even to the last week in December." He was forced also to accept no others for the two months that followed, "but," he continues, "I must either follow my instructions or face the possibility of a collapse."

For years the Presbyterian women of Virginia had been bearing on their hearts the establishment of a home for missionaries on furlough in America. When the plan was unfolded to Dr. Moore by the sponsors of the enterprise, Mrs. J. Calvin Stewart and Mrs. George R. Cannon, both of Richmond, it met instant and hearty response and the promise of all possible help, and that without delay. As the first step, Dr. Moore secured from his Board of Trustees, in their special meeting in October, 1912, the offer of the site, on the Sherwood Park campus, later chosen for the home which the women were planning to establish,¹² became a member of the Special Advisory Committee selected by the Virginia Synodical, aided the enterprise by letters to influential leaders in the Church,¹³ urged the women to decline to allow their plan to go by default even in war time, made a special trip to North Carolina in April, 1918, to present the cause to the Concord Presbyterial, was prevented by pressing engagements from speaking on the subject to two other Presbyterials, and served on the Board of Directors of Mission Court, the name selected for the Home, from its organization, until his death.¹⁴ The following letters, the first to the Co-ordinate Secretary of Foreign Missions, show Dr. Moore's whole-hearted interest in the enterprise and his efforts to promote it:

¹¹On September 24, 1920.

¹²See *Board Minutes*, May 11-12, 1920, pp. 8, 9.

¹³E. g., to Dr. Egbert W. Smith, Nashville, Tenn., October 18, 1916; Dr. E. W. MacCorkle, Rockbridge Baths, Va., February 14, 1917; Mrs. W. B. Ramsay, Hickory, N. C., October 27, 1917; Miss Madeline Orr, Charlotte, N. C., April 27, 1918.

¹⁴See letter from Mrs. George R. Cannon, to the writer, November 13, 1935.

Richmond, Va.,
Oct. 18, 1916.

REV. EGBERT W. SMITH, D.D.,
Nashville, Tenn.

MY DEAR DR. SMITH:

As one of four members of the advisory committee selected by the ladies who have been planning a home for missionaries on furlough, the other three being Dr. D. H. Ogden, Mr. Geo. W. Watts and Mr. John S. Munce, I have been requested to write you a somewhat fuller statement than seems to have been sent you as to just what it was that they had in mind. They do not think their plan has been made clear to you, and I think myself, from your letters to Mrs. Stewart and Mrs. Cannon, which I had not seen till to-day, that you were thinking about one type of institution and they of another. Your impression was not unnatural, because the \$2,300. which they have already raised for this purpose was raised at the time when it was supposed that the home would be established at Fredericksburg, and you have quite reasonably inferred that it was to be an institution of the type of the Fredericksburg Home and School. That is not at all their idea. They do not propose to provide a boarding house where all comers would live together under a set of rigid rules and restrictions. . . .

What they want to do is to build a modest but substantial house, divided into several self-contained apartments or flats, comfortably furnished, each quite independent of the others, where each family could do its own housekeeping in its own way for the few months they are in this country. They would pay no rent for house or furniture, but would be charged for light, water, heat and gas for cooking.

The ladies believe that something of this kind is needed greatly, and my own observation convinces me that they are right. . . . At the present moment there are five of our missionaries in Richmond, three ministers and two ladies, making such arrangements as they can. I do not think it can be questioned that there is need for such a home as these ladies propose.

But they wish to act in perfect harmony with your Committee. They suspended their work of collecting funds for the Home on

account of the debt on our Foreign Mission work. They are willing to wait again in view of the effort of the Synodical to raise \$50,000 this year. They do not propose to allow their contributions to the Home to interfere with their regular contributions to the work.

Do you not think, in this view of the case, that it would be permissible for them to proceed with it after a while, without detriment to their general work for Foreign Missions? I should think you would be glad to have such homes provided by our good women at two or three places within our bounds if they involve no diminution of their gifts to the field work. To me it seems that nothing would afford as much needed relief and help to our wearied and straitened missionaries as the erection and furnishing of a few such buildings at places where they and their children could get the educational and religious advantages they desire in a congenial, peaceful and refreshing social environment. . . .

I think my views are without bias. One reason I think so is that if the plan for a Home is abandoned the ladies wish to give the funds they now have to the Assembly's Training School for Lay Workers, and that is an enterprise in which I feel a very deep interest, and it is greatly in need of funds. The Assembly has given it no aid thus far.

By the way, I wish something might bring you our way soon, so you could see this School. I think you will see in it vast possibilities for our Foreign Work. . . .

Cordially yours,

W. W. MOORE.

The way was cleared and the work went forward in due time.¹⁵

After the first unit at Mission Court had been completed in 1920¹⁶ and the women were anxious to complete the second, Dr. Moore writes about it and about the enterprise to Mrs. Stewart:

¹⁵See his letters to Mrs. S. D. Walton, Shepherdstown, W. Va., October 8, 1917, and Mrs. George R. Cannon, Richmond, Va., April 25, 1918.

¹⁶See *Assembly Minutes*, 1921, p. 79.

Richmond, Va.,
October 23, 1924.

MRS. J. CALVIN STEWART,
Richmond, Va.

MY DEAR MRS. STEWART:

. . . Every day increases the strength of my conviction that you and Mrs. Cannon did about the best thing that has been given in our time to do when you established Mission Court, and in view of its present inadequacy and the constantly increasing need for more room of that kind for our overworked missionaries, I earnestly wish that the auxiliaries would make it a beneficiary of the annual birthday gift for year after next. I do not know whether the subject was mentioned at the recent meeting of the Synodical or not, and I do not know the best way to get at it, but I know that if the auxiliaries should see their way to undertake it, we could give this immeasurable relief and help to eight of our missionaries instead of four.

Cordially yours,

W. W. MOORE.

On March 7, 1921, Mr. George W. Watts, the greatest benefactor of the Seminary, the first permanent President of its Board of Trustees, the wise counsellor and the steadfast friend, passed peacefully from the scenes of earth to the rest and the service awaiting the people of God. Dr. Moore, though physically unfit for the journey, disregarded the doctor's orders and made the trip to Durham "lying down in a day coach" in order to attend and participate in the funeral of his friend. He offered the prayer, which later was written out by request of the family and included in the memorial volume,¹⁷ to which in addition he contributed a sketch of his friend under the caption, "The Religious and Benevolent Work of Mr. Watts," following this by an appreciation of Mr. Watts in the April number of *The Union Seminary Review*.¹⁸ Of these two friends it could be said in truth that "they were lovely and pleasant in their lives," as in their death they were not long divided.

In addition to his gifts made while living Mr. Watts remembered the Seminary in his will in a special bequest of \$50,000.

¹⁷*George Washington Watts—In Memoriam.*

¹⁸Pages 189-195.



In His Late Sixties



A few days after the funeral of Mr. Watts Dr. Moore was at Davidson College delivering the Otts Lectures¹⁹ on "The Permanence of the Christian Ideal," but, warned by the experience of the preceding summer, he made few engagements for the vacation time of 1921, the few that were accepted being, nearly all, in the interest of objects for which he felt special responsibility. On May 15th he delivered an address at the Second Presbyterian Church, Richmond, on the tenth anniversary of the Presbyterian League, in the constructive work of which he felt just pride. Later in the summer he spoke at Martinsburg, W. Va., and at Winchester and Staunton, Va., in behalf of the Million Dollar Campaign in the Synod of Virginia. But much of the summer was spent in the bracing air of Longdale in western Virginia and part of it in pitching horseshoes with Mr. R. C. Wight, owner of the Longdale Furnace property, who affirmed that "it was the one thing in which I could beat him." The fall came, and Sunday morning, October 9th, brought the dedication of Schauffler Hall, Dr. Moore, as the speaker, reviewing the history of the building and giving a vivid pen-picture of Dr. A. F. Schauffler, whose death, in 1919, had brought sorrow to the Seminary community, where he was a general favorite, and whose memory is perpetuated in the building that bears his name.

In the same month of October the Sprunt Lectures were delivered by Hon. William Jennings Bryan on the general theme, "In His Image." Mr. Bryan through this week of lectures was the guest of Dr. and Mrs. Moore, and, brimming with anecdotes, blessed with a keen sense of humor and not averse to relating experiences at his own expense, a delightful guest he proved to be. One experience, preserved by his host, was his introduction by a Chinese master of ceremonies who affirmed concerning the speaker of the hour that "his mouth girdles the globe, and when he breaks his lips, many are cheerful." The lectures were issued later in the session in book form, Dr. Moore evaluating the series²⁰ as "a stout defense of old-fashioned religion." Late in October Dr. Moore delivered the Reformation Day address in Schauffler Hall on "The Making of the English Bible and Its Relation to the Progress of the Reformation," and at Christ-

¹⁹March 12-13, 1921.

²⁰In *The Union Seminary Review*, April, 1922, pp. 177-187.

mas time a talk on "Bethlehem" to the Seventeenth Street Colored Mission, when, says Mr. George C. Howell, the preacher spoke "with a combination of dignity and informality that was delightful."

Through the session of 1921-22 Dr. Moore addressed his students an unusual number of times, speaking at the opening of the session on "Power" and dealing later with such subjects as "The Layout of the Seminary Course," "Dr. Rice on the Seminary Site," "Avoid Short Cuts," "Work," "Charge to Archippus," "Phillips Brooks," "Seminary Preaching," "Ministerial Manners," "Manliness in the Ministry" and "The Minister and Money." In speaking on the last-named subject, Dr. Moore, who, as he once said to his students, was far from thinking that "two can live as cheaply as one," voiced his agreement with Matthew Henry that "a scandalous maintenance makes a scandalous ministry," but also advised his students that "if suggestions are to be made at all about the increase of salary before a man enters a field, they ought to be made by his friends—not by him." "Nothing," he concluded, "will more certainly destroy a minister's influence than indifference to pecuniary obligations. . . . To the world the acid test is a minister's relation to debt."

The summer of 1922 was to be a demanding one after all, Dr. Moore having been prevailed upon to accept engagements for regular church services, baccalaureates, and extended courses of lectures at Belhaven College, Mississippi, and Massanetta Springs, Virginia. From the deep South two cards, with a letter between, were dispatched to Mrs. Moore:

Jackson, Miss.,

June 13, 1922.

MY DEAR L.—

It is pretty hot here, but I am getting along quite comfortably, patronizing my bath tub freely and wearing thin clothes. I preached in my heavy "blacks" at Columbia, but here I shall stick to the thin wear. It looks now like I could not get back to Richmond till June 23rd.

W.

Jackson, Miss.,
June 14, 1922.

MY DEAR WIFE:

. . . I began my lectures this morning—making only a fair start. It is very hot, but I am quite well. I had the misfortune to break my double lens glasses in Columbia Sunday afternoon—and am crippled without them. I left them with an optician there to be fixed and forwarded to me here—but they have not come yet. They have a house full here—many interesting people and beautiful and daintily dressed girls. I wish you could be here. . . .

Your loving husband,
W. W. M.

Jackson, Miss.,
June 19, 1922.

MY DEAR L.—

I preached yesterday to a great congregation with a fair degree of comfort in a palm beach suit. I did not have the vim I had at Columbia but the people seemed to like the sermon. . . .

Your loving husband,
W. W. M.

A telegram received at Jackson made the heat more bearable, conveying as it did a voluntary pledge of \$10,000 by Mrs. Cyrus H. McCormick to increase the endowment of the Cyrus H. McCormick Chair of Hebrew in the Seminary.²¹

But the summer was saddened by the loss of a beloved member of the Faculty when Dr. Theron H. Rice, Professor of the English Bible and Pastoral Theology, after a long and brave fight for health, passed away in Baltimore²² in August.

In the same year Rev. Ernest Trice Thompson, pastor of the Manhattan Presbyterian Church of El Paso, Tex., was appointed Instructor in the English Bible, being elected the following Commencement Associate Professor in that department.²³

²¹Letter of Dr. Moore to Mr. T. B. Gorton, Chicago, June 27, 1922.

²²Board *Minutes*, May 9-10, 1922, p. 5.

²³Union Seminary *Alumni Catalogue*, p. 21.

The Seminary Commencement of 1923 stands out in history as marking both the twenty-fifth anniversary of the removal of the Seminary to Richmond and the fortieth anniversary of Dr. Moore's official connection with the institution. The special features were fully in keeping with the occasion. Monday afternoon, May 7th, was marked by the address of Mr. John S. Munce, President of the Board of Trustees, and that of Rev. H. J. Williams, of Richmond, in the presentation of three handsomely bound volumes of letters from about a thousand of Dr. Moore's former students, an appropriate response to both addresses by Dr. Moore and a reception in his honor. Tuesday afternoon and night, addresses were delivered by Dr. Russell Cecil and Dr. J. J. Gravatt, of Richmond; Dr. R. F. Campbell, of Asheville, N. C., (the historical address); Governor E. Lee Trinkle, of Virginia; Mr. John Stewart Bryan, of Richmond; Dr. Thomas Cary Johnson, Moderator of the Synod of Virginia, and also special representative of the Faculty, and Drs. E. D. Brown, L. B. Hensley and J. W. Tyler, Moderators, respectively, of the Synods of North Carolina, West Virginia and Appalachia. Dr. Moore delivered the final address of the series as the climax of the graduating exercises on Wednesday morning.²⁴ In his response to the addresses of Mr. Munce and Mr. Williams Dr. Moore said in closing:

"I trust that the uppermost feeling in my heart today is one of gratitude to our Heavenly Father—gratitude for enabling me through this long period to serve Him in my humble measure as a teacher in this Seminary; gratitude for the many friends He has given me in the Seminary community and in the city of Richmond and throughout the Church—surely no man was ever richer in friends than I am; gratitude for the counsellors and colleagues He has raised up for me on the Board of Trustees and in the Faculty, without whom the Seminary could not have come to its present vast measure of influence and usefulness; and gratitude for forty years of happy association with all the splendid young men who in that period have passed through the Seminary into the Gospel ministry. I count *this* one of the richest blessings of my life. Hundreds of students have been in my classes since 1883 and they have all been not only my pupils,

²⁴The series of addresses were published at the time under the title of *The 1923 Anniversaries*.

but my friends. I love them. They know it, and I am happy to believe they reciprocate my affection. One proof of it is in these letters which you tell me have come from various parts of the world expressing their appreciation of what I have tried to do. Such expressions are the sweetest earthly rewards of a teacher. It is this feature of your celebration that goes to my heart—the letters of these dear fellows. I shall prize these volumes beyond words. They will give me pleasure as long as I live. They will be an heirloom in my family.

“Dear brethren and friends, I can not say what I would. I can only pray God to bless you one and all and to reward you richly for all your goodness, and to continue His favor to our beloved Seminary.”

The subject of Dr. Moore’s Wednesday morning address, “The Forward Look,” revealed the consistent attitude of the man, for while always grateful for the past he was always planning greater things for the future. After reviewing the re-location of the Seminary and speaking most appreciatively of the Executive Committee of the Seminary, he continued:

“Thus far throughout these exercises we have been taking a grateful look backward. Let us now for a few minutes take a hopeful look forward. In view of what God has done for us in the twenty-five years just behind us, we may surely expect, under His blessing, a much greater development in the twenty-five years just before us. I have no gift of prophecy, but I would like to mention very briefly a few of the things that we ought to accomplish in the next twenty-five years, some of which we ought to undertake at once and with all earnestness.”

There are a number of things, the speaker said, “in the way of physical equipment that I see in my vision of the next quarter of a century: an adequate library, a large dormitory, a well-appointed gymnasium, a remodelled interior of the second and third stories of Watts Hall with refurnished lecture rooms, and at least three new residences. . . . But in my dream I see other urgent needs met”—in scholarships, fellowships, library endowment, Executive Officer’s salary and a printing fund. He closed by speaking of the Great Aim:

“While we hope in the next twenty-five years to accomplish all ten of these objects for the financial endowment and physical equipment of the Seminary, and while it is important that many of them shall be effected in the immediate future, we must in any case maintain and develop the intellectual and spiritual tone of the Institution and conserve the ideals which have made its work so great a blessing in the past. Good buildings and generous endowments do not of themselves make a great seminary. The essential thing is the development of ideal ministerial character. This can be realized only by companionship with Christ. It was so in the first Christian Seminary, for of it we read that our Lord ‘appointed twelve that they might *be with Him* and that He might send them forth to preach.’ In the same way the Church still seeks to prepare her preachers. To the view of a spiritual church a theological seminary is above all else a place of growth in ministerial character by companionship with Christ. . . .

“In no other way than this can they ever illustrate His ideal of the ministerial character. We are not without encouragement to hope that our efforts to make progress on both these lines of development, ministerial scholarship and ministerial character, have not been entirely in vain, and we humbly thank God. . . .

“Our earnest prayer is that the Seminary may continue to render the like service to the successive generations of our prospective ministers.”

In this period the Hoge Fellowship was enlarged by the contributions of Mr. Herbert W. Jackson and Mr. Coleman Wortham, the Charles D. Larus Fellowship established and the Salem Fellowship almost completed.

“In 1923 Mr. F. S. Royster, of Norfolk, Va., completed the endowment of the F. S. Royster Professorship of Christian Missions and Apologetics.” In the same year “the endowment of the John Q. Dickinson Professorship of Church History and Church Polity, pledged a few years previously by Col. John Q. Dickinson, of Charleston, W. Va., was approaching completion.”²⁶ In the same year

²⁶Quotations from *The General Catalogue of Union Theological Seminary, 1807-1924*, pp. 20, 21.

“much needed and costly changes in Watts Hall, making for convenience, safety and beauty, were made, the cost being shared by Mrs. George W. Watts and Mrs. John Sprunt Hill, of Durham, N. C. Structural changes in Watts Chapel, amounting almost to the reconstruction of the entire edifice, were made in the session of 1923-24. These changes were made possible through the munificence of Mrs. John Sprunt Hill, of Durham, N. C., the daughter of Mr. George W. Watts, whose name the Chapel bears.”²⁶ Much time was devoted in this period to work on *The General Catalogue* of the Seminary, issued in 1924 and covering the years from 1807 to that date, though credit was given to the co-editor, Rev. J. A. Lacy, for taking “the laboring oar.”

Returning from a busy Sunday at Davidson months later, Dr. Moore writes thus to an old friend:

Richmond, Va.,
March 6, 1924.

PROFESSOR C. R. HARDING,
Davidson, North Carolina.

MY DEAR RICHMOND:

. . . You are always generous in what you say about me. I read with pleasure the kind statements you made in the *Observer*. I appreciate most gratefully your friendship and that of Mrs. Caldwell.²⁷ If one's friends have anything to say about one in the papers, it is of course agreeable to have pleasant things to say. But such statements have another value also. I hope I have reached the point where I am more interested in publicity for the work for which I am responsible than in publicity of any other kind. I am a convinced believer in the kind of work that is done at Union Seminary. Of course, I know that my judgment would not be regarded as an unbiased one, but I am satisfied that such men as Egbert Smith, James I. Vance and James Black are right when they say in the most unequivocal terms that Union Seminary has as good training for the ministry as is given in any seminary in the world. . . .

Cordially yours,

W. W. MOORE.

²⁶*Ibid.*, p. 293; Board Minutes, May 12-13, 1925, p. 9.

²⁷Mrs. J. P. Caldwell, columnist of the *Charlotte Observer*.

At the meeting of the Board in May Dr. Walter L. Lingle resigned as Professor of Church History in order to accept the Presidency of the General Assembly's Training School nearby, and his resignation was accepted with sincere regret. Professor Ernest Trice Thompson, at the same meeting, was elected the Stuart Robinson Professor of the English Bible.²⁸

The summer of 1924 was, as usual, crowded with supplies of churches, baccalaureates, dedications and, in addition, an extended trip, with Mrs. Moore, to the Diamond Jubilee of Austin College, Texas, which conferred on Dr. Moore the LL.D. degree, these colorful days being followed by the dedication of the Third Presbyterian Church of New Orleans, and a series of addresses at the Kerrville Encampment, Texas, the latter part of the summer being spent at Longdale in western Virginia and at Richmond. Young David Worth Roberts, who had just graduated at the Seminary, spent the whole summer of 1924 in the home of Dr. Moore. After speaking of Dr. Moore's consideration for all members of the home, the servants included, Mr. Roberts²⁹ adds: "I was very much impressed with his keen sense of humor and was delighted that he was human enough to enjoy the comic strips in the daily papers." The younger daughter of the home³⁰ says that her father loved a brass band, Sousa's especially, enjoyed Mark Twain and regularly read Dorothy Dix on the problems of courtship and marriage, maintaining that "she had more good, hard sense than any one writing in this field."

The summer and fall brought their deep shadows. In June Dr. Charles C. Hersman, Professor Emeritus in the department of the New Testament, died in Richmond at the advanced age of eighty-six, and a few weeks later the wires brought the announcement of the death³¹ of Dr. James Sprunt in Wilmington. Dr. Moore attended the funeral, delivered the address at the memorial service in Schaufler Hall October 12th and contributed the sixty-five page sketch of his friend for the memorial volume issued by the city of Wilmington and also an appreciation based upon it for *The Union Seminary Review* of January, 1925. The month of July, 1924, brought added

²⁸Board Minutes, May 6-7, 1924, p. 6.

²⁹In letter to the writer, from New Orleans, March 31, 1931.

³⁰Miss Louise Moore.

³¹On July 9th.

sorrow in the death of Judge George L. Christian,²² for more than a quarter of a century a trusted counsellor and friend and for twenty years of the time the chairman of the Executive Committee of the Board.²³ Dr. Moore offered the prayer at the funeral in the Second Presbyterian Church, Richmond, and also delivered the memorial address in Schauffler Hall on October 5th, the address appearing in the October number of *The Union Seminary Review*.

To Mr. George Bryan, a classmate at Davidson and a new member of the Board, Dr. Moore writes in late September:

Richmond, Va.,
September 23, 1924.

DEAR GEORGE:

. . . I have had no opportunity to hear what sort of a sailor Mrs. Bryan proved to be. I hear that she had many misgivings about it before she started, nor have I had any opportunity to hear you on your experiences of the summer. I see, however, from your animadversions on the Imperialism of John Marshall that you are as saucy as ever. Walter tells me that he had a delightful time listening to your talk to the Men's Club at Overbrook the other night, and he says that you even had the assurance to claim to be a younger looking man than myself. You have the advantage of me in the fast color of your thatch, but we believe that thatch covers a wise head, and we are, as I said above, very glad indeed to have the prospect of your counsel and assistance in the management of the affairs of the Seminary.

Cordially yours,

W. W. MOORE.

The annual Junior Reception, always a delightful occasion, was held on the evening of October 6, 1924. Dr. Moore closed his brief address to the incoming class in line with his memorandum:

"We wish you to *use* what we have here. Use the athletic grounds, use the buildings, use the furniture, use even the telephone for its proper purposes. Interesting suggestion to install a direct line from the Seminary to the Training School. Gov. Mann's story of the conversation over the phone, 'Miss Mary, will you marry me?' And

²²On July 26.

²³Board *Minutes*, May 12-13, 1925, p. 12.

Miss Mary said, 'Yes. Who is that?' Fine moonlight night. It is said that the moon has a powerful effect on the tide. I know it has a powerful effect on the untied about 11:00 o'clock at night when they may be strolling from the Seminary to the Training School. Watch your step."

Later in the month the President of the Seminary found time to pay this tribute to one who deserved it well:

Richmond, Va.,
October 27, 1924.

EDITOR,
Evening News Leader,
Richmond, Virginia.

SIR:

Sunday evening a week ago a colored woman, leaving a Clay Street trolley car at First Street, was run down by a motor car, dragged to the track of the First Street line, thrown under the wheels of a passing street car, and instantly killed. The announcement that this woman was Annie Crawley, formerly of Hampden-Sidney, has caused sincere sorrow among her friends both white and colored who had known her when she had lived in Prince Edward or during the twenty years since she came to Richmond. She was the widow of Walker Crawley, whom many old students of Hampden-Sidney College and Union Seminary will remember as the polite, capable and reliable hack-driver between Farmville and the Hill for many years. She had been housemaid in several homes in the Seminary community and was a woman of excellent character, efficient in her work and highly esteemed by all who knew her. This card is written at the request of residents of Ginter Park who knew her worth and who deplore her untimely and tragic end.

I am, Sir,

Sincerely yours,

Union Theological Seminary.

W. W. MOORE.

The fall of 1924 overflowed with engagements. September 18th Dr. Moore delivered the address at the centennial of the Maysville Church at Buckingham Court House, Va. October 16th to 21st he presided at the series of Sprunt Lectures, Dr. Francis L. Patton, of

Princeton, being the lecturer and a stimulating guest in his home.⁸⁴ October 25th he officiated at the wedding at "Caryswood," Virginia, of his son Francis and Miss Elizabeth Madison Haynes. October 26th he spoke on Reformation Day at the Seminary on "Our Debt to the Protestant Churches of Central Europe and How We Can Help Them in Their Present Straits." November 2nd he preached the sermon of dedication of the Presbyterian Church in Alexandria, La. November 16th he filled the pulpit of the Church of the Pilgrims in Washington, and on November 30th preached twice at the celebration of the centennial of the Church of Nottoway at Blackstone, Va. The first part of his centennial address was published in *The Union Seminary Review* for April, 1925, with the promise of the second instalment "in the next number." The second instalment never appeared. Something else was ominous: an absolute break in the sermon record from November 30, 1924, until Reformation Day of the Seminary in October of the following year. The explanation is given by Dr. Moore's personal physician, Dr. Charles A. Blanton,⁸⁵ who by special request has given a history of the case. He says of Dr. Moore:

"On June 3, 1921, he consulted me about his health at my office, at which time he was gone over quite thoroughly. His chief complaint was a sense of lassitude and disinclination to work, and when he did so, tired easily. The most notable findings were low blood pressure (110/60); accelerated pulse rate of poor quality; extremely faint heart sounds, with scarcely detectable impulse. It was thought then that he was suffering from incipient muscular degeneration of the heart. Appropriate treatment was instituted, rest being emphasized as the most essential.

"Two years prior to Dr. Moore's death, he developed a type of heart disease characterized by a downward progressive course: namely, degeneration of the muscle content of the heart, the result of which so impaired its function that the circulation of the blood was steadily enfeebled so as to necessitate confinement to his bed for many months before the end came. He was thoroughly cognizant

⁸⁴Dr. Moore to Prof. George M. Sleeth, Pittsburgh, October 22, 1924.

⁸⁵In letter to the writer, March 20, 1936.

of the nature of his malady and recognized the downward trend of the disease, often remarking upon its ultimate fatal termination.

“On December 15, 1924, he was referred to a dentist (Dr. Bear) for an X-ray of his teeth. The doctor reported a large cyst in the left lower jaw-bone. Two teeth were extracted and a cyst removed by Dr. C. C. Coleman, under local anesthesia. This was a trying ordeal, from which he slowly recuperated.

“On April 3, 1925, while walking across the campus of the Seminary to meet his class, he experienced an uncomfortable sensation beneath the sternum (breast bone), with slight nausea. However, he proceeded to the class room and lectured for an hour without any unpleasantness.

“On April 22nd, an electrocardiograph was done. This was checked again on the 27th of April. Neither of these threw any new light on the case.”

On March 14th, just as Dr. Moore was beginning to recover, his mother passed away at the great age of ninety-five years,—the first death in the home circle since that of his father on that long ago January day of 1863.

Dr. Moore held in high regard the character and work of many state institutions of higher learning, but the day before his mother died had written a friend⁸⁶ his word of protest against any state institution or any department of it being “made the agency of ruin,” adding, “I do not believe that our people are going to tax themselves indefinitely for the purpose of teaching infidelity to our sons and daughters.” He commended the work of the schools of his Church; strongly hoped to be able to attend the celebration in May of the Mecklenburg Declaration of Independence in Charlotte; furnished a most gracious introduction to the author’s *Borderlands of the Mediterranean*; made special efforts to secure men for churches and, as the session advanced, to place the large number of his students in temporary or permanent fields; outlined the arrangements for a Seminary class planning to hold its reunion at the 1925 Commencement; sought to arrange a course in Public Speaking at the Seminary that would run for months instead of the customary January term,

⁸⁶Dr. J. R. Bridges, editor of the *Presbyterian Standard*, March 13, 1925.

and projected important measures for the consideration of his Board in its regular meeting in May. More than all, from the beginning to the close of this period he gave himself without stint to the task of bringing the equipment and the endowment of the Seminary abreast of the demands of the times.

"We are swamped with students," Dr. Moore had written one of his friends as the session was beginning,³⁷ writing another friend somewhat later:³⁸ "We have begun the session with unprecedented attendance. 146 men on the ground. Nothing like this has ever been known in our Church before. We are thankful, of course, but we are also embarrassed because we must build an additional dormitory, and I do not see how we can raise the large sum that will be required." He saw also that this large increase in students necessitated additional instructors,³⁹ and he started out to raise the funds for both purposes. In the early fall, at the suggestion and by the good offices of Dr. William E. Hill, he visited Fayetteville, N. C., and conferred with Mrs. Neill Ray on the subject of providing an additional dormitory at the Seminary. As a result of this visit and further correspondence,⁴⁰ Mrs. Ray bequeathed the Seminary \$50,000 in her will drafted the following June and probated in 1934. Later in the session, basing on a groundwork laid in 1923 and aided, no doubt, by the public presentation of the work of the Seminary by Dr. R. F. Campbell, of Asheville, N. C., an active member of the Seminary Board, Dr. Moore had several interviews with Mr. E. D. Latta, of Asheville, N. C., and Washington, D. C., in his home in Washington, the last two interviews on May 17th and June 2nd. The result was a munificent bequest in Mr. Latta's will, probated a few months later, establishing the Latta Scholarships and providing for the Latta Dormitory at Union Seminary.⁴¹

Not only in these months but through the years this work of building up the Seminary was done at heavy cost. "For several years

³⁷Rev. James M. Smith, Big Stone Gap, Va., September 24, 1924.

³⁸Rev. W. R. Coppedge, Rockingham, N. C., October 2, 1924.

³⁹His letter to Dr. R. D. Bedinger, Charlotte, N. C., March 17, 1925.

⁴⁰See his letter to Mrs. Ray, October 9, 1924.

⁴¹In closing his letter of September 24, 1925, to Dr. Campbell, Mr. Latta's pastor, Dr. Moore said: "Your interest in the Seminary is unflagging . . . and your annual presentation of it in your bulletin and in your pulpit has been of great benefit to the institution. I especially hope that it can be clearly established that your statement about it last spring influenced Mr. Latta's bequest." See also letter of Dr. Moore to Dr. B. R. Lacy, Jr., Atlanta, Ga., October 6, 1925.

past," wrote Dr. Charles A. Blanton, Dr. Moore's personal physician,⁴² "I have been made painfully conscious of the fact that he was overtaxing his physical strength. Despite repeated warnings, often of an alarming nature, he could not be prevailed upon to stop, until seven or eight months ago when confinement to bed for the greater part of the time became imperative."

The Board of Trustees in May transferred Dr. Ernest Trice Thompson from the chair of the English Bible to that of Church History, and elected Dr. J. Gray McAllister, of Louisville, Ky., Professor of the English Bible; Dr. D. Clay Lilly, of Reynolda, N. C., Special Lecturer on Apologetics, and Rev. J. Russell Woods, who had been Instructor in Church History, Associate Professor, with "duties to be assigned by the President and Faculty."⁴³

A thoughtful and gracious offer marked the meeting of the Board when one of its members, Mr. John Sprunt Hill, "in order to make it possible for the Board to devise some plan to relieve Dr. Moore of the burden of some of his heavy responsibilities, offered for himself and Mrs. Hill" to assume the salary of Dr. Moore for life—an especially timely offer when the very prosperity of the Seminary made its financial burdens the more perplexing and acute. The Board "Resolved, That in view of the constant and pressing needs of Union Theological Seminary, the Board of Trustees respectfully overture the four controlling Synods to put on a campaign for a Million Dollars at the earliest practicable time."⁴⁴

As late as April 24th Dr. Moore had written his friend Mr. H. C. McQueen, of Wilmington, N. C.: "I dread the Commencement considerably this year, as we have a tremendous class to graduate and I feel so shaky that I shrink from anything like public duties." But, despite the doctor's orders, he appeared at Commencement, presided at the Commencement exercises and, according to his custom of many years, made the brief closing address to the graduating class, speaking on the words of Isaiah (40:31): "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

⁴²To Mr. John S. Munce, President of the Board, May, 1926.

⁴³Board *Minutes*, May 12-13, 1925, p. 9.

⁴⁴*Ibid.*, pp. 9-10.

Finishing the Course

(1925-1926)

THE final period of this full, rich life had now been reached, one to be measured by months instead of years, and to be marked by continued illness, enforced rest and change of scene, a measure of recuperation, further heroic efforts for the Seminary, the partial resumption of regular Seminary work, long weeks of prostration, brighter skies, the end of the day—and through it all an unwavering devotion to the Seminary served so faithfully and with such distinction down the years.

The Seminary Commencement of 1925 now past and an accumulation of correspondence partially cleared from his desk, Dr. Moore, about the middle of May, says Dr. Charles A. Blanton, his personal physician,¹ “went to New York, and on his return through Baltimore, at Mrs. Moore’s suggestion, I urged him to consult Dr. W. S. Thayer, an eminent heart specialist at Johns Hopkins Hospital.² Dr. Thayer confirmed our diagnosis here and suggested several months’ rest at Clifton Springs, New York, under the care of Dr. Herbert Schoonmaker, the cardiologist of that institution. Dr. Moore went to Clifton Springs on June 27, 1925, and remained there until September 14th, when he returned to Richmond, presumably improved.”

A question of signal importance to the Seminary now emerged. Dr. Moore had at last been able to convince his Board of Directors that he could no longer carry the heavy and ever-widening work of the Presidency. In accordance with this fact and on his earnest recommendation the Executive Committee of the Board had on June 12th elected Rev. Benjamin Rice Lacy, Jr., D.D., pastor of the Central Presbyterian Church of Atlanta, as the Assistant to the Presi-

¹In letter to the writer, March 20, 1936.

²This he did on May 19th. In his report on the case Dr. Thayer thus summarized Dr. Moore’s personal history: “Lives under constant nervous strain. In the administration of his office has many harassing and difficult problems to solve. Takes no systematic exercise; . . . sedentary life.”

dent and the Special Representative of the Seminary. The following letters on the subject will be of special interest:

Richmond, Va.,
June 13, 1925.

REV. B. R. LACY, JR., D.D.,
Atlanta, Ga.

MY DEAR DR. LACY:

The action of the Executive Committee yesterday afternoon, of which Mr. Miller has written you, was determined by the leadings of Providence that impressed us all deeply. I will not attempt to state our case in a letter, but I wish to add my personal request to that of the Committee that you will strain every point to come and see us before deciding the question. Since my surgical operation in February I have not fully recovered my tone, though the doctors say that, if I will drop everything for a month or two and take the regimen at Clifton Springs, I shall be fully restored. The matter of my health is not so much a factor in the problem as you might infer from the Committee's action, and as you seemed to think when writing me last December. The main trouble is the tremendous handicap of my deafness preventing me from representing the Seminary in all manner of conferences and church meetings and from doing effectively that work that belongs to the special representative of the institution in effecting contacts with the churches and colleges and prospective students. I have for years urged the Executive Committee to relieve me of this line of work and let me become again just a member of the teaching corps. They have not been willing to make this suggestion to the Board, but I believe that when the idea was suggested to them yesterday afternoon that you might now possibly be available, they did consent to take up the matter with you in the form indicated in Mr. Miller's letter. I wish to say that the meaning of the action is that you should become at an early day the Active President of the Seminary. There seems to be a feeling in the Committee that, as I have been so long connected with the institution, it would not be advisable to make a change abruptly, and that is the reason for the form of their action. But I want you to understand clearly that you are to have a free hand and an oppor-

tunity to work out your own ideas and that, if you would care to occupy the position for a year or a portion of a year with the title of Vice-President until the Church at large got somewhat accustomed to the impending change, it will be all right, but, as I should prefer you were made nominal as well as de facto president this year, I shall be absolutely at your service for any counsel and help I can render. . . .

Cordially yours,

W. W. MOORE.

This letter was followed by another on June 18th and then a postcard from Clifton Springs bearing a message which Dr. Lacy declares deeply impressed him: "John Wesley said more good was to be done to others by his going to Oxford; the schools of the prophets were there; 'was it not a more extensive benefit to sweeten the fountain than to purify a particular stream?'"

Dr. Lacy made the trip to Clifton Springs, had a full conference with Dr. Moore on the whole question and after long and earnest consideration declined the call, believing, he said, that "it seems now to be my duty to remain at my present post. . . . Notwithstanding all the appealing things about this call, I have still never felt that I could leave Central in its present situation with a clear conscience."

Dr. Lacy apprised Dr. Moore of his decision and received from him the letter which follows:

Clifton Springs, N. Y.,

July 23, 1925.

DEAR DR. LACY:

I thank you for your kind and full letter. It is the letter of a loyal and conscientious man and one who wishes to do the will of God. I am of course sorry you cannot see your way to accept our call, but personally I hope God may yet send you to us. I note what you say for my "personal consideration" concerning possibilities ten months hence. I had thought of that before our conference but did not speak of it, as it was not included in the Committee's proposition. I suppose your letter leaves me free to say to the Committee that I believe there would be a possibility of getting you next year if they do not find their man before that time. I would of course make it plain to them that you have given no promise and that you and we both

¹Board Minutes, May 11-12, 1926, pp. 9-10.

know that we cannot read the future and that if the call were renewed you would have to answer as the conditions *then* may indicate.

I am not allowed to write much and will close for the present, with renewed thanks for your kindness in making the long journey to give me the chance to present our case, and with earnest prayer for God's guidance and blessing upon you always.

Cordially yours,

W. W. MOORE.

The next letter, to Dr. R. F. Campbell, of Asheville, N. C., tells of the return to Richmond and the beginning of the Seminary session:

Richmond, Va.,
September 24, 1925.

DEAR DR. CAMPBELL:

I was belated in getting back from Clifton Springs, as it was thought advisable for me to continue the treatment there as long as possible, but I returned Saturday night, and of course have since been very much engrossed with the work connected with our opening. It is a most auspicious opening, and we have the largest enrollment in our history.

I was greatly benefited by the prolonged treatment at Clifton Springs and presided at the opening exercises yesterday, though I had very little to say and spared myself as much as possible, in accordance with my instructions. We had had two fatiguing hours of conference with the new men whom we matriculated just before the public exercises, and we were all rather weary by four o'clock, when the formal opening took place. At the close of the day I was exhausted, but I was thankful to find that I could pull through such a day as our opening day always is. My colleagues, and indeed everybody connected with the work of the Seminary, have insisted that I shall not set the coulter too deep at the beginning, but take things quietly, with a greatly reduced number of hours in the class room. I am so much better than I was in the spring that I hope, by observing the very favorable arrangements they have made for me, to regain my full strength in time. . . .

Cordially yours,

W. W. MOORE.

THE CLIFTON SPRINGS SANITARIUM AND CLINIC
CLIFTON SPRINGS
NEW YORK

July 23, 1925.

Dear Dr. Loeg: I thank you for
your kind and full letter.
It is the letter of a loyal
and conscientious man
and one who wishes to do
the will of God. I am
of course sorry you can
not see your way to accept
our call, but personally
I hope God may yet
lead you to us. I note
"personal considerations"
concerning facilities
ten months hence. I had
thought of that before
our conference but did
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not included in the Com-
mittee's proposition. I suppose
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Cordially yours,
W. W. Moore

Two weeks later Dr. Moore reports to his physician in Clifton Springs:

Richmond, Va.,

October 6, 1925.

DR. HUBERT SCHOONMAKER,
Clifton Springs, N. Y.

DEAR DR. SCHOONMAKER:

It has been in my heart to write you a note in regard to my progress ever since I left the Sanitarium, but, finding a great accumulation of things demanding my attention, and wishing to obey your injunctions in regard to the amount of work I should undertake, I have not written hitherto.

We made our return journey to Washington in three stages, the first and second of reasonable length, but the third of two hundred and forty miles in one day, and I think the fact that, while I was tired, I was not exhausted by that long drive, is an encouraging one. I rested at Washington for two or three days with my daughter and her family, and then Mrs. Moore and I came on to Richmond, one hundred and twelve miles further, arriving Saturday night, so as to have Sunday for another good rest before beginning my regular work. Dr. Blanton was early on the ground and earnest in his adopting your line of caution in regard to undertaking too much work. He gave me a typewritten statement of the regimen he advised, and I hope I can follow it in full after the rush of our opening is over. We began our session with the largest enrollment in our history. I found that my colleagues had conspired to relieve me of all class-work entirely, but I remonstrated so earnestly that they allowed me to have two hours a week with the Senior Class in addition to my administrative work, and I have met the class three times, and have given my lectures with a good degree of comfort, always, however, trying to lie down for an hour immediately afterward. Last night the usual reception to the Junior Class was given. It is a festive occasion, with a great attendance of young people of both sexes. Besides music and refreshments, there are two or three speeches, one of which, a fifteen or twenty-minute address of welcome, always falls to me. I began somewhat nervously, but after a few minutes I spoke with a fair degree of comfort, and was gratified to find that I could

go through with such a thing at all. I found it difficult to get to sleep afterwards, and I quite realize that I must not attempt things of that kind for the present. Now and then I feel the discomfort about the heart, and when I do, I always try to knock off at once and lie down. My program will certainly include a great deal of rest for the next few months. I have thus far declined all invitations to make addresses at other places during this session. . . .

Cordially yours,

W. W. MOORE.

But on Sunday morning, October 25th, though unequal to the task, he spoke in the Ginter Park Presbyterian Church, in Schauffler Hall on the campus, on "Our Indebtedness to the Reformed Churches on the Continent and Our Obligation to Help Them in Their Present Straits," the Assembly having requested the churches to renew the appeal of the year before.⁴

This noble and moving appeal for his brethren in distress across the seas was Dr. Moore's last public address. He returned to his home on the Seminary campus completely exhausted by the effort and was put to bed for a prolonged rest.⁵ His bedside acousticon, with connections with Watts and Schauffler Halls, and his radio, installed early in December, gave him helpful contacts with the Seminary, the Ginter Park Church and the outside world. Later, and as he was equal to it, stenographers from the office staff took his dictation for such correspondence as he wished personally to handle. From the diary kept by Miss Louise Moore it is learned that, to avoid excitement, each member of the home quietly exchanged gifts with him at Christmas while the more general observance of the day was on downstairs; that on January 13th the patient "seems much better and is very jolly," the next day "was in my room before supper for the first time since October 25th" and on January 18th "ate breakfast in the guest room" (across the hall). "On January 19th," says Dr. Blanton in his history of the case,⁶ "I had Dr. W. S. Thayer see Dr. Moore again here at his home. He took a very serious view of his condition and approved of the treatment he was

⁴Dr. Moore's letter to Dr. James I. Vance, Nashville, Tenn., January 21, 1926.

⁵Letter of Dr. Charles A. Blanton to the writer, March 20, 1936.

⁶Above.

then receiving. From that time to the date of his death he was confined, with few exceptions, closely to his room, and the greater part of the time to his bed." These exceptions consisted of occasional visits downstairs and occasional drives in the more open days of February and March. April 7th he "went downstairs at 5:30, wrote his will and came back up before 8." This was the last time he was downstairs. The next day he "was worse again," and a night nurse was secured. April 11th Dr. W. S. Thayer was again called into consultation and advised "a complete rest of six weeks or so." By Commencement the patient had registered such "marked improvement,"⁹ that he signed the diplomas of the graduates of 1926, though only three at a time, and by his acousticon listened throughout to the services of Baccalaureate Sunday and the unusually long exercises of Commencement Day, when two professors were inaugurated. He was progressively weaker from the early days of June until the end came on June 14th.⁹

Through these trying months there was no abatement of interest in the upbuilding of the Seminary, in the wide work of the Church and in the worthwhile things of the outside world. Particularly after the holidays had passed and a measure of strength had returned, Dr. Moore took up again the threads of his interests, to weave them into gracious patterns through the days—even though he had to take time out the last of January to impale once more the fiction Whittier immortalized in his "Barbara Frietchie."¹⁰ He welcomed Dr. Robert E. Speer in a visit to his sick-room and heard six of his eight Sprunt Lectures over the acousticon, as later, over the radio, the inaugural address of Governor Harry Flood Byrd of Virginia down at the Capitol and a concert the same evening by the United States Marine Band.¹¹ On January 21st he wrote Rev. John A. MacLean, Jr., of Greenwood, S. C., to urge his reconsideration of the call to the Ginter Park Presbyterian Church not only because of the character of its permanent membership, but also because "the voice in that pulpit goes to the ends of the earth through the largest body of our ministerial candidates, through the contact with our foreign repre-

⁹Quotations from the diary of Miss Louise Moore.

¹⁰Letter of Dr. Charles A. Blanton to Mr. J. S. Munce, Richmond, Va.

¹¹Diary of Miss Louise Moore.

¹²*The Richmond News Leader*.

¹³Diary of Miss Louise Moore.

sentatives at Mission Court and through the work also of the girls at the Training School for Lay Workers. There is no church in our Assembly," he adds, "whose pastor has such contacts with the whole round of our activities." Interested for many years in the Lees-McRae School at Banner Elk, N. C., he sent to the new pastor there, Rev. T. H. Spence, Jr., this interesting account of the founding of the school:

Richmond, Va.,

January 27, 1926.

DEAR MR. SPENCE:

. . . What I set out to say was that I was very glad indeed when I saw that you had been called to that charge. It is one of the most important and influential positions within our bounds, and I feel sure that you are the divinely appointed man to do the work there at the present time. I have been deeply interested in that work from the beginning. Once when Edgar Tufts had invited me to come over and preach for a week or so, he met me at Linville and gave me my first and only experience in fishing for speckled trout. We drove up the stream, stopping at will to whip the waters, and after we got through with that as we drove on down to Banners Elk¹² he told me a thing that I had quite forgotten but that I have remembered ever since with deep thankfulness. He said that at the close of a session at Hampden-Sidney (I think it was the end of his Middle year) he and E. E. Gillespie, his intimate friend who, as you perhaps know, afterwards performed the ceremony when Tufts married Miss Hall, called at my house to say good-bye, and that I asked them what they were going to do during the summer. Gillespie answered, stating the work he expected to take up, and Tufts replied that he had nothing in view. I said to him, "Would you mind waiting one day longer? I may be able to get you in touch with something." He agreed, and I wired to Dr. E. M. Munroe at Hickory, who was then in charge of our work in all that region, and told him I thought he would draw a prize if he could get Mr. Tufts for the work up in the high mountains. He answered promptly, asking me to send him on. Mr. Tufts, who was then a very slight, pallid and delicate looking youth, set out in May in very warm weather from Hampden-Sidney in the lightest of summer attire and without an overcoat.

¹²Another spelling.

When he reached Hickory he and Dr. Munroe drove from there in a buggy by way of Lenoir and Blowing Rock to his future field, and he said that when they got to the top of the mountain some four thousand feet above sea level a storm of rain, sleet and snow, something like a blizzard, overtook them, and he was nearly frozen. That was his far from comfortable and inviting introduction to the work which has had such marvelous results. I have often said that I would rather have Tuft's work behind me than that of any man I knew in our Church. It was creative on a vast scale.

You will understand then how keenly interested I have always been in the men who go there, and I am writing this disjointed letter simply to say that I am sincerely glad they got you, and that I trust the Divine blessing may continue to rest largely on all the work.

Cordially yours,

W. W. MOORE.

From time to time through these months, members of Board and Faculty were called in for conference on imperative business of the Seminary. Dr. W. Taliaferro Thompson of the Faculty gives his account of such a conference with Dr. Moore the last week in January:¹⁸

"My last contact with him was in his bed-room during the illness which preceded his death. I was going to a city in North Carolina to present the cause of the Seminary with the hope that I might have a conference with a person of means and secure funds for the institution. Dr. Moore sent for me to talk over the matter with me. Wrapped up and sitting in his chair, he told of the way in which he had approached this person before, and I saw how carefully he had visited and written. He was very weak and at times got his breath with difficulty. More than once I tried to leave, but he insisted on my staying that he might equip me the better for securing funds. Finally I tore myself away as I knew he was not strong enough to continue the conversation. That conference caused me to see afresh and forever his deathless loyalty to this institution. It was more to him than life."

¹⁸In letter to the writer, January 18, 1932. The writer had a similar conference with Dr. Moore, about this time, in preparation for Union Seminary Day in the First Presbyterian Church, Charleston, W. Va.

That Dr. Moore's keen sense of humor did not desert him even through these days of invalidism is shown by an incident related by Dr. W. H. T. Squires, of Norfolk, Va.¹⁴ Dr. Squires says that on Dr. Moore's invitation he was preaching in the Ginter Park Presbyterian Church the last Sunday in January and at his request called on him after the morning service, finding him well wrapped up and in high spirits. In the course of the conversation Dr. Moore spoke of an experience his friend, Dr. S. M. Neel, of Kansas City, had with a candidate he was examining in presbytery. "What were the Spring Resolutions? And why so called?" Neel said he asked him. 'And don't you know that little fool looked at me,' said Neel, 'and replied that he supposed they were called the Spring Resolutions because they are adopted in the spring!'" Dr. Moore laughed heartily as he told the joke," said Dr. Squires, "and seemed immensely pleased that a Union Seminary graduate would likely have more definite knowledge of the Spring Resolutions."

Soon Dr. Moore is sending a message of sympathy to his friend, Mr. F. S. Royster, of Norfolk, confined to his home by sickness, and words of encouragement, in each case with a contribution enclosed, to the Woodrow Wilson Birthplace Memorial Fund, to his own Seminary and to his old college of Davidson. The month of March finds him furnishing for *The Union Seminary Review* a sketch of Colonel John Q. Dickinson, of Charleston, W. Va., his cherished friend and the founder of the chair of Church History and Church Polity in the Seminary, who had died the preceding fall. This fifteen-page appreciation, prepared when he was "still weak and nervous, though allowed to sit up for a while every day,"¹⁵ and a brief and gracious tribute to his friend, Hon. E. Lee Trinkle, who had recently completed a successful administration as Governor of Virginia and was making his home in Roanoke in that State, appeared in the April number of *The Review*. This sketch of Colonel Dickinson, the last extended production from his pen, shows that the author, though physically disabled, had lost nothing of his skill in character portrayal.

The Seminary session was hastening to its close. The Executive Committee of the Board of Directors, "after mature consideration

¹⁴In letters to the writer, July, 1930, and October, 1938.

¹⁵His letter to Mrs. Dickinson, March 19, 1926.

and full consultation with Dr. Moore, decided at its meeting on March 23rd to authorize the Chairman of the Committee to reopen the subject” of an official connection with the Seminary with Dr. Lacy. This was done. Then on April 12th “the resignation of Dr. W. W. Moore as President of the Seminary, which he had repeatedly offered orally,” was “formally sent to the Secretary for presentation to the Board.” The letter of resignation and a letter from Dr. Charles A. Blanton, Dr. Moore’s friend and personal physician for many years, were read to the Board convening in annual session on May 11th.¹⁶ Dr. Moore’s letter reads as follows:

Richmond, Va.,
April 12, 1926.

MR. WILLIAM R. MILLER,
Secretary Board of Trustees,
Union Theological Seminary
in Virginia.

DEAR MR. MILLER:

In view of the condition of my health during the last year and the unlikelihood of my being able at any time in the future to discharge the duties of the position I hold I hereby respectfully tender through you to the Board of Trustees my resignation of the office of President of the Seminary.

I wish I could express to the members of the Board the gratitude I feel for all the kindness they have shown me during the twenty-two years of my incumbency as President and indeed throughout the whole period of my connection with the Institution; but in view of the restrictions imposed upon me by my physician in regard to writing just at this time it seems inadvisable for me to attempt this at present. I will only say that, notwithstanding a temperamental preference for teaching rather than for administrative work, it has been a joy to me to serve the Church and the Seminary under the direction of such a body of Christian men, and that my heart’s desire and prayer to God for them is that they may ever be guided and helped by His Gracious Spirit in the administration of the sacred trust committed to them by the Church.

Sincerely yours,

W. W. MOORE.

¹⁶Board *Minutes* of May 11-12, 1926, pp. 6-7.

The Board, with sorrowful reluctance, accepted the resignation of Dr. Moore as President on condition that this action would not affect his position as Professor and that he would continue as Lecturer on the Old Testament. He was also elected President Emeritus of the institution, and suitable resolutions were unanimously adopted by a rising vote. Dr. Benjamin R. Lacy, Jr., was at the same time elected President of the Seminary and took office on July 1st. The Executive Committee reported that it had "received from Mrs. Cameron Morrison the sum of \$40,000 . . . to complete the endowment of the Presidency on 'the Walter W. Moore Foundation' "¹⁷ established by Mr. George W. Watts, this munificent gift bringing the endowment of this Foundation to \$100,000.

The resignation of Dr. Moore, and particularly the reason for it, brought sorrow to a host of friends and many expressions of appreciation of his great work from leaders of his own and other Churches and from the religious and secular press of the South. His resignation, it need not be said, did not mean the cessation of his service to the Seminary and the Church it served. Dr. Moore, writes Dr. T. C. Johnson,¹⁸ "was interested in everything that pertained to the welfare of the Presbyterian Church, South. Within six weeks of his death . . . he drew up a brief of reasons why the Presbyterian Church, South, should establish a Historical Society in this city which should preserve the history of our whole Church."¹⁹ He discussed this question with Dr. Edward Mack of the Faculty before the latter left for the Pensacola General Assembly and also, from his sick-bed, blocked out for him in pencil and discussed with him point by point a memorandum of suggestions for the supper of the Union Seminary alumni at Pensacola. It should be added that the proposed Historical Society became by action of a later General Assembly the Historical Foundation of the Presbyterian and Reformed Churches, with location at Montreat, N. C.

No man was in many ways as close to Dr. Moore as was his personal physician, Dr. Charles A. Blanton, who, again by special request, has given this account of the last weeks of the life of his friend:²⁰

¹⁷*Ibid.*, pp. 7-10, 12, 13, 14.

¹⁸In *The Union Seminary Review*, October, 1926, p. 25.

¹⁹See letters of Dr. S. M. Tenney, Texarkana, Tex., to Dr. Moore, April 19 and May 27, 1926, and of Dr. Johnson to Dr. Tenney and to Dr. Edward Mack, May 18, 1926.

²⁰In letters to the writer, March 20, 1936, and October 30, 1930.

"In my long and varied experience in treating the sick, especially those with an incurable disease of which they were conscious, I never before witnessed such joyousness of spirit and radiance of hope in anticipation of a sure immortality with the redeemed of God's elect. From the time the Seminary was established in Richmond I had been his physician and confiding friend. I had admired and loved him, esteeming him the noblest and holiest man I had ever known. Coupled with these distinguished qualities of heart and of head, there was an impressive dignity and becoming reserve. But for a month before his final departure he lost his hitherto reserve and unbosomed himself to me in a way that drew me closer to him than ever and gave me a clearer picture of the indwelling spirit of Christ in one's soul than I had ever witnessed before.

"About two weeks before his death, while I was alone with him at his bedside, he turned to me and asked, 'Are the doors to this room all closed?' When I had answered him in the affirmative, he said: 'Knowing that my days on earth are drawing to a close, I wish to express my appreciation of your kindness to me and my family as a physician and friend, and also to say that I approach the end with complete tranquility. Many years ago I made my preparation for this event.'

"I mention this reference to myself to illustrate his meticulous observance of the amenities of life at such a time in thanking me. when as a matter of fact it was I whose life had been enriched by contact with such an exalted character as his."

The great Christian was now nearing the end of the pilgrimage. "It was a rare privilege," wrote Dr. Frank T. McFaden, of Winchester, Va.,²¹ "to be with him for a half hour a short while before his departure. He heard that I was in Richmond and sent word that he would like to see me. I went. It was a great period and I shall never forget it. I had known that he would probably not get well and that his end was not far off. It was heart-inspiring to hear him talk with the goal so near and in all of his conversation to have the undertone sounding that he had fought the fight and that he had kept the faith."

²¹In *The Union Seminary Review*, October, 1926, p. 63.

The older daughter of the home, Mrs. Andrew Reid Bird, of Washington, has given vivid pictures of her father in the last ten weeks of his life in a letter²² written to furnish additional background material but too interesting and revealing to use otherwise, much of it, than by direct quotation. It is here given, in part, with her consent:

“When I was a little child, much too young to understand the game, I distinctly remember, while we were at my Grandmother Fries’ home in Winston-Salem, N. C., on the brief vacations he would permit himself to take, Father used, frequently, to walk over in the afternoons for a game of chess with my first cousin, Mr. Will Shaffner. Then one of the most vivid pictures I have of his last illness was of Father propped up in his easy chair playing chess with his twelve-year-old grandson, Walter Moore Bird, during that Easter vacation. In this last Easter he called our boys to his bedside and showed them the budding trees outside his bed-room window and said: ‘Do you know it was just this time of the year when our soldiers, footsore and weary, were marching to Appomattox,²³ and they were so hungry that they had to eat the buds on the trees? But they kept on. I have hoped to be able to write a story for you, telling what fine soldiers those were, soldiers of the Confederacy, and many of them Good Soldiers of Jesus Christ.’

“The only time I left Father after May 28th was to go to Washington one morning and back that afternoon without going to our house at all. I told him that evening: ‘Father, I went to Washington today to see Andrew, Jr., drill his company of cadets,’ and he replied: ‘Oh, yes, I was there, last year, to see his company win first place among the twenty-eight competing companies of cadets. I knew they would win when I first saw them march on the field. They turned their heads, as one man, to salute as they passed the President’s box.’

“Father’s interest in those about him kept up to the very last. Our son Walter had planned to unite with the Church on Easter Sunday, but a sudden turn for the worse in Father’s condition had called us to Richmond before that, instead of on Easter Monday, when we had planned to go. Our next Communion was on June 6th, when

²²To the writer, January 16, 1939.

²³Easter Sunday fell on April 4th in 1926.

I was in Richmond. Imogen was there with me, but Walter was with his Father in Washington. That evening while the nurse was at supper and I was alone with Father, we had a lovely talk. He awoke from a long nap, at sunset, and looking out at the fresh green of the trees and the rosy glow of the sunset reflected on the sky behind them, he asked: 'Is this Heaven?' One could easily see where his thoughts were. I said: 'No, Father darling, not yet, but isn't the sunset beautiful?' Then, I said: 'Little Walter joined the church in Washington, today.' He replied: 'Oh, how I would love to have been there and have had a part in that service! I hope he will have a long life of active service as a Christian.' He paused and said: 'You know I have always wanted to write a book for boys of that age, on *The Prayer Life of the Boys of the Bible*. There is a great deal to be said along that line. I had planned to write especially about Samuel and, of course, about the prayer-life of our Lord Jesus, begun in his boyhood.' Then I said: "Father, you were saying you would like to have had a part in the service in our church this morning. You know we have always hoped you would often preach from the pulpit in the new church. It looks now as if you will not be able to preach from it, but I want you to know that Andrew and I are giving the pulpit in your honor, and there will be a plate with your name on it, which will remind every one who enters it, of you and the part you had in making the church possible.' He said: 'Well, that is lovely. I am very much gratified.' After that he began to talk to me as naturally of things he wanted me to do for him 'after your return from Salem' as if my trip to Salem were any ordinary trip instead of the trip we would be making to his funeral, and I really feel he looked upon his death as just as incident in his life. He had said a few days before: 'I will be glad for every one, for the past weeks have been hard on all of you, when I have had these bad days and nights. I know from the shortness of my breath that it won't be long. I have no fear. Since, as a little boy, I gave my heart to Jesus, I have never been afraid to die. My life is safe with Him.' I thought that was a beautiful, clear statement for the comfort of those about him, although we knew his heart was at peace. I had never before realized that a death-bed could be the brightest spot in the house, but his was."

The son, as the mother not so long before, had "a gentle release." "For a day or two before his passing," says Dr. Blanton, "he was unconscious, but during practically the whole of his sickness until then his mind was perfectly clear. I last saw him alive at a late bedtime, 11 P. M., the night of his death, when it was obvious that he had but a few hours to live. All the members of his family were at his bedside when he breathed his last, which came very gradually."²⁴ He died at 3:30 in the morning of Monday, the 14th of June, his sixty-ninth birthday. His daughter, Mrs. Andrew Bird, of Washington, D. C., called me by phone immediately after his passing and simply said, 'Father is in heaven.' " There were no quiet sunset years such as he had hoped would be, but he was content, and "when death came, 'he was so near the pearly gates he just entered.' Such," wrote Dr. A. M. Fraser,²⁵ "is the beautiful account of the end by one who waited for it with the fullest heart of all."²⁶ "I like to think of Dr. Moore in those last quiet days," said his friend, Mr. John S. Munce,²⁷ "waiting like Mr. Valiant-for-Truth for the call of the King to leave the earthly and come to the heavenly home. When the call did come, that early June morning, it found him ready and waiting, and 'so he passed over the river and all the trumpets sounded for him on the other side.' "

Simple and deeply impressive funeral services were conducted Tuesday evening, first, by Dr. T. C. Johnson of the Seminary Faculty, in the home, for the family and the more intimate friends, and then, by Dr. Johnson and Dr. Edward Mack of the Faculty and Rev. John A. MacLean, Jr., pastor of the Ginter Park Presbyterian Church, in Schaufler Hall, for the wider circle of friends, the faithful family servants attending both services. The active pall-bearers were young Presbyterian pastors of Richmond whom Dr. Moore had taught, the honorary pall-bearers being other Presbyterian ministers and members of the Board of Trustees of the Seminary. Following this service, the family, with members of the Board and Faculty and

²⁴"He slept quietly away."—Miss Louise Moore.

²⁵In *The Union Seminary Review*, October, 1926, p. 56.

²⁶The surviving descendants of Dr. Moore were four children: Mrs. Andrew Reid Bird, Walter Vogler Moore, Francis Hudson Moore and Miss Mary Louise Moore; and three grandchildren: Andrew Reid Bird, Jr., Walter Moore Bird and Miss Imogen Bird. His brother Charles and his sister, Miss Ida H. Moore, also survived him.

²⁷In *The Union Seminary Review*, October, 1926, p. 73.

other close friends, in a special car, accompanied the loved form to Winston-Salem, N. C. There, on Wednesday, in the early morning, with Bishop Edward Rondthaler of the Moravian Church and Dr. D. Clay Lilly and Dr. John S. Foster of the Presbyterian Church taking part, and with his nephews as pall-bearers, the great President was laid to rest in Salem Cemetery. A beautiful Iona cross marks his last sleeping-place, as if to speak of one whose personal faith and whose life of preaching and teaching centered in the cross of Christ. One visiting this sacred spot or thinking of it cannot but recall the words of Victor Hugo and ponder their application to the man who lies buried there: "When I go down to the grave I can say, like so many, 'I have finished my day's work'; but I cannot say, 'I have finished my life.' My work will begin again next morning. My tomb is not a blind alley; it is a thoroughfare; it closes with the twilight to open with the dawn." For in truth "he reposes calmly, not in the gleam of sunset, but in the radiance of a coming day."

The memorial service, "tender and beautiful in all its parts," was held in Schauffler Hall of the Seminary from three to five o'clock in the afternoon of Sunday, October 10th. Mr. John S. Munce, President of the Board of Trustees, presided. The First Psalm was read by Dr. W. T. Thompson. "Great God, How Infinite Art Thou!", "Our God Our Help in Ages Past" and "How Firm a Foundation" were the hymns sung as the service proceeded. The prayer was offered by Dr. Edward Mack. Addresses were delivered by Mr. Munce, Dr. T. C. Johnson (presenting the historical sketch), Dr. William E. Hill, representing the Presbyterians of Richmond, and President Benjamin R. Lacy, Jr., speaking on "A Look Backward and Forward." Resolutions of the student body were read by Mr. John H. Grey, Jr.; of the Executive Committee of the Board of Trustees, by Mr. William R. Miller; of the Faculty, by Dr. Mack. The Long Metre Doxology was sung, the benediction was pronounced and the large congregation silently dispersed, impressed anew with the greatness of a life wholly dedicated to God, used so signally in His service and translated to wider and unfettered service in Immanuel's land. The addresses and resolutions of the afternoon, together with other tributes, were published in the Walter W. Moore Memorial Number of *The*



*The Walter W. Moore Pulpit
in the Church of the Pilgrims, Washington, D. C.*



Union Seminary Review, for October, 1926,—a further tribute to the originator of this quarterly nearly forty years before.

Dr. Lacy, in his address at the memorial service, spoke of the dreams and plans of Dr. Moore and their partial fulfilment down the years; of the liberal provision Dr. Moore had made in his will for the establishment of another fellowship for graduate study; of the establishment of the Thomas Cary Johnson Fellowship by Mr. and Mrs. John H. Reed before the announcement of the other could be made; and particularly of the measures taken by the Board of Trustees in special session for the erection of the Walter W. Moore Memorial Fund to carry still further to completion the unfulfilled plans of this tireless worker for the Seminary.²⁸

At its meeting on May 10, 1927, the Board of Trustees unanimously adopted by a rising vote the memorial prepared by Dr. R. F. Campbell and in his absence read by Dr. Ernest Thompson.²⁹ It reads in part as follows:

“Walter W. Moore was so richly furnished and rarely fitted for the service of the Lord Christ and His Church in this School of the Prophets at a transitional period in its history as to leave no doubt that, ‘according to the purpose of Him who worketh all things after the counsel of His will,’ he was foreordained to ‘come to the Kingdom for such a time as this.’ Toward this goal the Providence of God manifestly marked his course step by step from the cradle to the crown of his career. For this the Spirit of God rested upon him, the spirit of wisdom and understanding, quickening and illuminating his intellect, as student and scholar and teacher; the spirit of counsel and might, endowing him with wisdom and clothing him with energy as a great executive, to plan and build and administer; the spirit of the knowledge and fear of the Lord, suffusing both intellect and will with humble reverence and fervent piety. And so the beauty of the Lord his God was upon him, and the Lord established upon him the work of his hands. . . .

“This Seminary has been served by many able and devoted men, whose names are as ointment poured forth, but in all the field of

²⁸Board Minutes, September 9, 1926, and May 10-11, 1927, pp. 5-7.

²⁹Board Minutes, May 10-11, 1927, pp. 20-22.

her history the name and influence of no other man have been so fragrant and fruitful as his. He has been well called the second founder of the Seminary, as Dr. John Holt Rice was the first. . . .

“For forty-five years Walter W. Moore was directly connected with this institution, first as student, then as professor, and finally as its first President, a more intimate and varied association, and for a longer period, than that of any other man in all its history. His life is built into the very frame and fabric of the Seminary—into its material make-up as well as into the spiritual structure. The stone out of the wall speaks of him, and the beam out of the timber answers it.

“Dr. Moore in one of his addresses quotes with approval Dr. Nathan L. Rice as declaring that there are three elements absolutely necessary to a successful theological seminary: a suitable location, a pecuniary basis, and qualified professors who enjoy the confidence of the Church.³⁰ For these three things he prayed and labored, and with signal success. . . .

“To Dr. Moore, more than to any other man, the Seminary owes these noble buildings, beautiful for situation, the joy of all its friends, and the realization of his prayers and toils for a suitable location as an absolute element in a successful school of the prophets.

“The second objective named by Dr. Nathan L. Rice, an ample financial basis, engaged no less his earnest prayers and strenuous endeavors. The story of his success in securing a larger endowment and a more adequate equipment is well known and need not be repeated here.

“Having caught the vision of a great theological university, he had the power through his unusual personality and charming eloquence to impart the vision to men of light and leading and enlist their interest and large liberality in behalf of its realization, which awaits its full consummation in the future.”

After speaking of “the intellectual and spiritual atmosphere which can be maintained only by fellowship with Christ Himself,” the writer of the memorial continued:

“Dr Moore’s relations to this Board and its individual members were of the most delightful character, never to be forgotten and ever

³⁰*Appreciations*, p. 59.

to be prized. He attended practically all of its meetings, and he was never so happy and delightful as in the impromptu speeches called forth in our sessions. His marvelous gifts of insight, tact and humor, and his no less marvelous felicity of phrase, found in these offhand utterances their fullest expression. They were illuminating and refreshing in the highest degree. He manifested in these discussions the same wonderful gift that marked him in the classroom of injecting into the driest subjects a life-giving sap that made them fresh and fruitful.

“We miss his presence, but in memory we can recall him as he stood before us, masculinely graceful in every line of his splendid physique and in each gesture and movement of his body, the outward expression of a rich and radiant personality. We see the shapely and well-proportioned head, the classic features, the noble brow, the mellow and luminous eyes, the intellectual mouth, the firm, symmetrical jaws, and finely chiselled chin—all bespeaking the man of poise and balance, of gentleness and strength. . . .

“We can recall, though none can reproduce, the rhythmic cadence of his sentences, the melodious and distinctive intonations of his cultured voice, the golden phrases falling from his lips like coins from the mint, clear-cut, shining, and stamped with the image and super-scription of the King.

“He is gone from us. His labors on earth are ended, but a greater career of service lies before him:

“‘For, doubtless, unto him is given
A life that bears immortal fruit
In those great offices that suit
The full-grown energies of heaven.’”

The Seminary Commencement of 1927 was marked by two events of more than usual interest. One was the unveiling in Watts Chapel of the memorial tablet to Dr. Moore, erected by order of the Board, presented by its President, Mr. John S. Munce, and unveiled by Dr. Moore's two grandchildren, Master Walter Moore Bird and Miss Imogen Bird. The other was the presentation to the Seminary by Mrs. Moore of an oil portrait of Dr. Moore, which was placed in the

Reading Room of Spence Library alongside the portrait of Mr. George W. Watts. With rare fitness the portraits of the first President of the Seminary and the First Permanent President of the Board of Trustees, devoted personal friends and co-laborers in service, hang side by side, while facing them, on the opposite wall, is the portrait of Mr. W. W. Spence, that other generous friend who donated this library building at a crucial moment in the history of the Seminary.

As long ago as 1919 Rev. Andrew Reid Bird had outlined to Dr. Moore his plan of placing upon the Presbyterians of the South their share of responsibility for the spiritual atmosphere of the nation's Capital city and the erection of a worthy building for the Church of the Pilgrims there. Dr. Moore expressed his own appreciation of this need and from the first gave his encouragement and essential counsel and whole-hearted co-operation to the enterprise. "Washington City," he declared in a statement given wide circulation, "is full of perils to Christian faith and life" and "we owe it to the hundreds of our people from the South who sojourn there to safeguard and strengthen them in every way we can" and "we owe it to the country at large to give the pure gospel to this supreme center of influence." Even during his last illness he expressed his deep interest in the progress of the work being carried forward by Dr. Bird and his disappointment that he had not been able, with his many duties and his lessening strength, to have a more active part in the undertaking. The movement, which he aided so essentially, "after years of unremitting labor" on the part of the young pastor of the church, was crowned with blessing and success, and the Church of the Pilgrims, erected in the main by gifts from all over the Southern Presbyterian Church, was dedicated on the 25th of May, 1930, the event attracting half of the commissioners to the General Assembly in session in Charlottesville, Va. "One central feature of the church which interested all, and stirred the hearts of his former pupils and friends," wrote Dr. D. Clay Lilly, of Reynolda, N. C.,²¹ "was the handsome Walter W. Moore Pulpit," presented by Rev. and Mrs. Andrew R. Bird and dedicated at the evening service of the 25th in a sermon by Dr. James I. Vance of Nashville and prayer by Dr. Egbert W. Smith of the same

²¹In the *Christian Observer*, July 23, 1930.

city, both ministers having been among Dr. Moore's warmest friends. The pulpit bears on one side these verses of Scripture:

"Sirs, we would see Jesus."

"Who is sufficient unto these things?"

"I will make you to become fishers of men."

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

And on the other side the inscription:

Presented in gratitude to God
for the gift of
Walter William Moore
to the Church of Christ.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

It is no mere coincidence that this verse from the Sermon on the Mount finds place on the cross in Salem Cemetery, on the tablet in Watts Hall and on the pulpit in the Church of the Pilgrims in Washington, for this was the favorite verse in all the Bible of the man whom they memorialize. This, moreover, said Mr. Munce in presenting the memorial tablet, "was the verse with which Dr. Moore closed many of his prayers, in private and public. It expressed his heart's desire, his life's passion, that his own life and the life of every man should glorify God."

A Fourfold Service in Review

ON THE walls of Watts Chapel of Union Seminary are two marble tablets which catch the eye and challenge the interest of every visitor and worshipper. One of these tablets, unveiled in 1885, memorializes the services to the institution of Dr. John Holt Rice, and thus it reads:

IN MEMORY OF REV. JOHN HOLT RICE, D.D.
Born in Bedford Co., Va., Nov. 28, 1777
Tutor in Hampden Sidney College, 1797-1804
Pastor Cub Creek Church, 1804-1812
Pastor First Church, Richmond, 1812-1823
Professor of Theology in Union Seminary, 1822 to his death Sept. 3, 1831
Eminent and efficient in every office;
this Seminary, founded by his labours
is his lasting monument.

The other tablet, unveiled in 1927 and exactly matching the first in design, memorializes the services of Dr. Walter W. Moore, the second founder of the Seminary and its first President, and thus it reads:

IN MEMORY OF WALTER W. MOORE, D.D., LL.D.
Born in Charlotte, N. C., June 14, 1857
Preacher of the everlasting gospel, 1881-1926
Professor and Lecturer on Oriental Literature in Union Seminary, 1883-1926
Leader in removing the Seminary to Richmond, 1894-1898
President of the Seminary, 1904 to his death June 14, 1926
Distinguished and successful in every office
"Even so let your light shine before men
that they may see your good works and
glorify your Father which is in heaven."

There were quite obvious contrasts in the lives of these two men.¹ John Holt Rice was born and brought up on a Virginia farm; lost his saintly mother when he was twelve years of age and suffered harsh treatment at the hands of her successor in the home; pursued his work in higher education privately, though under stimulating instructors; spent his late teens and his early twenties in teaching; gave nearly twenty years to the pastorate of churches; lacked popular appeal as a preacher at first but became increasingly effective with passing years; was constrained by the circumstances of the day to engage at times in controversy, even worsting Mr. Jefferson in his proposal to bring in an infidel professor at the University of Virginia;² was for nearly a decade a teacher in Union Seminary and passed away, in his later prime, at the age of fifty-four.

Walter W. Moore, beginning his life eighty years later, was born and brought up in a small North Carolina town; early lost his father but could be grateful for the life of a mother spared to him almost to the end of his days; enjoyed full courses at both college and seminary; held pastorates totalling only two years; was from the first one of the most popular of preachers; disliked controversy and had no special call to engage in it; taught in Union Seminary for the long period of forty-three years and passed away at the age of sixty-nine.

The lines of likeness between these two lives, though only the more salient can be given, are much more numerous and impressive. Each man, to begin with, was tall, handsome, well-proportioned in his prime, clear-cut in his thinking, of engaging personality. Each lived his early life in straitened circumstances and laid the foundation of his later great service in "salutary hardship." Each made his confession of faith in his fifteenth year. Each had a passion for books and a thirst for knowledge and an abiding love of the best in the world's great literatures. Each was early recognized as a lad of parts, had the way opened to him for further study, spent a year and a half at an academy, expected to study medicine but was mastered by the call to the gospel ministry, began his ministry in a country field, was scholarly in bent, yet practical in preaching. Each de-

¹See, in this connection, *A Memoir of the Rev. John Holt Rice, D.D.*, by William Maxwell, 1835, and the extended sketch of Dr. Rice by Dr. Moore in *The Union Seminary Magazine*, March-April, 1898, pp. 264-273. The latter, recast, was printed in *Appreciations*, pp. 103-112.

²*Appreciations*, p. 107.

lighted in the study of the original languages of Scripture and resolved to make them his own, had the gifts of a teacher and gave years of teaching service to Union Seminary. Each had a fondness for the pen, was a gifted letter-writer, found time for authorship, stimulated the preservation of the history of his Church, founded a religious journal of wide influence, led or co-operated in the founding of other worthwhile agencies or institutions. Each saw the need of a home-trained ministry for Southern fields and of a seminary thoroughly equipped to furnish this training. Each was a builder: of a physical home for the Seminary, of invisible endowments, of that still more subtle thing, the spirit of an institution. Each was a strategist, ever holding the supreme ends in view and, where swift action was impossible, achieving by degrees; working patiently, perseveringly, successfully. Each was an extensive traveller in the necessary work of making contacts with individuals, churches and church courts, won substantial support of friends in the North, maintained a mutually helpful correspondence with church leaders both in America and abroad. Each was called to most attractive work elsewhere, at double the salary or more, Dr. Rice to the Presidency of Princeton College, Dr. Moore to professorships and pastorates in many parts of the land. Each had resolved to leave the Seminary unless its future could be assured, Dr. Rice being "determined to resign his place" if the movement to enlist the Synod of North Carolina in the joint support of the institution should fail; Dr. Moore deciding to accept the call to another seminary if Union remained in its existing location. Each yielded the Seminary a type of service for which succeeding generations will be increasingly grateful—the one in laying, so largely, the foundations of the institution, the other in re-establishing it in its new home and opening before it the vistas of ever-widening service to the Church. Each did much of his great work under relentless pressure and with the handicap of indifferent health. Each gave to the work the uttermost of his powers and each lived to see the Seminary prosper beyond his dreams. All unconsciously Dr. Moore was himself drawing this parallel in a few broad strokes and penning a summary of his own achievements as well when he wrote of Dr. Rice:³ "John Holt Rice

³*Appreciations*, p. 112.

was one of the most widely useful men that God has ever given to the Church in America: a scholar of rich and varied attainments, a prophet of clear and far-reaching vision, a man 'that had understanding of the times to know what Israel ought to do,' a leader of extraordinary enterprise and skill in practical affairs."

In the earlier pages of his portrayal, Dr. Moore gave two contrasting pictures of the man whom he so warmly admired and whom in so many ways he resembled:⁴

"There were indeed times at long intervals when he wisely unbent the bow. . . . At Hampden-Sidney eighteen years ago Dr. Moses D. Hoge related an incident not of the gravest character, which it may not be improper to give here as illustrating Dr. Rice's love of good literature and his method of relieving the dreadful strain of his work and of keeping his mind fresh and flexible. The Waverley novels were then coming out and were exciting universal interest. One of them, just published, came from Richmond to Hampden-Sidney on a Saturday morning.

"Seizing it with avidity, he commenced its perusal. He became absorbed, fascinated; time flew, the afternoon came and then the night. The doctor read, read, and read on. Presently he heard the clock strike twelve. Saturday night! He suddenly shut the book and laid it down, possibly with some compunction. He had to preach the next day. The next morning he went into the pulpit and preached one of his noblest discourses. When the services ended, an old colored woman came up to him, and, grasping his hand, she said, 'I knew we were going to have a good sermon today for late last night as I was passing your house I saw the light burning in your study, and I said, there is my pastor hard at work while other people are asleep; there is my dear pastor beating *ile* for the sanctuary.' The story was too good even for the oil-beater to keep to himself. We may be sure he did not tell it as an illustration of the way young men should prepare for the pulpit.'"

"But these moments of recreation were rare. Generally speaking, he labored incessantly, he took no vacation, he gave himself no rest. Wearied and worn out by his constant struggle with difficulties of

⁴*Appreciations*, pp. 107-109.

all sorts, he was not unnaturally at times depressed, and Dr. Burwell says that on one occasion, when the class came to his study unexpectedly, they found him utterly spent, sitting beside his table with his head lying on his arms, saying to himself that his perplexities and difficulties would surely kill him. And they did. This Seminary cost the life of Rice.”

President Lacy, speaking at the memorial service of Dr. Moore,⁵ recited this incident and, recalling the no less arduous labors of this second founder, added: “This Seminary cost the life of Moore.”

Few men attain eminence in more than one major line of work. Dr. Moore reached distinction in four spheres of service—as preacher, teacher, author and administrator—in each holding rank with the foremost leaders of his Church and, in their blending, yielding to his Church an immeasurable and an abiding service.

First of all, and to the end of his life, Dr. Moore was a preacher of the everlasting gospel. This was his first love. This was the inclusive work of his life, for when he was not preaching he was training others to preach, with days in the classroom followed all too often by Sundays given to congregations here and there.

Dr. Moore possessed all the qualifications of a great preacher. He was richly endowed by nature and richly furnished by grace. He was impressive in presence, in voice, in message. His gestures were spontaneous and appropriate and expressive. His bearing in the pulpit and his conduct of the service revealed both an innate dignity and a profound reverence. His reading of the Scripture was itself a benediction. His prayers for the congregation—no one ever heard him race through the Lord’s Prayer—brought the worshipper into the very presence of the Father of our spirits. As one saw and heard him, the words of Cowper (which more than once he quoted as appropriate to other men) came instinctively to mind:

“There stands the messenger of truth; there stands
The legate of the skies!—his theme divine,
His office sacred, his credentials clear.”

⁵Page 536.

Dr. Edwin A. Alderman, the distinguished President of the University of Virginia and ranked as one of the foremost of the South's speakers before and through his period of service there, says of Dr. Moore as a preacher:⁶

"I think he was the most perfect example, as he stood up in a pulpit, of what a Christian minister ought to be that I have known of in my lifetime. The inspiration of his presence, the dignity and fineness of his thought, the beauty of expression that somehow was so distinctive a gift of his, always left me with a certain sense of perfection in his great task which is a delight to remember. I had for him genuine affection which I think he knew little of and an admiration which I did not somehow dare to express to him."

This, however, is only part of the picture. There was his high conception of the minister as the ambassador of Christ. There was his willingness to serve the small church as readily as the large, his sermon record showing him preaching in the great Fifth Avenue Presbyterian Church of New York one Sunday and in a mission church in Richmond the next. There was his careful selection of texts and themes for preaching. There was his thorough fashioning of the material. No one who ever heard his sermons could ever forget the arresting introduction, the unity of theme, the logical development, the felicitous phrasing, the artistry in illustration, transition, contrast and climax, the impression of completeness, the impact upon the spirit of the hearer.

Dr. Moore did not hesitate to repeat his sermons. This was both natural and necessary. He was not in a pastorate but a theological seminary. Even including his months of supply of the Second Church, Richmond, he had spent but little more than two years in strictly pulpit work and had, in consequence, no large supply of written sermons. His teaching work and articles for the press, the work of moving the Seminary and re-establishing it at Richmond, the thousand and one details of administration, the calls for the supply of pulpits and for special addresses in the field of education, to say nothing of his work in authorship, made remorseless demands upon

⁶In letter to the writer, October 29, 1930.

him and to his regret left him little time for sermon preparation. Thus it came about that many of his best sermons were heard, often by special request, at successive conference centers and by many congregations across the Church. Bossuet, it will be recalled, was once asked which was his best sermon, and replied, "The one I know best." Dr. Moore often apologized to the family when he preached sermons they had heard before, saying, "Mr. Moody used to say, 'Sankey has heard my sermon on Grace a thousand times.'" But the sermons thus preached were not mere repetitions. Mr. Moody, when asked if it were allowable to use the same sermon again, is said to have replied, "Yes, if each time it is born again within you." This was true of Dr. Moore's preaching. When asked to repeat his sermon on "A Good Soldier of Jesus Christ" to the college boys at Hampden-Sidney, a sermon quite familiar to him, he replied that he would be glad to do so if he could have Saturday afternoon for meditation anew on the truths he was to present the next morning.

Once in a while Dr. Moore was asked for good reason *not* to repeat a sermon, one of his old students writing him half humorously on one occasion: "Of course we shall expect you to do the preaching Sunday if you come then, but don't preach the sermon on 'Another King, one Jesus,' as I have already preached that one here for you, and the people might think you were borrowing one of my old ones. I will explain when I see you."

For a number of years Dr. Moore used the memoriter method and preached without notes. But the slavery was too exacting, especially in the midst of multitudinous demands, and he turned to preaching from manuscript. He was fond of telling the story of the preacher against whose sermon three criticisms were leveled: first, the sermon was read; second, it was read poorly; and, third, it was not worth reading at all. Whatever criticisms lie against the reading method—and there are substantial criticisms here—it must be said that Dr. Moore's sermons were eminently worth hearing and were read with marvelous effect. He knew the geography of his sermons and could in some way command both his manuscript and his congregation. In his later years he read in part and in part spoke from

¹Incident furnished by Mrs. Andrew Reid Bird, Washington, D. C., February, 1939.

full outlines, sometimes in the same sermon. "Those who have heard Dr. Moore read from manuscript the exquisitely phrased sermons of his middle and later years," writes Dr. Egbert W. Smith,⁸ "can have little idea of the spell he would cast upon the minds and imaginations of an audience when, unhampered by notes, with his silvery voice, his matchless face and figure, he would turn upon them the full force of his rare personality." Dr. R. F. Campbell⁹ thus elaborates the advantage of speaking without notes:

"Other members of the Board will doubtless agree with me that Dr. Moore was never so happy and delightful as in the impromptu speeches called forth in the meetings of that body. . . . None of us will soon forget his incidental allusion, in one of the last, if not the very last, meeting of the Board that he attended, to his arraignment in court on the charge of having exceeded the speed limit on one of the streets of Richmond. His melodramatic and mock heroic account of the incident could not have been excelled in sheer humor by Mark Twain himself. As a matter of fact, the chauffeur alone was in the car at the time!

"I ventured once to say to him that, effective as his preaching was, it would be even more so if he would throw aside his manuscript. He replied that he always felt under obligation to do his best, and feared that he would fall below the standard he had set for himself if he should discard the written word. This might have happened sometimes, but I am convinced that at other times, and very often, he would have risen to heights above the elevated upland of real eloquence on which he habitually moved in public speech. He handled his manuscript with great skill, but every real orator, and he was a real orator, has his imagination more or less tethered by the written page. The deliberateness of the study carried into the pulpit tends to keep the temperature of the emotions at a lower register than they are likely to reach in the glow of extemporaneous speech. The fires are somewhat banked throughout. The speaker has a double instead of a single focus. His attention is divided between his audience and his manuscript. He fails to get from his

⁸In *The Union Seminary Review*, October, 1926, p. 90.

⁹In *The Union Seminary Review*, October, 1926, pp. 81-82.

hearers the full measure of that vapor which Gladstone says he gives back to them in a shower.

“Dr. Moore outdistanced the rest of us in public speech, but the distance would have been even greater if he had loosed his tether in set addresses and sermons, as he did in impromptu speech. His carefully prepared material would have been as anthracite set on fire by extemporaneous delivery and his great thoughts would have poured forth at white heat. In this, however, as in many other things, he was himself his only parallel. There was only one Walter W. Moore.”

In his sketch of Dr. Moore in *The Biographical History of North Carolina*¹⁰ Dr. Robert P. Kerr describes the impression made upon a minister by reading one of Dr. Moore's sermons:

“At one time a distinguished minister who had never heard Dr. Moore, while the guest of a pastor in Richmond, remarked to his host, ‘I do not suppose your Hebrew professor, Dr. Moore, can preach.’ The host answered by handing him a written sermon of Dr. Moore's, which he happened to have lying on his table. When the guest had finished reading the sermon, with tears trickling down his cheeks, he said, ‘I can't preach.’”

Dr. T. C. Johnson of the Seminary Faculty was never given to over-statement. Writing of Dr. Moore as a preacher¹¹ he goes on to say:

“His power in descriptive preaching was . . . unrivalled. Had he been an Englishman or a Church of England preacher, he would have stood in the company of Dean Stanley, Canon Liddon and Archdeacon Farrar for eloquence, but, I think, with more heart grasp of the truth than any of them except Liddon.”

In line with this characterization Dr. W. S. Currell, for many years one of the distinguished teachers of English literature in the South, said of Dr. Moore as a preacher:¹² “He spoke uniformly and

¹⁰Page 286.

¹¹In *The Union Seminary Review*, October, 1926, p. 26.

¹²In letter to the writer, from Columbia, S. C., July 7, 1933.

with no apparent effort the best English I have ever heard from any one in the pulpit, and what is of more vital importance, he was one of the most profoundly spiritual interpreters of the Word of God." This apparent lack of effort so impressed another man that he said to his pastor, "I wish I had taken to preaching myself now that I see how easy it is done."¹⁸ With quite another conception of the cost of sermonizing but impressed anew with the preaching power of the man, Dr. Edward Mack of the Seminary Faculty once said to Dr. Moore, "Such a preacher as yourself ought to preach every Sunday." "It takes me a month to prepare a sermon," was the reply. "I am a slow and laborious workman." He had rare gifts. That is true. But he had rare acquisitions that came only as the fruit of sustained and relentless toil. He acquired his precision in the use of words through the careful drill-work of his mother. He acquired his rich vocabulary and his wealth of illustration by attentive reading of the world's best literature. He acquired his remarkable verbal memory and his ability to recall at will great personages and passages of literature by close study of the masters. He acquired his facility and felicity of expression by the most exacting discipline of all his mental powers. He attained eminence as a preacher because to his endowments of nature and his enduements of grace he added the third great essential of hard work.

Dr. Moore came to distinction in a second and closely related field of service—as a teacher of preachers of the Word. He began this teaching at the early age of twenty-six. He continued it for forty-three years—the longest period of active teaching service in the history of his Seminary. And through it he helped vitally to shape the thinking and the temper and the life itself of the Church he loved. Thus this teaching had more than the dimension of length. It had breadth and depth and height. It had brilliance and verve and gripping power. Let us survey the contributing reasons.

First of all, Dr. Moore had a genuine enthusiasm for his subject, the least attractive subject in the curriculum. As he began to teach it, he proceeded to show that the current conception of the Hebrew language he was set to teach was a misconception and that his sub-

¹⁸Related by Dr. P. H. Hoge, Coconut Grove, Fla., in letter to the writer, March 13, 1936.

ject in consequence had been grossly slandered. He acknowledged, of course, that the Hebrew alphabet looked strange and forbidding to Western eyes; that the Hebrew Bible began at the wrong end of the book and the Hebrew verses read the wrong way—according to our Occidental ways of looking at things. But, even so, he was prepared to hold against all comers that a student could gain a comfortable knowledge of the Hebrew, with its limited vocabulary and its simple organic structure and grammatical construction, in a tenth of the time required for either Greek or Latin and that once the student had gained this knowledge (by the end of his first year at the seminary) he was in possession of a language “simple, natural, picturesque, realistic, . . . concrete rather than abstract, . . . emotional and imaginative rather than logical and reflective”; one that “does not describe, but pictures,” . . . one that “does not reason, but realizes,”¹⁴ a language, above all else, through which God spoke to His people down hundreds of years and bodied forth surpassingly important revelations of His nature and His will for men.

We are to observe, next, that Dr. Moore made thorough preparation for his teaching. No sooner had Millersburg released him than he was on a train bound for Chicago to enter a summer school of Hebrew, there to review the language and learn the best technique in teaching it from Dr. William R. Harper, considered the foremost teacher of Hebrew of his day. As time went on he read widely and with discrimination in his chosen field, crystallized his researches and his observations in successive series of articles on subjects of foremost importance and interest and thus shared with the students in his classroom and a wider constituency throughout the Church the new light that was breaking upon the Word, this in addition to fresh preparation for the work of the day before him. What he said of Dr. William Henry Green, the great Hebraist of Princeton Seminary, might with equal truth have been said of himself, that “he made conscience of work. He was a servant of God in study. He early perceived the spiritual value of earnest intellectual toil.”

¹⁴From his lecture in the session of 1889-90 to the Juniors on “The Revival of Interest in the Study of Hebrew,” published by Mr. Cameron Johnson in *The Central Presbyterian*, August 6, 1890. Mr. Johnson in enclosing it said: “This lecture is but a fair sample of what we have all the time.”

It should be noted, further, that Dr. Moore had the rare gift of presenting his subject in a fascinating way. "From the time he made *beth* on the board," said one of his former students,¹⁵ "down to the end of the course there was never a dull moment in his classroom." He made the truth concrete and vivid. He was a master of description, of characterization, of epigram, of apt and striking quotation. He spoke of Moses as indeed the meekest of men, but also as "a perambulating volcano." He observed that "it took just one day to get Israel out of Egypt but it took forty years to get Egypt out of Israel." He vividly portrayed the giant Samson voicing his exultation in a play on words, thus fairly represented by one of the translators:

"With the jaw-bone of an ass
I have slain a m-ass,
M-asses of men."

He poured out his withering satire on the Assyrian swashbuckler who came to demand the surrender of Jerusalem and who impudently shouted to the Jews crowding the top of its walls that he would furnish two thousand horses if Hezekiah perchance had riders to put upon them.¹⁶ He showed the secret of Gideon's might and the necessity of human co-operation in the impressive quotation of the verse, "But the Spirit of Jehovah clothed Himself with Gideon."¹⁷ The Book of Proverbs he characterized as the wittiest book in the Bible and the Song of Songs as not only an exquisite poem of love and marriage but also a fine specimen of up-to-date psychology. When, for example, the rustic maiden of the Song speaks of her absent lover in terms of spikenard and myrrh, the teacher reminded his students that "lovers still say it with flowers." And when Paul speaks of Christians having "the light of the knowledge of the glory of God" . . . as "treasure in earthen vessels,"¹⁸ he suggested that Paul may have had in mind the torches in the pitchers of Gideon's three hundred.

Dr. Moore did not hesitate on occasion to use humor in enforcing truth. He held that the minister, above all other men, should have

¹⁵Rev. C. W. Maxwell, Montreat, N. C., to the writer, December 26, 1930.

¹⁶Isaiah 36.

¹⁷Judges 6:34, A. R. V. margin.

¹⁸2 Corinthians 4:6-7.

a good wife. Proverbs 18:22 was under discussion ("Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord"). After reading the verse, the teacher looked up, his eyes twinkling, and observed: "A wife, gentleman; not a butterfly, not a clothes-rack."¹⁹ He was only a little less anxious that a minister should avoid needless trouble of his own making. Commenting on Proverbs 26:17 ("He that vexeth himself with strife belonging not to him is like one that taketh a passing dog by the ears"),²⁰ he remarked, in line with an Eastern proverb, that "it was often easy enough to take hold of a dog but sometimes hard to let him go."

Dr. Moore was accustomed to lecture to each generation of Seminary students on the important subject of ministerial manners. "One of his lectures," says one who heard them,²¹ "began about this way: 'A good many people judge us by our table manners, and they judge our table manners by the way in which we use our knife and fork. King Solomon says that if you sit down to a banquet with a ruler and are not able to control your appetite, you had better put a knife to your throat, but nowhere does he tell you to put a knife to your mouth.'"

To these characteristics there should be added Dr. Moore's personal interest in his students, his patience with the student who found the language hard, his ability to inspire his students to explore great areas of truth to which he could merely introduce them, his reverence in the presence of great revelations and of God who gave them, and his emphasis upon the truths of Scripture that should everlastingly have the right of way in our thinking and our living.

Dr. Moore reached distinction in a third field of service—the field of literature.²² He was a lover of books from his boyhood, and from his seminary days onward he had been building up a library that in time took rank with the choicest of the private libraries of the South. Merely to stand in his study and survey shelf on shelf of books of general literature and of specialized study was a delight to any visitor. "No man that I ever knew (personally or through his writings) with the exception of Robertson Nicoll," said Dr. LeRoy Gresham,

¹⁹Related by Rev. C. M. Chumbley, Bridgewater, Va., to the writer, 1937.

²⁰See A. R. V. margin.

²¹Dr. Walter L. Lingle in the *Christian Observer*, September 22, 1937.

²²See the writer's article on "Walter W. Moore in the Field of Literature," in *The Union Seminary Review*, October, 1926, pp. 46-50.

of Salem, Va.,²³ “was as good a judge of both books and men or had as fine a gift for the characterization of them—often in a single sentence.” It must therefore have been with a touch of sadness that Dr. Moore once wrote a friend:²⁴ “I get to read so little anyhow that I sometimes fear I shall become an illiterate.” He was thinking, of course, of current literature. Dr. S. H. Chester tells of his reading of the classics:²⁵

“As everyone who knew Dr. Moore knows, he had too big and broad a mind to be confined in its outlook to any one sphere of interest. He was not only an accomplished scholar in both the Hebrew and the English Bible and in Theology, but he was a wide reader of general literature, and for one who loved books to have the privilege of talking with him about books was a rare privilege. One thing I learned from him in these talks was how he acquired his phenomenal skill in the use of the English language. He told me on one occasion that he had made a practice of reading through the Book of Proverbs once a month for many years as a study both in practical wisdom and in terseness and simplicity of style. He loved good fiction but confined his reading in that line largely to works that had stood the test of time and become recognized as literary classics. He read the best works of George Elliot and Dickens and Sir Walter Scott over and over again. I remember that on one of my visits he informed me that he had just finished reading *Quentin Durward* for the fifteenth time. It happened that I had just done the same thing, but without acquiring thereby any such facility and felicity in the use of the mother tongue as he had done.”

One of the members of the home has spoken of Dr. Moore, blessed with splendid eyesight, propped up in bed late at night reading Boswell's *Johnson*, with one of Dickens' novels or some other favorite in convenient reach on his bedside table.²⁶

Not only was Dr. Moore a lover of the best in literature. He had a rare genius for writing. “In his last illness,” said his personal physician,²⁷ “he said to me that it was a painful disappointment to him

²³In letter to the writer, from Atlantic City, N. J., July 31, 1931.

²⁴Dr. Walter L. Lingle, Rock Hill, S. C., January 18, 1906.

²⁵In letter to the writer, from Montreat, N. C., 1935.

²⁶Mrs. W. W. Moore to the writer, August 12, 1937.

²⁷Dr. Charles A. Blanton, Richmond, Va., to the writer, October 30, 1930.

that his administrative duties as President of the Seminary had deprived him of a long-coveted ambition to devote more time to the use of his pen; that it was in this field he felt most strongly drawn." It is the more remarkable that he was able amid the thronging duties of his administrative and teaching work to make such substantial contribution to the worthwhile literature of his day. One thinks of his brilliant articles on Biblical Archæology and his no less vivid portraiture of Church leaders in the pages of *The Union Seminary Magazine* and its successor, *The Union Seminary Review*, and of his four books: *A Year in Europe*, 1904, revealing wide reading, an historic instinct, a fine discrimination and sense of proportion, uniform fairness, love of the beautiful and delightful diction; *The Indispensable Book*, 1910, a veritable gold mine for those who would think and write upon the Bible in its great relationships to life; *Appreciations*, 1914, a compilation of his more noteworthy addresses delivered up to that time; and *A Real Boy Scout*, 1920, a small book that came to wide circulation through the Church,—these besides briefer treatises on *Biblical Geography* and *The Poetical Books of the Old Testament* and his sermons and articles on important topics in the religious press of his day, not to speak of his Stone Lectures at Princeton and his Otts Lectures of Davidson, never given book form because of the lack of time to get them into shape for publication.

The secret of the amount and quality of the literature issuing from such a busy life was—hard work. "He once told me," said Dr. Blanton,²⁸ "that he made it a rule of his life to do everything he undertook to the very best of his ability. He wrote with the rapidity of genius, but he corrected with scrupulous deliberation." With a diligence that spared no toil, Dr. Moore had disciplined himself into the expression of his thoughts with a clarity, a directness, a vividness, a felicity of word and phrase and sentence such as few scholars of our generation have been able to achieve; and with an assiduity that slackened far too seldom he enriched to no small degree the literature and the thinking of his day. He could therefore write with an understanding born of experience of men who had won their rank in literature by prodigious industry. Addressing an audience of young men he once said of Sir Walter Scott:

²⁸Above.

“Those matchless romances with which ‘the wizard of the North’ has charmed the world and which make such a strong impression of effortless production, as if each of them had sprung into being at the mere wave of a magician’s wand, were in fact the result of Herculean labor. Do you remember the account that Lockhart gives of that company of young law students who in 1814 were carousing and killing time in Edinburgh when they saw at a window on the other side of the street a man’s hand writing? They could not see the man himself. They could see only his hand. Hour after hour it went from one side of the sheet to the other, page after page was finished and thrown on the pile of manuscript, and still it went on unwearied, till its steady industry actually rebuked and shamed the gay company of idlers across the street. That was the hand of Walter Scott, and those were the pages of *Waverley*, two-thirds of which he wrote in the evenings of three summer weeks, giving his days meanwhile to his exacting duties as Clerk of Court. In his prime Scott rose at five o’clock and labored incessantly all morning, and even after his health was shattered and his hopes were ruined he set that unparalleled example of industry to which ‘the world owes its most gigantic monument of literary genius.’ . . .

“If I could engrave a single word on the heart of every young man with his life before him, it would be the short and homely word—*Plod!* That is the secret of success. If you expect to accomplish any results of value in your manhood you must make up your mind to ‘scorn delights and live laborious days’ in your youth.”

But, quite beyond doubt, that for which Dr. Moore will be most gratefully remembered down the long future will be his service not as preacher, or teacher, or author, as eminent as he was in each of these high callings, but as leader in removing the Seminary and rebuilding it upon new foundations in a throbbing center of the Church’s life. From the beginning of his actual leadership in the life of the Seminary down to the end of his life Dr. Moore held steadily before him the vision of a seminary the equal, in the essentials, of the best anywhere to be found for the training of ministers of the everlasting gospel, and that vision he labored unre-

mittingly to convert into reality. Thus he gave the Seminary a new location. He continued his heavy teaching load when his administrative duties might well have exempted him from it. He maintained frequent and helpful contacts with his students. He kept track of the financial affairs of the institution. Through news-letters and articles in the religious weeklies, in addresses to church courts and congregations, and in personal interviews with friends of means he kept the Seminary and its work and its prospects and its needs before its proper constituency. With wise strategy he projected campaigns for strengthening the resources of the institution and, with able coadjutors, led them to success. He took the lead as President in the addition of buildings, courses, lectureships, departments, professors—all in the way of increasing the efficiency of the Seminary and bringing it that much nearer the Seminary of his dreams. And in all of this work he revealed the traits of a great administrator,—“promptness, energy, system, courtesy, salesmanship, . . . resourcefulness and the power to attract other men to his cause.”²⁹

The author of the attractive brochure entitled *Walter W. Moore and Union Seminary* gives in parallel columns an interesting contrast between what the Seminary was when Dr. Moore found it and what it had grown to be when he left it. He found six buildings and grounds valued at \$80,000 and left eighteen buildings and grounds purchased at a cost of \$651,781, but conservatively valued at \$1,260,000. He found four professors offering one general course of study and left nine professors offering five courses of study. He found 48 students coming from 10 states and 18 educational institutions and left 158 students coming from 26 states and countries and 57 educational institutions. He found a productive endowment of \$252,595, yielding an annual income of approximately \$15,155, and left a productive endowment of \$1,218,672, yielding an annual income of approximately \$56,408.

“It looked like high tragedy,” says Dr. W. L. Lingle,³⁰ “to take such a teacher and preacher and make him the administrative and executive head of the Seminary, and yet it was here that his greatest con-

²⁹“A Great Executive,” by Mr. Wm. R. Miller, in *The Union Seminary Review*, October, 1926, pp. 35-40.

³⁰In *The Union Seminary Review*, October, 1926, pp. 78, 79.

structive work was done. . . . His greatest work was the rebuilding and remaking of Union Theological Seminary. I have had occasion to study the history of Union Seminary rather carefully, and I know something of the debt which it owes to other great men who have gone before, but I do not hesitate to say that Dr. Moore did more for Union Seminary than any other man who was ever connected with it. He served the Seminary a greater number of years than any one else in its history, and no man ever rendered a finer quality of service.

“Only eternity will reveal the sum total of his influence. He taught in his classroom more than one thousand ministers³¹ and left the indelible impress of his personality upon them. By his preaching he touched the lives and stirred the hearts of tens of thousands of people. In the rebuilding of the Seminary he did a great piece of constructive work which will influence our Church for all time to come. By his life he set standards and ideals which have been and will be for all time an inspiration to multitudes of ministers and Christians.”

Only those who were closest to Dr. Moore realized at all the steady and terrific cost of this great service. Two weeks before the end Dr. Henry Louis Smith, President of Washington and Lee University, declared in a letter to him: “I am writing with a full heart and a memory of lifetime association and friendship to tell you how sincerely I regret that you have purchased your magnificent success at such a price.”

Many other friends, by letter and in more formal tributes, have sketched the salient gifts and graces that marked the man through the long years given to the Seminary and the Church. The trinity of graces—faith, hope, love—held high place in the list; then his courtliness; his poise; his hospitality; his beautiful courtesy and tact; his understanding heart and kindness of spirit and gracious consideration of others, whether of high or low degree; his tolerance and yet his frankness and firmness and courage where principles were at stake; his prudence and discretion; his comradeship with the young, whether in engaging in outdoor sports with the children of his own home at Hampden-Sidney or Richmond, or in romping

³¹Dr. Lingle by a recent careful check sets the number at 1,200.

with a boy of ten—and his dog—in a friend's home in Danville,²² or in reading to two little girls, one on each knee, in the manse of Mossy Creek Church in the Valley of Virginia;²³ his love of people; his capacity for friendship; his loyalty to his friends, at times, they felt, beyond their deserts; his appreciation of others and his ability to summon them to their best; his unflinching sense of humor; “his grace of bearing even at the telephone”; his love of nature and of the beautiful; his versatility; his deep humility; his spirituality. “He was a great Christian,” more than one declared. “He was an ideal Christian gentleman,” said Dr. Charles R. Erdman, of Princeton.²⁴ “No suggestion of what is unworthy ever attached itself to the thought of Dr. Moore,” in the judgment of Dr. A. M. Fraser in his memorial address to the Synod of Virginia.²⁵ “I met Dr. Moore frequently,” said Dr. Henry van Dyke,²⁶ “and always admired him and enjoyed his conversation. His outstanding personal traits were a beautiful Christian courtesy, a marked serenity of mind and manner and a steadfast loyalty of faith. Of the special tendencies of his theology I knew little, but the reality of his religion was manifest to all.” His was indeed a winsome, a spacious, a symmetrical personality.

“Personality,” remarks Dr. Walter L. Lingle,²⁷ “is the greatest thing about a human being. It is reported that a stranger, on seeing Daniel Webster for the first time, was so profoundly impressed that he exclaimed: ‘No man could possibly be as great as that man looks.’ “Dr. Moore,” he continues, “was the most impressive personality that I ever met. A passing stranger would have instinctively taken him for a great man. His very greatest contribution to the world was the impress of his personality upon multitudes of other lives.”

“Aside from the things of the spirit which made him a great man among men,” declared Dr. Edward Leigh Pell,²⁸ “I admired most the breadth and perfection of his culture. I seriously doubt whether

²²Letter of Mrs. Wm. D. Overbey, Danville, Va., to the writer, November 17, 1930.

²³Letter of Miss Emma N. Warwick, Lewisburg, W. Va., to the writer, March 1, 1936.

²⁴In letter to the writer, November 4, 1930.

²⁵See *Minutes of the Synod of Virginia*, 1926, pp. 64-72; *The Union Seminary Review*, October, 1926, pp. 51-56.

²⁶In letter to the writer, from Princeton, N. J., October 29, 1930.

²⁷In *The Union Seminary Review*, October, 1926, pp. 77, 78.

²⁸In letter to the writer, from St. Petersburg, Fla., March 23, 1936.

he ever erred in a matter of taste, whether it related to the pulpit, to literature, to any of the arts, or to social intercourse. If he had not been a preacher he would have been a poet or perhaps a painter. As an artist in words he had few equals, especially in the power of suggestion. In the handling of words he reminded me of a painter choosing and combining his colors on his palette. One who never heard him in an after-dinner speech missed the most charming after-dinner speaker of our time. . . .

"I always thought that I knew Dr. Moore—that I had known him all his life—but I never really knew him until a short time before his death. I happened upon him one day on a Pullman and we had a long talk, and incredible as it may seem to those who are familiar with his life-long reserve, when that talk ended he had opened his heart to me—down, it seemed to me, to the very bottom. And for the first time in my life I had a glimpse of the real man within. I don't think he was conscious of lifting the veil, and besides it was too sacred to talk about. But I must say this much: When I came away I was not thinking of that elusive spiritual something in his face which one instinctively associates with nobility of character. I had seen something better than nobility; I had seen a nobleman. God's own nobleman."

After a searching examination of the thousands of letters and the other voluminous material Dr. Moore has left, the writer is prepared to say that there is not a single ignoble line in the whole collection.

In his sketch of Mr. W. W. Spence,³⁹ his devoted personal friend and the donor of the Spence Library at Union Seminary, Dr. Moore said that "it is difficult for any one who knows Mr. Spence intimately to write of him without falling into the strain of apparently undiscriminating eulogy." Dr. Gilbert Glass⁴⁰ expressed the same thought in much the same words when he said: "It is difficult to be sufficiently restrained in describing the impression made on my mind by Dr. Moore's princely personality and his striking modesty in view of his outstanding character and position in American Christian

³⁹*Appreciations*, pp. 67-76.

⁴⁰In letter to the writer, from Richmond, Va., November 8, 1930.

life." "This generation," in the considered conclusion of Dr. A. M. Fraser⁴¹ "has not seen another instance of a blending so extraordinary of so many elements of attractiveness and power. . . . Carefully survey our whole ministry and weigh this sentence and see if it does not tell the truth: In the death of Dr. Walter W. Moore the Church has lost her most distinguished, most useful and best beloved son."

Out of a friendship of half a century and yet with the perspective of distance, the chivalrous Dr. Charles R. Hemphill, first President of The Presbyterian Theological Seminary of Kentucky, spoke for a great host when he said of the first President of Union Theological Seminary in Virginia:⁴² "In contemplating the life of Dr. Moore we see that it was a life devoted to a specific task and a career rounded out to a predestined end. . . . To few men has it been given to live a life so beautiful and so beneficent, to reach an eminence so undisputed and unenvied, and to win the admiration and affection of so many hearts; and of few could it be said so truthfully as of him that he had finished the work God gave him to do."

⁴¹Above.

⁴²In letter to Mrs. W. W. Moore, June, 1926.

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