



Berea College.

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Historical Sketch
OF
BEREA COLLEGE,

TOGETHER WITH
ADDRESSES IN ITS BEHALF

BY
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HISTORICAL SKETCH
OF
BEREA COLLEGE.

BEREA COLLEGE came into existence as the result of God's providence, rather than of direct human planning. The men, from whose labors it was an outgrowth, were seeking to spread the knowledge of Christ, and promote the cause of liberty, rather than to lay the foundation of a literary institution; but in proclaiming Christ as the source of true life and love as the only rule of action, they sowed such seed as must always in the end produce the higher seminaries of learning. The seed which they scattered tremblingly amid fiery persecution, was watered and protected by God's own hand, and under his fostering care speedily brought forth much fruit, of which, not the least important, was a Christian college. The institution itself has been a growth from a small beginning, and has been hastened in its development scarcely less by the opposition of its enemies, than the labors of its friends. He to whom it was consecrated, from the first manifestly took it under His own special care, so that its managers have been led more and more to feel that they must not lay unsanctified hands upon it, and that their only work is continually to seek divine guidance and follow the course His finger points. Its history, thus far, has been one of constant struggle with difficulties on the part

of those conducting it, and has shown divine care on God's part, that the vine of his own planting should not be seriously injured. His providences have caused that the very efforts by its enemies for its destruction, should be the means of laying its foundations deeper and stronger. If, in the future, He should make it to be a greater power for Christian Education than some colleges starting at once with all the resources that human wisdom and wealth can contribute, no man or set of men will be able to lay claim to the glory.

Its location was not selected by human sagacity, though it has often been asserted by as good judges as the country affords, that no other spot could be found on the whole so desirable. No wise men carefully surveyed the region, and after a full consideration of its physical geography, and distribution of population, said, "This is a place to build a school for Christ;" but He Himself selected the spot and commenced the work, before his instruments knew that it contained all the advantages desirable.

Situated near the centre of Kentucky, on the plateau of a long, low ridge which forms the connecting link between the far famed blue grass plains, where the mass of the colored people reside, and the "hill country," the home of the hardy mountaineers, its very situation seems to invite to it those for whose benefit it was founded. Thus far it has been a few miles from the great thoroughfares. But for this it could scarcely have had an existence, so obnoxious to many have been its principles.

It is eight miles from the Richmond and Louisville R. R. and six from the state road from Lexington to

Cumberland Gap. Two lines of railway have been chartered and surveyed, which will probably be built, and pass through this place. One from Cincinnati to Knoxville, and the other from Louisville to S. Western Virginia, crossing the former at or near Berea. Its scenery, with the mountains on one side, and the glades and sweep of undulating hills on the other, presents a varied and exquisitely beautiful landscape. No healthier spot can be found. The soil, though not of the most fertile kind, yields ample returns to *skillful* culture, and is especially adapted for fruits. An unlimited supply of timber is at hand, and mines of coal are not far distant.

The College is an outgrowth of the missionary work of Rev. J. G. FEE and his co-laborers, under the care of the American Missionary Association. Mr. FEE, a native of Kentucky and son of a wealthy slaveholder, when in Lane Seminary became convinced that slavery was wrong. He also became convinced that it was his duty to give up his cherished plan of going as a foreign missionary, and preach in his own state the gospel of impartial love.

After laboring successfully, though with many trials in the northern part of the state, in 1854 Mr. FEE, at the request of CASSIUS M. CLAY, visited Madison Co., Mr. CLAY's home, and held a series of religious meetings, and organized a church which gave no fellowship to slaveholding. Twelve months later the church, composed of fifteen members, invited Mr. FEE to become its pastor. Seeing a wide door of usefulness opened in this region, he accepted the call and removed his family to Madison county. He was received cordially

by the people and soon organized other churches in the adjacent region. Presently, however, persecution arose, but the Lord was ever present to deliver his servants out of the hands of their enemies, while upon them he poured the vials of His wrath. The deliverances He gave to those who stood up for the poor, and especially to Mr. FEE, were remarkable. An attempt was made to stone him, but the Lord stretched out his arm for protection. A mob proceeding to his house quarrelled among themselves and dispersed. Another, when on their way to their diabolical work, was deterred by a most terrific thunder storm. The bullet aimed at him while sitting with his family at the evening fireside, was turned aside by an unseen power into the window casement. The retributive justice of God upon those engaged in persecution was so marked that even the wicked were affected thereby. The majority of those engaged in acts of violence came to an untimely end. Mr. FEE, aided by other missionaries, preachers and teachers, mainly from Oberlin, with earnest self-sacrifice, undeterred by threats and mob violence, devoted themselves heartily to their work. Among them were Rev. O. B. WATERS, Rev. W. E. LINCOLN and Rev. GEO. CANDEE. The self-denying labors of these, and especially of the latter in the mountain counties, were productive of most blessed results. Long after the other missionaries were driven from the state, Mr. CANDEE held his position in the mountain fastnesses, preaching the unsearchable riches of Christ, protected by liberty-loving people.

During these days of trial, Rev. J. A. R. Rogers went to Berea and devoted, by the advice of the Ex. Com.

of the Am. Miss. Asso., much of his strength to teaching. Educational efforts were so blessed by the providences of God, that a deep interest was aroused in the cause of learning, and a fresh impetus given to the missionary work. At the literary exercises at the close of the first term of the Berea school, there was a larger assemblage of people than had ever been gathered in that part of the county. A wealthy slaveholder from an adjoining county, a member of the Kentucky Legislature, said that if Berea school went on, Kentucky would be a free state, but *he* should hold on to *his* slaves as long as he could. The following term four teachers were employed. Many wealthy slaveholders and the poorer people of the mountains gave their patronage and support to the school.

The institution had at this time assumed such a measure of importance, that it seemed necessary to have it more fully organized and regularly chartered. Four ministers from different parts of the state and leading men in the vicinity met, and with much earnest prayer discussed for days the basis on which the school should be founded. The same persons met again after an interval of some months, and unanimously agreed upon a Constitution and By-Laws. The following By-Laws reveal the animus of the school:

1st. The object of this College shall be to furnish the facilities for a thorough education to *all* persons of good moral character, and at the least possible expense to its students. To promote this end, all the facilities for manual labor which can reasonably be supplied by the Board shall be given to its pupils.

2d. This College shall be under an influence strict-

ly Christian, and as such opposed to Sectarianism, Slave-holding, Caste and every other wrong institution and practice.

3d. In the election of future members of the Board, of a President, and Professors, and in the employment of Teachers, no sectarian test shall be applied; but it shall only be required that the candidate shall be competent to fill the office and shall have a "Christian experience with a righteous practice."

The original trustees were, Rev. J. G. FEE, W. M. STAPP, JOHN SMITH, THOS. J. RENFRO, Rev. GEO. CANDEE, Rev. J. S. DAVIS, JOHN G. HANSON and Rev. J. A. R. ROGERS.

It was not designed that the institution should be what is technically called a "manual labor school." The experiments to establish such institutions elsewhere, did not seem to its founders to warrant the expense of organizing a manual labor department under the management of the college, but the trustees proposed to secure labor for the students in other ways. In this respect, thus far, they have been reasonably successful.

It was also determined that while the school should be evangelical, it should not be under the control of any sect, or bound to select its teachers from any particular denomination. The school was regularly chartered under a general law as Berea College, with all the rights and privileges the institution could desire.

About this time, the question of caste came before the community. The teachers and leading men quietly declared that the spirit of caste was contrary to the teachings of Christ. This increased the notoriety, but diminished the popularity of the school, which, how-

ever, went forward doing its appointed work with great benefit to its students, many of whom became successful teachers and professional men, until the fall of 1859, when immediately after the John Brown raid, there swept over the South one of those waves of fear, begetting fanatical rashness, for which the philosopher finds it difficult to give any adequate cause.

Kentucky was not exempt from its effects. Men in Madison Co., who for a long time had been greatly disturbed by the increasing influence for freedom going forth from Berea and its school, which had now received donations and purchased lands, taking advantage of this excitement, openly declared that the time had come when the leading men of Berea should be driven from the state. The feeling against Berea was increased by printed announcements that it had been discovered that an insurrection was soon to break out in Kentucky, and that a box of Sharpe's rifles, directed to one of the citizens of Berea, had been intercepted, and by other declarations equally false, until a perfect torrent of rage was stirred against the community, already obnoxious because of its influence in favor of freedom. Honorable men, many of them slave-holders, and the mass of the people within a few miles of Berea opposed this tide, but were unable to greatly diminish its power.

At length, a meeting of the citizens of the county was called at Richmond, the county seat. A long address was adopted by this meeting, in which there was much said about the right of all communities to "self-preservation" and the dangers to slave-holding communities, of *abolitionism*. It was resolved, that a com-

mittee of "sixty-five discreet, sensible men" be appointed to "remove from among us, J. G. FEE, J. A. R. ROGERS, and so many of their associates, as in their best judgment the peace and safety of society may require." The committee were instructed to perform this duty as "deliberately and humanely as may be, but most effectually."

The committee first visited the Principal of the school. Sixty mounted men drawn up in imposing array presented themselves in front of his cottage, and demanded that he should leave the state within ten days. He told them that he had not violated any law and was entitled to the protection of the Commonwealth, but was informed in reply, that his principles were incompatible with the public peace and that he must leave. Ten other leading citizens were ordered away. They petitioned the Governor for protection, but were told that he could do nothing for them. Having sought Divine wisdom they thought it wise to leave, and went away with the full assurance that in the Lord's time and way, they would be returned to their work.

The spirit of the exiles is manifested in the following extract from a letter written by one of their number to the Sec's of the American Missionary Association on the eve of their departure. "For a time I thought it would be best for us to quietly pursue our work, and leave the responsibility of our removal upon those who might attempt it, but there is now but one mind as to the wisdom of going away. We go sorrowing yet rejoicing. I never saw more bright prospects for the spread of the knowledge of Christ in this region than

to-day. God will overrule all." The school was broken up, its enemies thought destroyed and buried, but all this was overruled, in order that in due time it should have a resurrection in power and perform "mighty works."

The exiles were scattered through the North. Mr. HANSON, one of the Kentuckians driven away, after a time returned to look after his steam-mill, but was hunted by enraged men through the mountains. When some friends started for his rescue, a skirmish took place, but cannon were sent for and the mob were for the time victors. But the triumph of many was short. The truth of the declaration, "Vengeance is mine, I will repay saith the Lord," became apparent; for a large number of those engaged in this work came to an untimely end. The rebellion soon followed and slavery was destroyed. After the war, most of those driven from their homes returned.

The school was re-opened January 1st, 1866. Students flowed in from every side. In a few weeks some colored scholars applied for admission and were received. A large portion of the students already in the school left. Some braved the storm and stood firm, and Christ stood with them and cheered their hearts. This step was not taken by the trustees and teachers without counting the cost. The immediate result was clearly foreseen, but counsel was not taken of flesh and blood, neither was the inquiry made from a worldly stand-point of what would be wise and expedient. The word of God and example of Christ were carefully studied, and much prayer offered that nothing should be done rashly or in vain glory. Those who had the

school in charge, became fully convinced that they could not exclude any, simply because of their complexion, without being guilty of the sin of caste. They asked on what principle they could debar from a college consecrated to Christ, those redeemed by His own precious blood. They felt that they could not sanction for a moment that pride which would refuse to sit beside one in whom Christ was glad to dwell, simply because of his color, if in every other respect he was unobjectionable.

Besides, their hearts yearned towards those who had been deprived of the advantages of education, and now earnestly asked for the key of knowledge. Nor have the results been unsatisfactory. If the institution has trained a less number of white pupils than it would, had it been partial in its gifts, the education afforded, when viewed from a Christian stand-point, has been of infinitely greater value than it could have been if at the sacrifice of principle. It is no advantage to have the offense of the cross cease. The Christianity of a college where there is no self-sacrifice is little worth. Quite a number of the students who left, afterward returned and rejoice now as heartily as their teachers in the principles of the school.

God's providential care of the college has been its most marked and important feature. The Holy Spirit's presence has never been lacking. He showed Himself to be indeed the Comforter in the days of persecution and expulsion, and, if possible, the still more trying days when friends forsook it because its doors were opened to *all* who would conform to its wholesome regulations. Some of His blessings, especially at these seasons

of fasting and prayer will never be forgotten. His converting power has been manifested every term, and almost every month. There have been several terms in which scarcely one in the higher classes has been left without a hope in Christ. At the weekly prayer meetings, both in connection with the college and church, precious testimony has continually been given of the power of Christ to save from sin and satisfy every yearning of the soul. Christ's lordship over the institution is recognized by the teachers, and their eyes are continually turned to Him as the source of all their authority and help, nor have they ever looked to Him in vain. Leaning upon Him, they have found the work of discipline comparatively easy. The piety of the college is not such as is nurtured in the cloister. Most of the students and citizens are obliged to work with their hands more or less for their daily bread, and are continually brought together in varied relations. Children gathered in Sunday Schools in the vicinity of Berea, and new students offer an inviting field of labor for those who love to win souls to Christ.

The Lord has never been unmindful of the wants of the college. Friends have been raised up when most needed. During the dark hours when so many opposed the opening of the institution to all, without distinction of color, cheering words from Pres. WOOLSEY, Profs. MORGAN, PARK, and DAY, Secretaries WHIPPLE, JOCELYN and STRIEBY, Chief-Justice CHASE and many others of the wisest and best men of the country, greatly strengthened the hearts of those who perilled much to give a practical testimony against caste.

Though the institution has always been poor, yet its

pressing pecuniary wants have been supplied. Feeble as has been the faith of its trustees and faculty, yet the Lord has heard their cries and answered their requests, while they were still speaking. Soon after the school was re-opened, there was needed \$500 for a payment on land, and shut up to God as the only source, the brethren were making known their wants, when they received from Rev. Lemuel Foster, of Illinois, of whom they had never heard, a check for \$500, a donation since trebled by himself and worthy wife. And thus has it been throughout the history of the college. A friend who pledged to the institution, when it was reopened, \$100 a year, has sent five times that amount annually. The last mail to Berea brought a letter, saying that \$500 must be paid at once, and another containing a bill for over \$200, but a third letter from a good lady in Ohio said that she had \$500 to lend the college, while a fourth contained a donation of \$300. It is true that the trustees have sometimes been oppressed by debts for which no means were to be had at the time for payment; and one or twice expensive journeys have been requisite to secure money for emergencies, but even these things have been overruled for good.

Its anti-caste character is presented by some as the only reason for discouragement in regard to its future. But the principle is right. It is as dear to Christ as when he ate and drank with Samaritans, condescended to men of low estate, and declared with such emphasis, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." The college is on this broad foundation, and whether the larger part of

its students will in the future be from the colored race, or as now in nearly equal numbers from the white and colored inhabitants, its trustees cannot say. It is free in this respect to be directed by the providences of God. In all except the primary department, the number both of white and colored students, has increased from the first. At present, a little more than half the students are colored. In the higher departments, more than half are white. The results upon the character and general demeanor of the pupils, in admitting to the same institution colored and white pupils, have been highly satisfactory. As was expected, the improvement in culture, habits of thought, and manliness of the colored scholars has been much greater than it *could have been in a colored school*. Though it may seem strange to some, it is believed to have proved also for the advantage, rather than the detriment of the white students. In exercising kindness and courtesy toward a proscribed class, they have themselves become ennobled, and attained greater gentleness and firmness of character. In helping others, in accordance with an unchangeable law of God, they have themselves been helped. Looking at the matter with an unprejudiced eye, it is believed that thus far none can see any evil results from the impartial character of the college.

The institution is designed to provide the higher forms of education for those who have little money to expend for that purpose, and is needed for the white as truly as for the colored. It is greatly needed for the loyal white people of the mountainous portion of Eastern Kentucky and the similar region in other states adjoining, not a few of whom are eager to secure its

advantages. The hill country of Eastern Kentucky alone, upon the confines of which Berea is situated, has an area equal to that of Massachusetts and Connecticut combined, and though occupied by hardy and loyal men, is singularly destitute of educational advantages, which, hitherto in the South, have been monopolized by the wealthy class. Several of these counties not far from Berea, sent more men to the Union army than were subject to military service. Now that these men, their ideas enlarged and energies developed by the war, are seeking the key of knowledge, their attention is naturally directed to Berea. It is the only college in Kentucky opened to the colored people. It is a well known fact, that the freedmen of Kentucky are as a class far in advance of those in any other part of the country. They knew comparatively little of the rigors of slavery, and were entrusted with responsibilities which were favorable for the development of their more manly qualities.

An interesting feature of the college is the strong missionary spirit which pervades its students. Missionary colonies to Africa are already proposed, and meetings held for the purpose of promoting the object. The spirit of blessing others does not show itself merely in plans for the future, but in practical efforts by Sabbath Schools and other means for giving the gospel to those already within their reach. As they go forth as teachers throughout the South where the demand is far greater than the supply, fields of usefulness are open to them in importance second to none. It is expected that ere long as many as 200

students will go from the college every year, to teach during the long vacation.

Earnest efforts have been made from the first to make its students thorough and accurate scholars. Careful drilling in the recitation room, constant reviews, and written monthly examinations constitute a part of the means used to secure this end. Although the scholarship fails to meet the ideal of the teachers, it is believed that for thoroughness it will not compare unfavorably with some of the oldest literary institutions. Chaplain NOBLE, Superintendent of Education for Kentucky, and formerly principal of an Eastern Academy, in a detailed report of the school to Gen. Howard, in 1866, stated that "he witnessed examinations in Latin and Algebra equal to anything he had ever known in the four best training schools of New England." Though every effort is made to make its students accurate and thorough, its faculty will not feel that its true end is attained, however high its grade of scholarship, unless it continues to be thoroughly pervaded by a Christian atmosphere, and its students made humble, devout and self-sacrificing. They do not design to encourage motives of merely worldly ambition, but without cant or ostentation, to hold up Jesus as the only source of true life.

The character of the students who come to Berea, is such as to build up any institution. They are not sent here by their parents that they may in due time obtain a diploma, but they come that they may learn. Some of the white students have had to endure great reproach from their relatives and companions for going to an institution admitting negroes. Three years ago

it required a degree of moral courage for a young white man to connect himself with the institution, quite as great as for Luther to go to the diet of Worms. And although three years have made astonishing changes in this respect, there are many who secretly long to be at Berea, who cannot endure the scorn that would be heaped upon them, if they should enter an institution very unpopular with many. With such a class of heroes for students, how could a college fail to prosper! Without a knowledge of its students, it is impossible to have any adequate apprehension of the character and value of the college. Most of them, white and colored, are dependent in a great measure upon their own exertions for the means of obtaining an education. The following brief sketches of some will serve as specimens of the mass. One of the Sec's of the American Missionary Association, when visiting Berea, called upon some of the students and asked them their personal history, and why they came to Berea, and obtained facts such as the following: "I was born about six miles from Berea. The first time I came here, the town consisted of one house and a log store. I came with my mother to the store. While there, Mr. FEE came in and spoke kindly to me. As we were going home, I said; 'Mother, is'nt Mr. FEE a nice man?' 'Yes,' said she, 'but hush, don't let any body hear you say that.' 'Why,' said I. 'Why,' she replied, 'if the people knew that we were his friends, we should be in great danger.' A few years after, when in another neighborhood, I was called upon to help run bullets to shoot down 'the abolitionists.' It was at the time the school was broken up and so many driven

away. I attended the anniversary exercises of the institution, July 4th, 1867. Before that day, I had some respectable opinion of myself, but then I saw my ignorance. I resolved then and there if I could get the means, I would go to school at Berea."

This young man was last fall obliged to suspend his studies to help his father build a small grist mill, with the earnings of which he hoped to be able to give his son some assistance in getting an education. After three months of incessant toil they had the mill completed, when an unusual freshet carried it away. When asked how he felt, he replied, "For a time the world looked darker than ever before. My hopes were dashed, but I afterwards found in the hay-loft that God could perform impossibilities." Though the mill was lost, he is again at Berea.

Another brother, who has the foreign mission field in view, gave this account of himself:—

"I was among those who left Berea at the time colored students were admitted. For awhile I was very wild, but I had no peace within till I decided to return to school. I met great opposition for a time from companions and relatives. An uncle offered to defray my expenses if I would leave here and go to some other institution, but God has helped me and I have got along in some way, I hardly know how."

The following sketch is almost as applicable to a large number of students as any particular one. "I was born a slave, and obtained my freedom during the war, but had previously had a great many privileges. I had learned to read and a little of arithmetic, when in the winter of '66-'67, I heard of Berea. I made up my

mind to go there at once. When I came, as I reached the place, I inquired the way to Berea. I was told that I was in Berea already. A pretty college, I thought to myself—rough buildings unpainted and unplastered. But I had had too hard work getting through the mud for the last six miles to think of going back that night. I soon found that if Berea had not buildings, it had men and scholars, and if I wished to get knowledge here was the spot. When I came to Berea, I did not expect to remain but a year. Afterward I concluded to graduate from the Normal Department, but I have now made up my mind, if God permit, to take a full College Course.”

The following is the account received from another:—

“I came from Ohio. I had learned that a young man with little money could get an education here. I walked out from Richmond. My pack was heavy, and the day was one of the longest of my life. As I inquired for Berea, I heard a great many things which made me heart-sick. At one time, the only thing I could do was to kneel down in a fence corner and ask God to help me. He has, beyond, far beyond all my expectations.”

The next is a young lady from Michigan, who graduates in July from the Normal Department:—

“The immediate occasion of my coming to Berea was a visit to our place by Mr. and Mrs. Wheeler of Berea, whose zeal for the college was so infectious that I felt that I must go to that missionary institution. By alternately teaching and studying, I have thus far nearly defrayed my expenses, so that I have not been obliged to rely upon my friends for much aid. Now

my own enthusiastic love of Berea College is not less than that of those who induced me to come South for an education."

The last student introduced in this sketch is a young colored lady:—

"When those from our place who had been to Berea came home at vacation, they had so much to say about the college that I had a strong desire to become one of its students. Some persons would have deterred me by telling me how very, very strict was the Ladies' Board of Care. Others told about the plain board, and that for days, perhaps, I would not taste *wheat* bread. But I arranged to pay for a part of my board by work, and then to get money by teaching, and so the way was opened for me to come to this place of learning, where in due time I *hope* to graduate."

The institution is arranged to meet the wants of all, and as a matter of necessity provides instruction for those who have had no previous training. It is not expected that the lower departments will be permanent. It provides Academic, Normal, and Collegiate courses of study, and is open to both sexes. The great majority of the students who come to Berea do not design, at first, to remain but a few months, but many, as they learn the advantages of education, decide to graduate from some of the departments.

Its educational arrangements are adapted to meet the wants of those who are dependent for their support mainly upon their own exertions. Tuition is one dollar a month. Plain table board is furnished at the cost of provisions and preparation, averaging about \$1.75 a week. Some facilities are afforded for labor,

and the students, by precept and the example of the faculty, encouraged to form habits of economy and self-reliance.

The aim of the managers of the school has been to accomplish the largest results with the least possible expenditure of money. Contented themselves with meager salaries and plain fare, they have encouraged their students to endure patiently the lack of comforts to which many of them have been subjected. While they have regretted that many of their students should be crowded into rough attics, and often have wheat bread only on Sundays, they have tried to make them feel that such inconveniences were not matters worthy of very much thought. They have consoled themselves too, with the reflection that these hardships were preparing some for missionary life, and developing in all a measure of endurance that would be of service in the battle of life.

The college is embosomed in a sympathizing and growing community. All attend one church, which is designed to embrace all in the village who take Jesus Christ as their hope and only Savior. The community is still small, but increasing in numbers, and is full of activity. Some of the white people are from the North, and others from different parts of Kentucky. Colored families are coming into the place and getting small freeholds. A recent census of the colored people in the vicinity, to determine what they are doing industrially and for the benefit of their children, shows the most gratifying results. A large majority of those who now reside near Berea have, within three years, purchased and paid in part or entirely for freeholds of

from one to twenty acres. Their children will average six months schooling a year, and though tuition has been offered free to those unable to pay for it, none but widows have asked for the favor. Intoxicating liquors are not sold in the place. As yet no special effort has been made to favor immigration, but those who desire to live for others are heartily welcomed. The College owns the plat on which the town is laid out, and offers alternate lots at reasonable rates to actual settlers. The educational and religious privileges form the great attraction of the place, though it offers many advantages for manufacturing enterprise.

The last catalogue gives the names of 301 students connected with the College for the 15 months previous. Most of these were in the lower departments. Each Normal Class is organized, and the first College Class enters the College Department next July.

The teachers of the College are Rev. John G. Fee, President of the Board of Trustees and Lecturer on Evidences of Christianity and Biblical Antiquities; Rev. E. H. Fairchild, President-elect, who for fifteen years past has been a prominent member of the Faculty of Oberlin College, and who enters upon his duties in April next; Prof. H. F. Clark and Prof. J. A. R. Rogers, aided by four female teachers of superior culture and scholarship. The College has for an endowment \$10,000 in invested funds, and 400 acres of land, on which the town of Berea is laid out. It has seven buildings, but three of which are plastered. A new dormitory is now being erected.

An immediate want is a plain brick chapel that will seat 700 students. The building is already planned,

and beside the chapel in the second story, provides for recitation rooms and library on the ground floor. The building will be erected as soon as the Lord's stewards shall furnish the requisite means. It also needs \$1,800 to liquidate its present indebtedness. There is too a constant demand for money to meet current expenses, which, though made as little as possible, amount to a considerable sum, beside the aid given by the American Missionary Association and the interest on its small endowment fund, which also needs enlarging.

Persons wishing to aid in any of these respects can send moneys in drafts to Rev. J. G. Fee, or J. A. R. Rogers, Treasurer, Berea, Ky., and the same will be duly acknowledged.

That these funds will be supplied, the Trustees of the College cannot doubt. They have never doubted that the Lord would furnish the money necessary for the work. They have been somewhat exercised as to what agencies He would have them use. That their first duty and privilege is to ask Him in entire faith is of course plain, but as to what additional means He would have them use they have not been entirely settled. They desire to avoid the expense attendant upon personal solicitation, and if it would bring more honor to the Lord that they should dispense with such agencies, they certainly wish to be in an attitude most pleasing to Him, and go humbly to him for such grace as He likes to bestow for His own glory. They are agreed, and with some sense of the obligations thus imposed upon themselves, in asking for help in the name of the Lord Jesus, and that whatever is given should be accompanied with the earnest prayer of the donor that

it may be used by the Trustees in such a way that they can give an account thereof to Him whose money they are called to expend. They do not ask money from those who deny the Lord.

In conclusion let it be said, and not with mock humility, that whatever is praiseworthy in connection with Berea College is due to God's care. Though it has been marred by the weakness and unbelief of those having it in charge, it clearly shows how blessed a work the Lord can carry forward with imperfect instruments. It is to be hoped that the blessings which have been bestowed upon this school in the past are but the beginning of far greater ones to be granted in the future, and for this its friends ask the prayers of all those who desire that the advantages of Christian education should be given to the poor.

ADDRESSES*
 MADE AT A MEETING IN BEHALF OF
 BERE A COLLEGE,
 At Cooper Institute, January 26, 1869.

OPENING REMARKS OF REV. JOS. P. THOMPSON, D. D., L. L. D.,
 CHAIRMAN OF THE MEETING.

The object which has convened us this evening is neither political, ecclesiastical nor sectional. It addresses itself alike to all patriots of whatever party, to all Christians of whatever denomination, and to the interests of the whole country. It is not even the inexorable and universal question of the negro that has brought us here to-night; for that feature of this institution which specially commends itself to my own confidence and regard, is that it is not specifically a school for the black man as such, but a school for the training of *men*, without reference to color, without reference to race—of men who are citizens upon an equal footing in a common country, and who have therefore a common interest in maintaining all its institutions. In other words, it is a school which in its fundamental principle over-rides distinctions of caste, and brings together men and women to receive knowledge from the same fountain—guidance from the same teachers. In Berea College this feature is not an outgrowth of the war, as it is in so many cases where the principle of caste is beginning to be discarded. This principle of equality, this principle of fraternity, this recognition of simple manhood was begun long ago in this institution—before the war—was laid at the foundation of the school and was maintained through obloquy and personal peril by gentlemen, some of whom are here to-night to represent that period as well as this opening period of prosperity. These Bereans, like the

* As it has been found impracticable to give the addresses in full, in connection with this sketch of Berea College, those portions have been selected which seemed to be of the most permanent interest.

Bereans of old, searched the Scriptures, and there discovered that undying principle which is beginning at last to be asserted in the civil policy of the nation, that God hath made of one blood all nations of men, and this they adopted as their College motto.

They are not here to-night to solicit your sympathy in behalf of past sufferings. They are not here to-night, as they justly might be, to claim a tribute from the American people to their own heroic devotion to truth, when it cost something to utter and maintain such sentiments as these. They are here to set before you a simple statement of facts, what through the favor of Providence has been accomplished by their labors in Kentucky, and the field which opens before them to-day in connection with this institution and similar institutions in the South, and to call upon you as Christian people to co-operate in a work which has so important a bearing upon the future of the country. I shall not, of course, detain you with words, as others are appointed to do the office of speaking. It seems to me, however, upon glancing at the present condition of the South that she needs pre-eminently three things.

FIRST, Loyalty. Not simply loyalty to government, but loyalty to truth—loyalty to the facts that have been wrought out in the providence of God as principles, and are fixed truths in the policy of this nation forever more—loyalty to humanity. Next to this she needs industry to develop her soil, to work her mines, and to carry on her improvements. Next to this *education*, lifting up the whole mass of her people, white as well as black, to a just comprehension of their privileges and their duties. If she had the first thoroughly, the spirit of loyalty, the recognition and acceptance of facts, loyalty to the providence and government of God and loyalty to humanity, the other two would speedily follow — industry would revive, and education would go forward. There are tokens of the returning spirit of loyalty in the South in this broad sense, and we are favoring and encouraging that by founding and encouraging such institutions as that which is presented to you this evening. In short you are called upon to assist in one of the most important measures for carrying to a successful consummation the policy which has been promised by our in-coming commander and leader, "There shall be peace!"

ADDRESS OF REV. J. G. FEE.

Berea College which claims your attention to-night is near the centre of Kentucky, on an exceedingly beautiful plateau, lying at the foot of the hill country, extending off as that does to the East and South, and overlooking the "Blue Grass" or fertile region, extending off to the West and North. The "Blue Grass" or fertile region was the home of slavery and chattel property. But now, thank God! it is the home of freedom and manhood. It is from this region that the colored youths are gathered, and going to Berea, they meet the loyal young white men from this "hill country" and the mountain districts.

Here let me say to Northern men, we desire that you realize that there is in Kentucky a large loyal element, an element worthy of your sympathy and co-operation. There were 72,000 loyal white men who went into the Union army from this state.

Bordering on this Madison County where Berea College is located, there are counties in which a large proportion of the young men went into the Union army. These loyal men are not only bright in intellect but heroic in spirit, and will with the colored youths of the land, who soon will have the elective franchise speedily be a power in that state, in the South and in the nation. It is for these that we ask education. We are placed in the providence of God just between these two classes, where we can reach our hands to the white and to the colored. But you ask, can those two elements be brought together so as to be harmonious? They can be. Under the Gospel of Jesus Christ, which is the power of God unto salvation, politically and socially as well as spiritually, the work can be done. The practical demonstration has been made at Berea. Nearly two hundred pupils at this time are gathered together, of whom about half are white. These white pupils are not little ones coerced, but adults most of them from 16 to 22. These are studying, praying and laboring with their brothers who fought in the same battles, and are as harmonious as any school I ever looked upon. The teachers in the ladies department remain with the boarding pupils so as to extend over them not merely a daily but hourly presence. But the successful management of the school does not depend upon the presence of the teachers, so much as upon the presence of the Spirit of Jesus Christ, by

whose power many have been converted and all kept harmonious. To Him be the praise! It was in His name, as the presiding officer stated, that we there established ourselves, not for sect or denomination, but for *Christ*. The trustees of this institution have a charter, and with it four hundred acres of land which they are now selling, and will continue to sell, in small lots to actual settlers, to men of virtuous habits and sympathizing principles, excluding then as now all intoxicating liquors. [Applause.]

It is into such a society that we invite the youth of the land—society composed of earnest Christians—society composed of families from Kentucky, New England, Ohio and the North-West—society composed of intelligent and enterprising people. The students of that land, like all other lands, want not merely the light of science, but especially the light of Christian example. What the South wants, let me add, is not so much money, though she needs that, not so much food or clothing, as the presence of earnest *Christian* teachers, whose example will sanctify the knowledge that they impart.

In the judgment of wise men, the college has been successful. Gen. Howard in looking over it says, "Go forward; prepare for 700 students: I will help erect one building; you go to the benevolent public and get means by which to erect others." My brother, Rev. E. H. Fairchild, of Oberlin, has been there, over-looked the ground and seen the working of the institution and the community. He deems it thus far successful and says, "wide as my field is at Oberlin, I forsake that and come to Berea." At Berea we have social protection. This has not been gained by mere chance. It is the result under God of patient, persevering, continuous efforts in simple right-doing and Christ-like endurance. In this place for thirteen years a gospel of impartial love has been preached. There people are prepared for such an institution.

It is a fact of interest that in times past the providence of God has been most marked in the destruction of our adversaries and in the preservation of our friends. It has been so marked that it has engendered in the minds of the people something of religious regard. To God be all praise! Through Him we walk with a pillar of cloud by day, and by night a pillar of fire to lead us the way. The Lord God has gone before us and prepared the way and opened to us a wide and effectual door. We now very naturally turn to the

North and say, "We give our lives and strength to the work; give us of your means that we may make shelter for the common youth of our common country!" We ask of you that which we know will be a blessing. *Fifteen thousand dollars* is not a large sum. Fifteen more we would gladly have for Lexington, and ten more for Camp Nelson and Bethesda. We ask for Berea, that we may at once give shelter to those who are flocking there. In giving you will be blest.

ADDRESS OF REV. HENRY WARD BEECHER.

This hall that was built before the great convulsion—the memorable period of the second Revolution—which has seen the gathering of citizens in the hour of their aroused patriotism, is itself historical. This Cooper Union Hall has become a part of our American history, and will be referred to in after-times as is old Faneuil Hall in Boston. I have been here I do not know how many times, under scenes of great excitement. I have seen this hall packed again and again with an audience fairly roaring with zeal, and heard discussions touching almost every point of policy and almost every point of truth, as it relates to national life and governmental efficiency. Yet I never stood on this platform when it discussed a subject of greater moment than that of national education. No other subject that has been so fundamental have I ever heard discussed as this one that convenes us here to-night. If it is not a topic that excites great enthusiasm, it is all the better if it feeds principle—if it beds itself deep in your thoughts, and ministers to those silent forces of human life, which, like the silent forces of nature, are, after all, the most fruitful and enduring. We are gathered together as American citizens, to do our duty to our country and to our age. We are to discharge our duty by enforcing the American doctrine of education. There is a distinction between American ideas on this subject—the *best* American ideas—and those which have ruled to a great extent in otherlands. For we hold on this "side of the water" that education is indispensable to the safety of the individual, to the safety of all the organizations of society, and to society itself. We aver, that the reasons why nations have been short-lived, why they have been crippled, why they have been precipitated prematurely into all the infirmities of age, have been that their common people have not been edu-

cated. For naturally, yet fatally, they have fallen into the mistake of educating those that were most easily adapted to education, or that had the means of securing education. In other words, the theory of education abroad is to take the best men and advance them—the best men in the state are to rule—the best men are to be educated to rule. The best men are originally endowed most largely and take on culture therefore the most easily. And the result has been that those quickest moved and soonest thawed, in the spring time of nations have constituted a class. Now if they had been animated by the Gospel it would have been a fortunate circumstance. It has always been the case that men most facile to education have been leaders. The children of men favored by the State or having vast estates, these were educated and the masses were left in ignorance and looked upon with contempt. You will be struck with this peculiarity in reading the history of antiquity and even down to the mediæval times. It is not until the time of Cowper that you find the Christian element preponderating. Till then, the great rabble, the mob, the common people, were the terms with which the masses were designated. They were ignorant and they were left in ignorance.

Having tried the experiment of educating the top and governing the bottom, having found with all the benefits of education, accruing from the European system and the antiquated system, having ascertained how short it was of promoting the excellence of the individual and society, our fathers brought forward the idea of educating at the bottom first. On the same principle if you kindle a fire on the top of a heap of brush it *may* make its way down; but if kindled on the bottom it *will certainly* eat its way up. Whatever boils at the bottom will certainly boil at the top of a cauldron. This is the principle which so many men have not practiced, when they would become the almoners of God's gifts. Did not our great Master humble Himself until He became like a servant, and yet He said, "I am the way." There was nothing beneath Him. Then lifting Himself, He lifted all that was above Him—the common humanity. So we would come to society, not scorning the poor or ignorant, or praising the rich and talented, but going to the bottom—beginning at the lowest point and rising upward.

There can be no safety in a community in which the bulk of its population are not rendered homogeneous by educa-

tion. That is the safety of any minor organization. Intelligence is the chief insurer of states. I know that it has been held that men are dangerous if educated. All men are dangerous as long as they are animals. All men are safe whenever you bring them out into that estate for which God created them. Liberty was and is supposed to be dangerous. Liberty is dangerous when you keep it away from men. Liberty is safe when you give it to them. It is God's gift to all. Instead of beginning at the top, which is the European idea, we begin at the bottom and educate, which is practical Christianity. We undertake to educate the whole mass of the community, because each individual is better off, the community is safer and the nation is stronger. It is easier to govern men that know how to govern themselves, than it is to govern men that wont govern themselves. When God made the ideal man, He made a perfect commonwealth—giving elements which divinely illumined would balance one another, and hold them in equipoise. And the ideal man being thoroughly developed and enlightened needs no government. He is in the language of the Apostle, "a light unto himself." He fears not to tell the truth, because he has something in his breast which irresistibly urges him to do so. He does right, not because there is the everlasting "must," or "thou shalt," staring him in the face—as it does not in New York, [laughter]—but because there is that in him which is hungering for that which is just, right and true. That which is true of the individual, is equally true of the household, the community and the nation at large, and will yet be true one day of the race and the world. Now we, although eighteen hundred years have elapsed, are beginning to feel the truth of the great principle of Christianity that the field is not only the world, but all the population thereof,—not only the well baked crust on the top of society, but the least particle of the loaf to the very bottom. We are to do with society as with the family. The little ones are the most precious, and require peculiar care. When that law which is so beautiful in society becomes the law of nations, all the distinctions of class and clan, the inferior and superior will become harmless, and the strong will assist to bear the burdens of the feeble. We are seeking a system of education in this country that does not aim so much to elevate rich men's sons, although it may do so. It aims to educate every man's son for his own sake, for the State's sake and for God's sake.

Another element of American education is that while it believes heartily in the indispensable necessity of education for every human being, it believes that the work is to be done by the community *for* the community. We believe therefore not only in common schools, but we believe in free common schools. This is the mark of distinction between the common schools of Europe and America, and especially of Britain. There education is a charity. It is a *dole* when the state gives it. But we do not give education as a *dole* in this country. It is not a charity. We give education simply because we are only the fiduciary agents of the whole common people, and they demand as their right, free education. A free public education here is simply the voice of the people saying, "we are men and our children shall be full-grown men, and the state is our agent to do that which we decree and shall have." It is but the expression of the sentiment of manhood and liberty.

But what have you to say for colleges? Are colleges for rich men's sons? "Yes," one may say, "it is not my fault that my father was rich." They are not to blame. But colleges are pre-eminently institutions of learning for the common people. How? In the first place, because 75 per cent. of those who go through colleges are the sons of mechanics and farmers, and support themselves. Statistics will support my observations in this respect. But that is not the point I intend to make. That I throw in for nothing. [Laughter.] The American college is pre-eminently for the common school. It is difficult to keep a school without a school-master. And the system that prevails, for example that in New England, that also extends in the Western States, you cannot manipulate, unless you have men that are educated to educate, not only educated to general knowledge but educated to the art of education. Our colleges may be described almost as manufacturers of school masters. They are just exactly what we need to send down among the people everywhere, men sufficiently instructed in the art of educating to make the free common school more than a mere place of learning to read and write and cipher.

I am pleading for Southern colleges because they just now, perhaps more than at any other time, feel the pressure of poverty and the want of those instruments which are indispensable to their work. I plead for Southern colleges because education is the proper equivalent for slavery. The North

has destroyed slavery. Now the South will write a full bill and receipt of acquittance, if you give them education. Is not that a fair exchange? If you have taken away from them one system, is there not a sort of patriotic and moral obligation upon you to put them in possession of something else? You do not wish to leave them half way. Having destroyed slavery which was a bat and an owl, and which made those connected with it blind as bats and owls, and which by its very political economy made common schools absolutely impossible, the proper thing to put in its place is education. You have destroyed the ignoble doctrine that manhood can be made a chattel. You have vindicated manhood. Education is next in order. And in Christ Jesus we are told, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Educate in the South because they especially need it there.

I urge the founding of Southern educational institutions; because it is both the debt and interest of commerce to do it. There is a notion among some people that commerce thrives best in ignorance. As if to sell negroes or pay men ridiculously low figures for their service could in the long run be profitable and augment the revenues of commerce!

Every loom in the North cries out; "school book," "school book!" Every lever that lifts a hammer seems to say; "learning," "learning!" Every gold coin that comes from the mint says: "more knowledge," "more knowledge!" Is not that the argument for New York, whose hands already stretch across the continent, yea, to the farthest ocean, and is even covetous of the China trade. Let her grasp the earth in her arms if she please, only if her heart shall beat true to charity, I will not rebuke her. Remember that the extension of new territory is not a commercial prosperity. The prosperity of commerce consists in working up more thoroughly the materials at hand. So if you want good Southern commerce, educate there. Then let the swarming army of school teachers advance. I speak of commerce for the augmentation of institutions of learning in the South. This is an argument for New York, not for me. You make them better customers by educating them. If that was the only reason, I should be ashamed of it myself.

I plead next, that our interests are intimately connected with the South. Suppose a man should favor one part of his body, and not care for the rest. Suppose the doctor called

in the morning to look at his gouty foot, and the man should say: "Be kind enough to look at that foot; you are called to doctor that; I am up here." In a vital organization you cannot touch a finger without touching the whole man. I live as truly in my little finger as I do in my head. There is not a square inch of surface that is not large enough for an enemy to gain access upon my peace and comfort. My safety lies in taking care of all parts of the organism, and not even neglecting a single joint, because if I do not take care of them they will not take care of me.

This Republic more than all other nations requires that there shall be harmony. You can for sometime support by the law of violence a coerced government; but it is only because hope lies beyond.

I urge therefore education in all the states. Build the states up, give them newspapers and books, that shall be as plenty as Autumnal leaves. I urge it, because we are the stronger, like the elder brother in the family. When the father is gone, the care of the family rests upon the elder member of the family. The Southern people are fond of saying "we are conquered, but not subdued." I never saw a father laugh when he punished his boy. I never saw a misfortune fall upon another, that I did not feel. And when I trod the deserted streets of Charleston, and saw block after block of buildings burned down, and the shattered fronts of houses, I turned away my head in silent prayer to God, and lifted my heart to God, and then swore that having given my life to destroy slavery thus far, I should devote the remainder of my days to the restoration of this unhappy land. My vow is registered in heaven; and deeper and stronger than the handwriting of an angel, is the registry of it in my heart to-day. I love the Southern states, whatever errors they may have committed. And does not God send the rain upon the just and the unjust. We are strong; our hands are full; our children are with us. Nine-tenths of the young men of the South are either maimed for life or buried. Shall I say that the South had no business to make war? Alas! that too I believe. But the war is over; the war is gone. These men are my brethren, and every thing in me rises up and pleads for them. That plea is, build them again their colleges! They are better than bulwarks. Build them again their schools! It is the best boon you can give them. Educate not only the white man, but the black man alike. Such an appeal ought

to be victorious. Ah! Gentlemen of Berea College, to the West of you rolls the blue grass of Kentucky, to the East of you is the hill country. You stand at the door where the pure stream comes from the heights, where it gushes down into your champagne country. May those in both these regions when they rise up to bless you, say: "Once the state of Henry Clay raised horses and cattle: now, happier, she raises men!"

ADDRESS OF REV. HOWARD CROSBY, D. D.

There are one or two features of this college on which I desire to say a few words. I believe that a University or a College must grow *naturally* if it is going to be successful. I do not believe a particle in your Cornell University. I do not believe a particle in your manufacturing a college or a university by the application of vast sums of money. The little violet that grows naturally sends its perfumes through the parlor; but you might give your millions to all the artists in this universe, and they could not construct you such a violet. This Berea College has grown naturally, although in that apparently bad soil. It has grown naturally, and hence it ought to be supported by us. And more than that, it has been nursed in affliction. Strong institutions, like strong men, are those that come out of a great deal of affliction in their infancy. Some die, it is true, in their cradle, but those that survive are the giants; and the Berea College has gone through that severe ordeal which makes a strong institution. On that account, we ought to give it our earnest sympathy, and our hearty help. Then it is in the right place. How we were all troubled and annoyed during the war by Kentucky. We all had our little problem which we were working out in our parlors and counting rooms as we progressed in that mighty conflict. And what more tough problem was there than that matter of Kentucky? What tried our temper more, she was neither one thing nor the other, she was on the fence, and so did succeed in holding on to her accursed institutions longer than any other state. We could not pat her, because she would bite; and we could not kill her, because she belonged to us. It is Kentucky curing Kentucky. If you have a disease in your body, it is the well part that cures the diseased part. If you put in a portion of the diseased body, it would make the matter worse. Again, it is in a part of Kentucky where it will

be preserved. If this was a college visited once a week by the Ku Klux Klan, I should not advocate it. I should rather advocate turning it into a fortress and sending the military there. But it is in the part of the South where the heart is right. It is right close by that hill country of Kentucky. Did you ever think how the hill countries of the world have saved it? Did you ever think that the hearts of the people beat true throughout the war in that section? The influence of that college has already in that neighborhood awakened an enlightened sentiment, which nothing else in that state has done. I believe these are points which we can take to heart, and in considering which we can have our sympathies enkindled, and do what we individually can for such a modest and magnificent institution.

ADDRESS OF PRES. E. H. FAIRCHILD.

The report of Pres. Fairchild's address is so imperfect, that it is found impossible to reproduce it satisfactorily.

He said that the College would continue to maintain a high grade of scholarship; that students' expenses there would be kept so low that any person of earnest character and self-denial, and with a disposition to work, would be able to get an education; that it would ever have positive Christian and political principles, and that through the great number of earnest Christian teachers, it would send out annually, it could not fail to exert a wide influence. He alluded to the great things that it had already accomplished, and concluded by calling attention to the most significant fact, that in the heart of Kentucky, was an institution educating together, hundreds of white and colored students in entire harmony.

ADDRESS OF REV. R. S. STORRS, JR., D. D.

The question before us has been so fully and ably discussed, and the hour is so late, that I do not feel that it is worth while for me to say anything, except to testify in a general and brief way to the interest which I really and earnestly feel in the special institution which has called us together this evening, as well as in the general cause of education at the South, which has been so eloquently and so impressively presented. I am rejoiced to be here to manifest my interest in this seminary, because of the heroism which

has been exhibited by those who have created it, and who conduct it at the present time. To this reference has already been made, but the full impression of it could not be made upon us without a more minute and particular recital of circumstances in their experience. I rejoice in coming into contact with that tough, tenacious, indomitable spirit which has been manifested there, and has at last brought forth its fruit in the success which it has already attained. When our limp muscles take hold now and then by an impulse, and start in some enterprise, and we push it along a little, and think we have done a great deal, we feel invigorated personally, mentally reinforced and replenished with new vigor, as we come into contact with a muscle that has held steady and true to one purpose for twelve years and never relinquished it, but carried it, in the midst of difficulties such as are rarely encountered.

I do not believe that any of us really think how much has been attained in simply solving that question of combining whites and blacks in the same institution, sitting side by side on the same benches, studying out of the same text books on Southern soil. We have been meditating over that question year after year how that thing was to be accomplished, and these men have gone and done it. They have actually done the thing, and blacks and whites are studying under the same roof. Berea College has solved the problem, and solved it in the right way. That is to say, it has shown that as soon as you animate black and white with one impulse, stir a spirit in them that aspires to an end common to both, they will work together. Of course they will, as long as you don't set them to meditating upon the question of whether blacks are as good as whites or better. I do not think that any African explorer was ever troubled with the companionship of black men. I do not believe Mungo Park cared to know the color of the woman's wrist or hand when the black woman took him into her hut, and gave him shelter and food and rest, and saved him from the fury of the king pursuing him. I do not remember that a white regiment in the war, in the pinch of some deadly battle, when the whole line swayed back and forth, and left victory undecided, when some black regiments marched up by their side and fought bravely with them, entered into a detailed criticism upon the color of their eyes or the kink of their hair. They were glad enough to have loyal rifles by their

side in black hands. As soon as you get men animated by a common purpose, spurred forward by a common impulse, black and white men work together perfectly well. That is what they have done here. They have given us an easy solution of the problem that has always looked so difficult to solve.

They have also brought both sexes together, young men and young women studying side by side, and this is a thing of great interest and importance.

Brother Beecher, in words that we shall not forget, showed how commerce depends for success, and for its widening reach and range, upon the widening extent of education. He did not dwell upon one thing, in the course of his speech, namely, the education of women in Berea College, and how much the women do in that industrial progress, by which commerce is advanced. It is not the men that go through the colleges that are the most successful school teachers. Mr. Beecher did not teach when he was in college—or if at all, it was only for a few weeks or months. Who is it that give their life, in the east and west, and become teachers year after year? It is women. I have been spending the summer in Worcester county, Massachusetts, of late years. In driving up the Blackstone Valley, in the carriage, I have been impressed with the sound of human industry—that valley is lit at night with one continuous glare of brilliant windows from the hundreds of manufactories. Take the County of Worcester. It contains 163,000, inhabitants, 34,000 children, nearly 780 schools, and 1620 teachers, of whom 1428 are women—so large a proportion as that. What is the result? What is the annual industrial product of Worcester county? It was in 1865, \$76,000,000. \$466 and a fraction for every man woman and child embraced in the county. Now you cannot parallel that or surpass it, the world over. What is the manufacturing product of Kentucky? I do know what it is at this time, but in 1860 it was a little less than half as much as all the manufacturing and agricultural product together of Worcester county. You see at once how these women are working for the general advancement of wealth and prosperity, as well as for giving good ideas, and inspiring the right spirit in those who come under their instruction. This College deserves our aid, because it trains the women for that work. It is a perfect marvel to me when a woman has that work before her, that she should exchange it for anything else, except her own household. A woman that gives up that for any showy success, takes her hand from the levers of human history and society, that she may put on the tinsel cap and bells. These women go out from Berea College in a good work.

We wonder why the East and West were bound together during the war. Let us remember how many there were in Virginia in 1860 that could not write or read. Free persons, native born, over 20 years of age, 83,300. How many in North Carolina? 75,000. How many in Kentucky? 62,000. How many in Massachusetts? 2004. Why was it that the west and east held together? In the Western States in 1860, there were 48,000 schools, with an attendance of two millions and a quarter of scholars. In the South there were 18,000 schools, or a little more, with an attendance of 586,000 scholars. Of course, the East and West were knit together. Common schools helped common schools. College ranked with college, shoulder to shoulder—and the tremendous struggle went through. The very pull of the Mississippi could not wrench the West from the East, as allied by their moral influences, and could not possibly break the bands that combined them. Dr. Crosby has well said here is a *living* institution. It is not the buildings first and the men afterwards, it is the life first and the shell afterwards. Now they ask for a shell, a humble one—\$15,000. When I think of the heroic work that has been done in that institution; when I think of the precious life that has been poured out for it already; when I think of the influences that shall certainly radiate from it in time to come, not only over the “dark and bloody ground” of later years, as well as earlier, but over all that valley, over all that country whose soil is so rich that the European tells us it is a fabrication, that no such genuine soil ever existed on the face of the earth; yet that is stretched out in those grand savannahs, which the eagle himself can hardly fly over them without a strengthening plaster on both his wings; when I think of the influences that go from the College, I am perfectly staggered with the modesty of the request! Fifteen thousand dollars! as much as people pay for a pearl necklace, or as much as goes for a service of plate! Fifteen thousand dollars! for an institution that shows so much heroism, and has been so favored of God—an institution whose savor is the “smell of a field which the Lord hath blessed,” on which the benediction of his Spirit has been bestowed, and through which the purifying influences of the Holy Ghost have flowed. Blessed be God for it, and for the opportunity of being here tonight to express our recognition of it, and of those who have wrought for it, and also to express our readiness to help them in the work which they have so nobly commenced.