BIRTH

of

BEREA COLLEGE

A STORY OF PROVIDENCE

By

JOHN A. R. ROGERS

With an Introduction *by*

HAMILTON WRIGHT MABIE

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To Her

TO WHOM BEREA COLLEGE IS MORE INDEBTED
FOR ITS PROSPERITY
IN ITS EARLIEST YEARS THAN IS KNOWN TO ANY
ONE EXCEPT THE AUTHOR,
THIS BOOK IS AFFECTIONATELY INSCRIBED.

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INTRODUCTION.

The story of the founding of Berea College, told in these pages, is one of the spiritual romances of American life; a chapter in that unwritten history of the American people of which only hints and suggestions are to be found in the formal records of what has been done on this continent; for America stands in the last analysis, not for incalculable wealth or for a richer prosperity for men and women of all classes, but for the recognition of the spiritual value of a man as a man without regard to condition, station, education or race; and for the largest opportunity for individual activity, force, talent and character of every kind, America is still the open door to a better future for the whole race.

Berea College was founded in faith, in sacrifice, and with toil of spirit, of mind and of hand. It had no great founder, no official patrons, no great organization behind it. There was nothing behind it save faith in God and man, and a passionate devotion to the cause of the betterment of human life. In the light of this record it is easy

to understand the later success that has come to the college, the unique opportunity which is now before it. For men always build better than they know, and there lay in the spirit which brought Berea College into being the prophecy and ultimately the reality of a great service to humanity. Such a service Berea College is now rendering, at the critical moment, to a population of nearly two millions of English-speaking peoples, who live in the recesses and defiles of the chain of mountains which President Frost has called "Appalachian America." Berea College is working for all classes; it has students from many States; but, alone among colleges, it holds the door open, by reason of its spirit, its accessibility, its knowledge of the people, to the young men and women whose homes are in the mountains—that magnificent country, so long isolated, is now being penetrated and opened up by roads, by lumbermen, by manufacturers, by trade of every kind, and its population is being heavily drawn upon by the industries of the New South, for it is very largely furnishing the operatives for the factories which stretch in a long row from Charlotte to Spartanburg. The mountain people are in that defenseless period which

comes between long isolation and the closest contact with the world. They need comprehension, sympathy, guidance; and it seems as if Berea College had been created in order that it might be the guide, the educator and the friend of this great population in the most critical period of their history. It was founded in faith and sacrifice; it is sustained to-day with equal faith and sacrifice. No institution in America is doing better or more necessary work on more slender revenues. In fact, it may be said that it pays for the work which its President and instructors render, not in money, but in opportunities of sacrifice. These men ought not, however, to stand alone. They ought to have supporters in all parts of the country—men and women glad to share with them the priviiege of helping a host of young men and women to enter into modern life equipped, trained and educated.

HAMILTON W. MABIE.

FIRST SCHOOL BUILDING ERECTED IN BEREA.

The College was started in that half to the left, the extension being made later. Torn down years ago.

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BIRTH OF BEREA COLLEGE.

A STORY OF PROVIDENCE.

CHAPTER I.

A VINE OF GOD'S PLANTING.

BEREA COLLEGE is a school so unique and of such national importance that many are inquiring about its origin and history. The writer is aware of his inability to answer the inquiry in the way which its importance demands; for to present in due proportions and with exact coloring this story requires almost inspiration itself, for as the late Professor Tyler said: "It is like that of the Acts of the Apostles."

Berea College is the result of God's providence. The men from whose labors it was an outgrowth were seeking primarily to give a fuller knowledge of Christ's love, and God's providence brought into existence the Berea School to help in this work. They sowed such seed as necessarily produces semina-

ries of learning. The seed which they scattered tremblingly, amid fiery persecution, was watered and protected by God's own hand, and 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. From the first, He to Whom it was consecrated took it under His own care, and its managers have ever had occasion to feel that they must not lay unsanctified hands upon it, and that their work is to seek God's guidance and follow the course His finger points. Its history has been one of struggle with difficulties on the part of those conducting it, and of care on God's part that the vine of His planting should not be destroyed.

His providences have caused that the very efforts of its enemies for its destruction should be the means of laying its foundations deeper and stronger. He it is who has made it a greater power for Christian education than some colleges starting with all the resources of human wisdom and wealth.

CHAPTER II.

EASTERN KENTUCKY; THE LAND AND THE PEOPLE.

In order to understand the history, work and mission of Berea College, it will be needful to consider briefly the geography and people of Eastern Kentucky.

The State as a whole is a great tableland, extending from the Cumberland Mountains on the east, to the Mississippi River on the west. Its entire central portion is known as "The Blue Grass," and is not surpassed for beauty and fertility by any portion of our country. East of this lies the hill country, often, though erroneously, called "the mountains;" for, with a single exception, there are not properly any mountains in the State except those of the Cumberland, which separate it from the Virginias. This hill country, originally a part of the level tableland, has in the geologic ages been so cut by water courses that it is almost entirely a succession of sharp hills and deep valleys. These hills usually vary from three to eight hundred feet in height above the valley. This

region in the eastern and southeastern part of the State embraces more than thirty counties, and has an area greater than that of Massachusetts and Connecticut combined. And the mountain portion of Kentucky is a part of the great mountain region of the South which embraces portions of seven States.

Kentucky was settled mainly by people of Scotch-Irish and English descent from Virginia, Western Pennsylvania and North Carolina. The fertile "Blue Grass" country attracted the first settlers, who came for the most part either along the Ohio River or through Cumberland Gap, in the extreme southeast of the State. When the fertile central portion was occupied, settlers took up the valleys of the hill region, coming by the same routes or through difficult passes in the Cumberland Mountains, but they were of the same stock as those who had settled in the central region.

This hill country, owing to its exceedingly irregular surface, was destitute of any but neighborhood roads, and the people were satisfied with the simplest mode of living, and had few wants, so that they became largely "a people apart," with almost no intercourse with the rest of the world. They

lived a contented life, free and independent, with few aspirations for wealth or learning. Their hospitality knew no limit. Every man counted himself as good as his neighbor, from whom he would never brook an insult. They lived to some extent by hunting, and firearms, often made by local smiths, were ever in their hands, which they did not hesitate to use upon man as well as beast, if they thought needful. They were bold and courageous, and not irreligious, but had crude conceptions of Christianity. Many of their preachers were excellent men, and not a few persons led true Christian lives. The schoolmaster was not abroad, or, if he was, equipped only with a knowledge of a spelling book and the elements of arithmetic. Of geographical knowledge there was almost none. The earth to their conceptions was very limited, and it was regarded by many as unscriptural to say that it turned on its axis.

While there were many men and women of noble lives, the moral and social tendency was downward. Though there were churches in name, there was little organization and discipline, and still less of instruction in Biblical and Christian truth. The churches were mainly Baptist in general belief, with

the various divisions of that sect, and with little sense of unity among themselves or with any part of the church general, of which they had scarcely any knowledge.

Their possessions were few. Most heads of families owned small farms with arable land in the valley, or on the hill sides. For cultivating these farms they used a bull-tongue plow. Their live stock consisted of a cow or two and one or more horses—perhaps a few sheep, and dogs a plenty. The household goods were meagre in the extreme. Two or more beds in the main room, with others in the loft; an iron skillet, bakeoven and very few dishes for cooking and table use, sufficed for the domestic department. Well-to-do families possessed a larger quantity of these necessities, and also a spinning wheel and loom. The women of the family carded, spun and wove the wool direct from the sheep's backs into clothing for the family, as well as blankets and coverlids for the beds. Flax was grown, which under the same industrious hands was woven into sheets, table linen and those things for which the most obscure housekeeper finds plenty of use. The woolens and linens, though coarse, were the pride of the mountain woman's heart, and their lasting qualities gave her a great dis-

gust for the finer but less enduring "store truck."

Though with so few comforts, the people were far enough from being degraded. They were not only brave, but self-respecting. As President Frost (the present head of the college) has shown abundantly, their condition was not one of degeneration so much as, in his own language, "a case of belated development; those who must be regarded as our contemporary ancestors of two or three centuries since."

Living apart, with almost no intercourse with others, they attracted little attention from those outside their borders. Churches in the Blue Grass let them go their own way without much thought of giving them fuller Christian knowledge or educational help. There were among the ministers some like Francis Hawley, father of Senator Hawley, of Connecticut; faithful men, with deep Christian convictions on all moral subjects and the courage to express them.

Rev. Francis Hawley was a native of North Carolina, who at the invitation of Rev. John G. Fee left his State and came to Kentucky and preached for some months in the vicinity of Berea. His hearers remembered his distinct prediction, that if slavery was

not abolished voluntarily it would lead to war, and when the Civil conflict came they referred to him as a prophet.

To give a fuller knowledge of this region, some extracts are given from letters published in the New York Independent, in 1858, giving a description of a tour through Southwestern Kentucky by Rev. John G. Fee and Rev. J. A. R. Rogers, for learning more perfectly the character and needs of the region, and also for preaching the Gospel and stirring up the people on the subject of education.

Mr. Rogers in his description says:

"Though already somewhat acquainted with this region, I was impressed more deeply than ever before with the lack of industry and enterprise. Though I traveled over productive lands which can be bought at prices varying from one to five dollars an acre, I did not see any other than a log house—frequently not for thirty miles. The use of glass for windows is in some localities scarcely known. I was recently at the house of a mountaineer living within eight miles of the Blue Grass, who owned hundreds of acres of land, who probably never thought of having a pane of glass in his cabin. Corn bread, coffee and bacon are the universal

articles of diet, and many families taste rarely little of anything else, except vegetables in the summer time. One of the mountain men I saw was in form and feature and bearing a perfect facsimile of a Spanish cavalier of the olden time. The degree of admiration I felt for him was lessened when I visited his cheerless cabin, occupied by a numerous family, alike destitute of knowledge and comforts. * * *

"The next morning we started onward at dawn and took breakfast with a widow, rich in faith and noble children, but destitute of worldly goods. The news of our approach had preceded us, and a lovely daughter of ten summers, sick with fever, could not be pacified until she was dressed and brought to the door to greet us. Greater heroism was not manifested in the days of the American Revolution by mothers or daughters than by this widow and her children during the anti-slavery persecution a year since. The hour we spent there will never be forgotten. The eldest son, seventeen years old, and the main stay of the family, was very anxious to attend the Berea School the coming term. The younger children participated in the same desire. We were all discussing whether it was practicable for the family to move to Berea

OLD GLADE CHURCH.

Where Mr. Fee, Mr. Rogers, and others, preached long before the War. Photo taken in 1868.

—but to give the particulars of that hour's conversation would be to transgress the laws of domestic privacy. Never did a Chancellor of the Exchequer devise ways and means to meet a present call more earnestly than did that widow to secure to her children the advantages of education. It was decided that John must go to school six months at all events, then he could teach; and then—but I must forbear. To secure this the older girls must harvest the corn, which they volunteered to do with all the enthusiasm of sisterly love. We felt sure that blessings such as fell to the fair reaper from whom sprang David and David's greater son would fall to these reapers not less fair. * *

"In a school I visited I observed the pupils went out and came in as they pleased. The teacher sat with his heels on a desk. Before I left, he commanded his scholars to study; thereupon the members of the school set their lungs as well as their eyes to work. Spelling, which with reading and writing not unusually comprises the whole course of study, was the order for the hour. A roar ensued not unlike that of a park of artillery. The air seemed filled with splinters of words and syllables. After the first burst of enthusiasm ceased, sundry diligent ones

kept up a running fire, which continued till we left. * * *

"While playing Bo-peep with the knobs we suddenly came in sight of a rich oasis, surrounded by an amphitheatre of hills. The Vale of Tempe was not more beautiful. The solitary mansion in the centre, surrounded by huts, almost hidden by the far-stretching fields of grain, indicates that whatever bright spirits preside over this scene of beauty, it is not beyond the reach of "the peculiar institution." We had occasion to make some inquiries which introduced us to the lord of the manor, a widower of sixty, and, as he told us, the only white person on the place, which, notwithstanding its natural beauty, 'wore an air of sad desolation.' He seemed a kind man, who had enjoyed few if any advantages of education, and now was very, very lonely. I remembered to have seen but one man who inspired in me so much sadness. Of royal mien, he showed in every sentence and movement how much the untoward circumstances of ignorance and unlimited power may do to crush the noblest qualities. * * *

"Pressing forward we reached the Cumberland River. For miles along this beautiful stream we find no trace, besides our half-

beaten path, to lead us to suppose that we are in a world inhabited by man. The bare cliffs rise in places in imposing grandeur, hundreds of feet above the river, while anon the hills recede one after another, forming a panorama of peculiar beauty. The whole scene makes one breathe freely. We are no longer in a world of haste. The mountains seem to enjoy their perfect leisure, and the water skips from rock to rock only because it has nothing else to do.

"Our journey of twenty miles beyond the river ran through an almost unbroken wilderness, but afforded much of interest. At 12 M., on Saturday, we reached the house of a late magistrate, where we found an audience waiting to listen to an address on West India emancipation. The next day we met at the church for public worship. Our meeting house, of course of logs, as no other material is used in this region, was in a narrow defile. The gable ends had never been boarded, but now were shaded by a dense thicket which had sprung up, grasping tightly the house on three sides. The effect of the shading was finer than that produced by richest cathedral windows. Around the outside of the room, which was twenty by forty feet, were slab benches. The other

seats were of rails. The pulpit was about three feet square, but made up in height all lack in other dimensions. As to the audience, the males defiled to the right and the females to the left, each person shaking hands with all those passed until a seat was found. One good woman continued smoking her pipe as she came in, but relinquished it a few moments after she was seated. Soon after we arrived a sturdy mountaineer, with a sweet voice, notwithstanding its nasal tone, commenced one of those wild melodies spoken of by Mrs. Stowe in 'Dred,' in which he was joined by the whole congregation. All felt the influence of the words and music, and this fact must disarm criticism. The people listened very attentively to the presentation of the Gospel, both in the morning and afternoon. At the close of the second sermon, upon the suggestion of the resident minister, all the friends of the Lord Jesus came forward to the stand and gave the strange preachers the right hand of fellowship. The scene was an affecting one, and not a few tears were shed."

The conditions described as belonging to Eastern Kentucky pertain to a large extent to the whole Appalachian region in neighboring States, which has now (1902) above

3,000,000 inhabitants of English and Scotch-Irish stock.

It was more especially for the benefit of this interesting but neglected part of our country that Berea College was founded, though in the expectation that it would be a blessing to all classes, colored and white. The political importance of this region has not yet been fully realized, though it played a great if not a decisive part in the Civil War.

General Cassius M. Clay had taken note that those who owned land, but not slaves, were the people who would especially favor freedom, and had devoted himself to this class.

CHAPTER III.

MOVEMENTS FOR EDUCATION AND FREEDOM.

The influences which led to the founding of the Berea School were both general and specific. Among the general influences were those missionary educational and anti-slavery movements which pervaded the whole land about the middle of the last century which led to the great activity in home missions, the founding of colleges, and the opposing of slavery on the part of many churches, North and South.

Mr. Rogers in 1856.

From 1840 to 1850 the discussions on the subject of slavery led many to feel, with great intensity, that American slavery, however its evils might be modified in the hands of good men, was itself an institution so contrary to the light of the nineteenth century

and to the law of love that it must be opposed in all lawful ways by Christian men. As many of the missionary bodies seemed almost indifferent to this evil, which was rooting itself more firmly in a large part of the country, a new organization was formed, which was pledged to promote missions which should not in any way countenance slavery.

That society was named the American Missionary Association,* and it had a most important part in the establishment and growth of Berea College. Though it did not found the school, and was never responsible for it, this association gave its support to those who did found it, and was a most important factor in its success. None the less, from the first the school was a Kentucky college, on Kentucky soil, with Kentuckians, native and adopted, for its promoters. Even its liberty-loving character was by no means wholly an importation from the North. More than a score of years before the college had

*This society was organized in Albany, N. Y., in 1846, by delegates from churches in different parts of the land, and named "The American Missionary Association." Four societies which had for their object home missions, missions among the Indians, missions for the negroes in the West Indies and missions in Africa, were merged into this.

an existence the Presbyterian Synod of Kentucky adopted a paper on the subject of slavery, which in the judgment of this writer was one of the clearest, strongest and wisest deliverances on slavery ever made. In Kentucky were many men like James G. Birney, one of the founders of the university at Danville; President Young, of the same institution; Professor James A. Thome, Judge Burnam and other worthy compeers who were in favor of freedom for all.

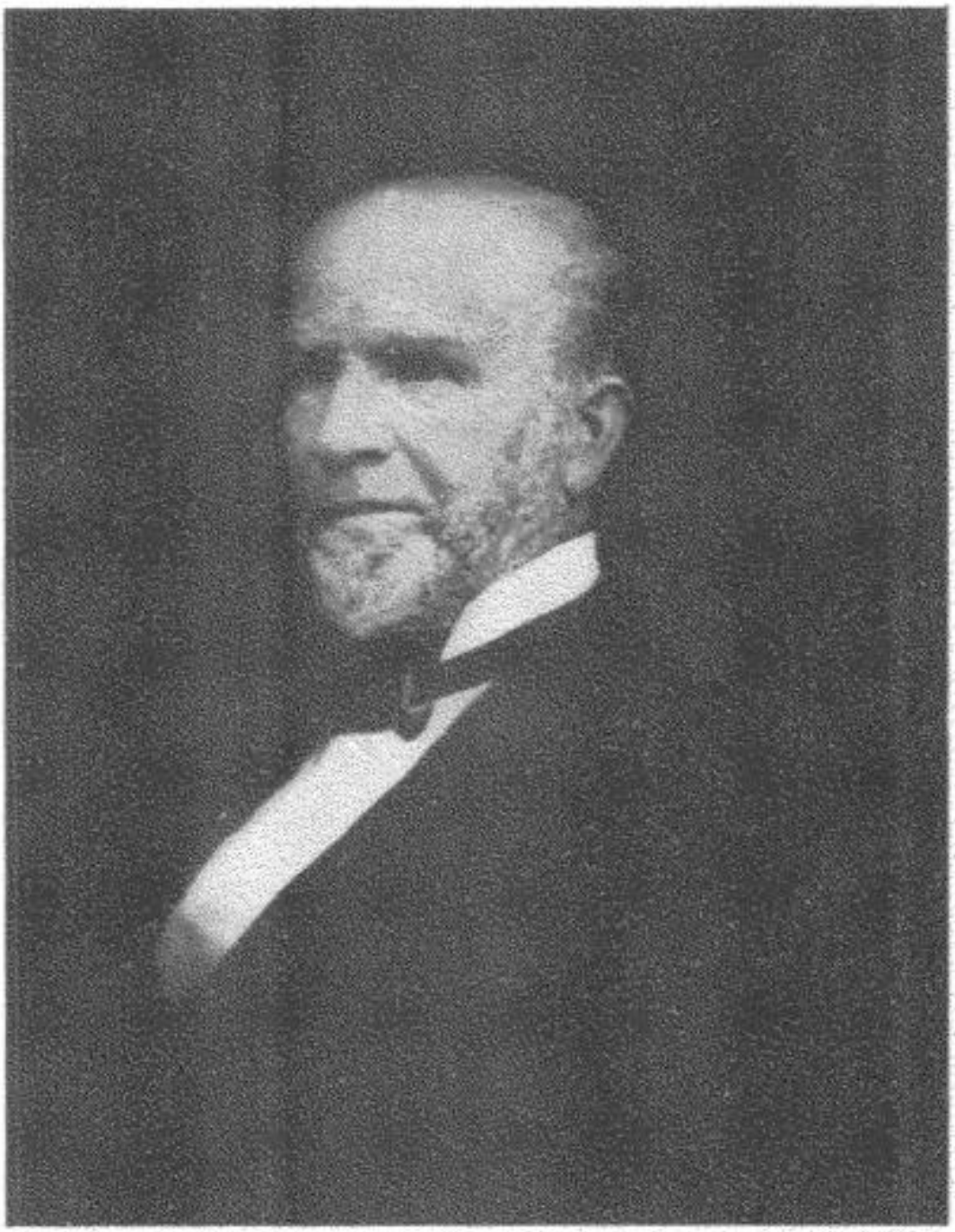
The courageous work of Cassius M. Clay is well known, and indirectly had its influence upon the location of the school at Berea.

At this time Rev. John G. Fee had recently established in Lewis, one of the hill counties of Kentucky on the Ohio River, a church which refused fellowship with slaveholders. Owing to continued opposition from his Presbytery for his anti-slavery opinions, Mr. Fee felt compelled to withdraw from it, and later was commissioned by this Association as one of its ministers.

If any question the propriety of organizing churches which excluded slaveholders from membership, let it be remembered that this story is a presentation of facts, not of arguments for any given course. Let it also be kept in mind that Christian movements

are carried on in broad lines, and do not wait to consider exceptional cases. However good and wise may have been many who held the relation of master to slave, Mr. Fee argued that the system of American slavery which gave to masters the legal power of separating parents and children, husbands and wives, and of using the unpaid labor of slaves for their own profit, was an evil with which the Church must grapple, and one which the providences of God at that time showed should be considered and acted upon according to the law of love. It was the effort to give Christianity this practical turn, and not to preach any new doctrine, which influenced the American Missionary Association and its missionaries to take their course on slavery.

Mr. Fee's labors, and especially as a pioneer missionary of the Association in the border counties of Kentucky, and later in other parts of the State amid violent opposition, constituted so important a part of the influences which led to the establishing of the Berea School and to giving it its peculiar character, as to call for a sketch of his life.



REV. JOHN G. FEE.

CHAPTER IV.

A SOUTHERN ABOLITIONIST—JOHN G. FEE.

John Gregg Fee was a native of Kentucky, whose ancestors had long lived in the State, solid, substantial people of eminent respectability. His father, like most planters of means, was a slaveholder. His parents were God-fearing Presbyterians, and their son, John, received the religious training of children in those days. He took his collegiate course at Miami University and Augusta College, Ky., and studied theology in Lane Seminary. While there he became fully convinced not only that slavery was wrong, but that the Church should oppose it, even to refusing fellowship to those holding slaves. His feelings were so deeply moved on this subject that he decided to give up his plans to go as a foreign missionary, and labor in his own State as a minister, using all his influence against slavery, though it might lead to shame and spitting, and even death.

After debating this subject with himself for a long time, the final struggle came in a grove back of Lane Seminary, where on

his knees he gave himself anew to his Master and said: "Lord, if need be, make me an abolitionist."

After he left the seminary he had many trying experiences, and was cast out of his father's home for his course with regard to slavery.

Finally he settled in Lewis county, on the Ohio River, where he established a church, which, as has been said, refused fellowship to slaveholders.

In Bracken, an adjoining county, he established a similar church, and ministered to these two faithfully for some years. During this period he was waylaid, shot at, clubbed, stoned and subjected to constant persecutions of various kinds, but he went on his way patiently and hopefully, when reviled, reviling not again, but calmly trusting in God and seeking such protection as he could get from the courts, though this was often very meagre. He preached to such as would hear him, and his life, known throughout this region, preached to many who never saw him. He gathered into his churches many faithful people, who showed the same heroism as their pastor. Conspicuous among them were the Marshalls and the Boyds. Among the young people of his

church was Obed Marshall, a single specimen of whose heroism is given as a sample of that of many others. Mr. Waters relates of him that when one of the members of the church was arraigned and put on trial before the County Court, at Maysville, upon a trumped up charge of inciting slaves to escape, Marshall, not yet 20 years old, was summoned as one of the witnesses for the defense.

"The courtroom was crowded and the town was seething with excitement. Marshall was the first witness called for the defense. When turned over, after giving his direct testimony, to the prosecution for cross-examination, the first question hurled at him by the State's attorney was: 'Are you an abolitionist?' The crowded courtroom was still as death. A moment's pause, and then came the answer, clear, distinct, without a tremor: 'Yes, I am, and I am not ashamed to own it before God and the holy angels.'"

The number of noble men and women in the Bracken Church was even greater than in that in Lewis. Many of them were in high repute, not only in their own county, but in that part of the State. Mr. Hanson's fine house, with its broad porches, was not more conspicuous than were its occupants

for every good word and work. Mr. Hamilton's hospitality was notable even in Kentucky, and accepted as widely as it was extended. Mr. Gregg's Quaker ancestry showed itself in his benign countenance, and Mr. Humlong, with his tall figure and somewhat taciturn ways, might have been taken for one of the pioneers of the State. The loving kindness of the matrons in these and like homes could not be surpassed.

When Mr. Fee was preaching in Lewis and Bracken counties, Cassius M. Clay was, by the press and by speeches, opposing slavery in other parts of the State, and especially in Madison county, in the center of the State, where he resided. Learning of Mr. Fee's work he gave him a cordial invitation to go to Madison and preach a series of sermons, and if thought advisable, organize a church.

Accordingly he went to the Glades, in the southern end of the county, and held a series of meetings. As Berea College was afterward founded and located upon the ridge surrounding the Glades, a full description of the locality seems called for.

The Glades are a perfectly level tract, in elliptical form, containing one or two square miles, and not many centuries since were the

bottom of a lake. To a person standing in the middle of this tract and looking northward appear detached groves of small intertwined oaks extending to the rolling Blue Grass region. Looking southward at that time one could see neither fence nor cultivation nor tree, except the old Glade Oak, with wide extending branches, like a lone monarch without subjects. To the southeast, south and southwest of the Glades rises with gradual slope a ridge 100 feet in height and two miles in length, with a plateau on its top varying from an eighth to a half mile in width. Beyond this ridge to the southward and across Silver Creek Valley rise "The Mountains."

The beholder standing beside the Glade Oak sees to the southeast, three miles distant, Joe's Lick Knob, a lofty eminence apart from the rest of the mountains. To the right of this rises the Blue Lick Range, with east and west pinnacles, and still farther to the right Bear Knob, then with a valley between Lee's Knob, and then a continuous range to the southwest. In the rest of the horizon, northward around to the place of first observation, lies the beautiful rolling country which is the pride of all Kentuckians.

Thus it will be seen that the ridge, to use a military expression, is the first line of works, and the mountains beyond impregnable fortresses. This ridge, upon which the village of Berea and Berea College were afterward built, seems to stretch its arms around the Glades and a portion of the Blue Grass, and is the natural stepping stone into the mountains along Round Stone and Red Lick Valleys; for, strange as it may seem, here the streams run into the mountain ranges instead of away from them, God having fashioned all this country with reference to the school afterward to be planted here, and made it a gateway into the mountains.

To this region, so full of interest because of its natural beauty and because it was an open gateway into the mountains to the eastward and southward, Mr. Clay brought Mr. Fee. Had they been geologists they would have been delighted at seeing here, within a few miles, strata from the upper coal measures down through the black, Lingula shales of the ridge to the Devonian and Silurian groups to the northward. As it was, they hardly could have failed to note its historical interest. Two miles to the south was Boone's Gap, through which Daniel Boone

came from North Carolina by way of Cumberland Gap, passing en route the place where, half a century later, Abraham Lincoln was to be born. At the Gap, which bears his name, he got his first sight of that portion of Kentucky, then the favorite hunting ground of the Indians and later to be the pride of the State.

Let us take a look at Mr. Fee as he approaches the old Glade Meeting House beside the Glade Spring, and a little grove where on summer afternoons he is to preach his first series of sermons in that locality. As we approach the church, a large but unattractive log building, we fall in with groups on horseback, men, women and children. Whatever group we fall in with we shall receive a cordial salutation and cannot fail to admire the fine horses and the fine types of physical beauty of their riders. A Northerner would see here a type of face and bearing unusual to him, but very attractive. He would see no traces of cankering care. Life has evidently been to them free and joyous and without strain. Though they are going to church, their faces show no signs of gloom or special sobriety. Evidently they have not been given to introspection and that type of piety which never loses sight of self.

When the hour for opening the meeting arrives, Mr. Fee enters the pulpit, gives out a hymn, reads a Scripture and prays. Then another hymn is sung with an earnestness and fullness of tone which moves the heart and prepares for the sermon. The preacher is of medium height, square built, with large head, deep-set eyes and an expression of face which indicates an invincible will. His manner is calm but earnest, and grows in intensity as he proceeds, with shoulders thrown up and head bent forward. He makes his points clearly and quotes Scripture for every one of his propositions. As you listen you are convinced that he believes every word he says without a shadow of doubt, and has a message of great importance to his hearers.

When the meeting closes the people do not hurry away, but gather in knots and discuss the sermon, but also the crops and county politics.

After a few sermons, given day after day, some are convinced that Mr. Fee is right, and a church opposing slavery is formed, with the help of Rev. Mr. Fisk. The members are partly from the section near the Glades and partly from that south of the ridge already described. The people of this

vicinity, until you get quite into "The Mountains," differ but little from those just described, and all have great love of out-door life and neighborly intercourse. Many persons know a large part of the people living in their own county.

Mr. Fee preached in other neighborhoods in the vicinity and was well received, and then returned to his home in Lewis county, but a few months later returned to Madison county and became pastor of the church he and Mr. Fisk had organized. Mr. Clay had told him that if he would move to the Glade district he would give him some land for a home, and presented him a small tract on the ridge described, where he built a house and made a home. When a postoffice was secured he named it Berea, from the place of that name mentioned in the Scriptures. In going there he was not moved by pecuniary considerations, for no man paid less regard to money when any principle was at stake.

It was in the fall of 1854 that Mr. Fee, with his wife and children, moved to Berea. He had married, just before first going to Lewis county, Matilda Hamilton, of Bracken county, a high-spirited, courageous and noble woman, devoted to her husband, who stood bravely with him in all his persecu-

MRS. JOHN G. FEE.

tions, never shrinking from sharing his dangers.

All her traits were those of the best class of Kentuckians. She loved God's out-doors, in which she lived as much as possible; riding her horse as one to the manner born to see the sick, or cultivating her flowers, and always with the free spirit of one who had never been kept in cramped-up quarters.

They had six children, who were worthy of their parents.

CHAPTER V.

A GROUP OF PIONEERS.

When Mr. Fee went to the centre of the State the churches to which he had ministered called Rev. Mr. Davis to be their pastor, and the American Missionary Association assumed a part of his support.

Rev. James Scott Davis was a native of Virginia. His paternal ancestors for generations had been literary men, his grandfather having edited a magazine in Philadelphia. His father, like so many of the noblest men of the South, disapproved of slavery, and while James Scott was still in his boyhood moved to Peoria, Ill., where he owned and edited a newspaper. His son James went to Knox College, at Galesburg, and graduated with distinction. While in college he was a favorite of President Blanchard, and highly esteemed in the town. After graduation he studied theology at Oberlin, where he was active in religious work. One of the finest scholars in the country says that he heard a discussion by Mr. Davis while he was still in the theological seminary which he rarely ever heard equaled for cogency and clear-

ness. He had a ready wit. He was a delightful companion and was eminently worthy to follow Mr. Fee.

His wife was a superior woman, of great piety, always caring for the poor and helping her husband in his ministerial work in all those ways in which a true wife can give her aid, and was a great power for good in the community. Her work as a visitor in the homes of all, and especially of the poor, and as a teacher in the Sunday school, was scarcely less important than that of her husband.

Mr. Davis gave himself especially to building up the churches in the faith, developing the children and youth of the church. Though hated because of his opposition to slavery and his connection with churches which were under a ban, for some years he encountered no violent opposition.*

When, after the John Brown raid, in common with all public persons openly opposing slavery, he was driven from the State, he showed no craven fear, and when afterward he met violent opposition in Southern Illi-

*For a time his principles were so obnoxious and threats against him so abundant that one of his deacons often, when he was preaching, sat in front of the pulpit with a loaded gun in his hand.

nois for his anti-slavery sentiments, he exhibited the same coolness and high courage. He had the fearlessness which was his inheritance from his Virginia ancestry and the clear consciousness of doing his duty.

At this time the American Missionary Society determined to extend its work in the Kentucky mountains, and appointed a number of young men, mainly students in theology, to teach and preach there during their long vacations, hoping that ultimately they would make this their permanent field of labor. The Society could offer them very little pecuniary inducement to engage in this work, and their reward must be mainly in the privilege of helping those who needed light and knowledge. Led by such motives, only the most worthy offered themselves.

The first of these was George Candee, who was born in Central New York, but reared in Michigan, then an almost unbroken wilderness. When a youth he had so deep an experience of God's love and grace that he could but tell to others of the blessings awaiting them.

After preliminary studies he took his theological course at Oberlin Seminary, at the time when President Finney and Professor Morgan were in their prime. The latter was

especially impressed with Mr. Candee's logical power. His presence was such as to inspire all who saw him with his thorough honesty and the depth of his convictions.

Mr. Candee spent at that time four months with Mr. Fee, preaching in that region, and then returned to Oberlin till the following fall, when he went to Kentucky again, and preached regularly at Clear Creek for five months. Later, after his graduation and marriage, he went with his wife to Pulaski county, where she taught school and he preached the Gospel in that and surrounding neighborhoods. Before many months the building used for school and preaching was burned to the ground. After this they moved to Jackson, just organized as a county, and remained there until the Civil War broke out. He preached in various parts of Jackson and adjoining counties, and stood, with his courageous and most Christian wife, who was a model of love and patience, as bright lights in all that region.

Mr. Candee was followed by Otis B. Waters, also reared in Michigan. When a youth he came under the influence of Dr. R. C. Kendzie, the noted authority in chemistry, who was his instructor. When 22 years of age, without any special external influence,

he came to a crisis in his life and devoted himself to his Lord to serve Him in any way he could. In 1853 he went to Oberlin, where he remained until he graduated from theology, except while absent teaching and preaching during vacation in Kentucky.

He taught two winters in Bracken county. In November, 1856, he received a commission from the American Missionary Society to work with Mr. Fee in the central part of the State. He went to the Cummins neighborhood, in Rock Castle county, to hasten the completion of a log house for school and preaching purposes. By dint of hard work, assisted by others, the house was finished in January, and as he had but a few weeks to teach, and more than half his pupils, old and young, did not know the alphabet, he improvised the modern methods of teaching words, and then analyzing them. By reason of the enthusiasm he aroused, and his skill and inventive power, his pupils made remarkable progress. The school was what is called "mixed." One of the most thrifty and prosperous men in the neighborhood and living in one of the best houses was a mulatto. His children attended the school without any opposition from the people of the neigh-

borhood. The next winter Mr. Waters taught in Berea.

Mr. William E. Lincoln was a native of London, England, and when a young man, under the preaching of Mr. Finney, then in London, became interested in Oberlin. When Mr. Finney returned to America, he, with several others, accompanied him to Oberlin, where he studied for some years.

Mr. Lincoln was tall and commanding in his person, and joined in vacations, like all the others mentioned, heartily in the work of preaching and teaching in Madison and adjoining counties.

John White, the son of a Methodist minister, near Cincinnati, Ohio, was another of this band of young missionaries, and preached with simplicity of heart and earnest purpose in Rock Castle and Madison counties.

Mr. Richardson, a man of gentle and loving spirit, went to Williamsburg, the county seat of Whitley county, and began a school there, but was soon mobbed and driven away. At that place there is now a flourishing academy and prosperous church, which have grown up through the labors of recent missionaries of the American Missionary Association. Tentative efforts, which at the

time seem unavailing, are often afterward productive of great results.

Besides these laborers, several Kentuckians were appointed colporteurs, whose work from house to house was to promote the cause of education and religion. Among these was Peter West, of Rock Castle county, father of Captain James West, from whom one of the posts of the G. A. R. was afterward named. Another was Mr. Jones, of Jackson county, the father of eighteen children, all of whom it is believed were a credit to their parents. Of those in Lewis county the name of Mr. Gillespie is remembered.

CHAPTER VI.

DARK DAYS.

Mr. Clay, who at this period was making addresses in this portion of the State upon the evils of slavery, often asked Mr. Fee to speak with him; to which invitation Mr. Fee gladly assented. At one time, as related by Mr. Waters:

"Mr. Clay, in a speech at the court house in Mt. Vernon, standing in the judge's desk and taking up deliberately a book containing the Constitution of the State, said: 'Gentlemen, I hold in my hands the Constitution of Kentucky, which guarantees to every citizen the right of free speech.' Laying it down upon one side he took up the court copy of the Bible: 'And here, gentlemen, I have the Bible, the charter of religious duty and liberty; it bids us prove all things and hold fast that which is good.' Laying it down on the other side, he, with the same slow deliberation, drew forth a formidable revolver, and laying it down in the centre, said: 'And here, gentlemen, flanked on either side by the charters of civil and religious liberty, I

REV. JOHN G. FEE.

From a daguerreotype taken before the Civil War.

propose if it shall be challenged, to vindicate my right to say to-day whatever I shall deem best.'"

On the Fourth of July, 1856, when Mr. Clay and Mr. Fee were making speeches at Slate Lick Springs, near Berea, they came into collision on the subject of "The Higher Law," Mr. Fee asserting that it must be obeyed, even if contrary to human law, Mr. Clay taking the ground that while a human law was on the statute books it must be obeyed, right or wrong. Both argued earnestly for their respective positions, and the discussion led Mr. Clay to withdraw his support from Mr. Fee.

This was one of the greatest trials of Mr. Fee's life, not so much because it threw a cloud over their friendship, as because it took away from him the countenance of many anti-slavery men in that region who had previously stood by him. Still he held on his way, feeling that he must not compromise the truth for fear of consequences.

Then followed violent mobs in different counties in which Mr. Fee had appointments for preaching. He was dragged from the pulpit. threatened and maligned, but he kept on preaching the Gospel of love wheresoever he could find persons to listen. Few

men, however, had the courage to go to hear a man so generally spoken against.

In these times of darkness, when few men dared to cross his threshold, there was one who would go to his house and visit, and as he left, weep over his children.

This was Hamilton Rawlings, familiarly known as "Uncle Ham Rawlings." Mr. Rawlings was a typical Southerner—tall, very swarthy, with an eagle eye and piercing voice. When excited his words flowed with almost the rapidity of lightning, and with deadly execution. He was absolutely fearless and always ready to talk against slavery in public and private. He was well read and no one could withstand his logic and invective.

He was very fond of quoting poetry and from the Bible. He was with Mr. Fee in Berea when Mr. Fee saw for the first time the place which had been selected for him for a home. When Mr. Fee remarked, "This is a dreary spot to bring a family," Mr. Rawlings replied:

"Prisons would palaces prove
If Jesus would dwell with me there."

Again Mr. Fee said, "There is no water here for man or beast." Quick came Mr.

Rawlings' answer: "Moses smote the rock and the waters gushed forth."

Mr. Waters was once spending a night with Mr. Rawlings at a time when scarcely a person in Kentucky would have harbored him. In the course of the evening Mr. Rawlings showed him a fine silver-mounted revolver and bowie knife given him by his special friend, Cassius M. Clay. Mr. Waters ventured mildly to protest against the fighting spirit, when his host fired up in an instant, and flashed out:

"Young man, such people as you could not stay in these parts a week but for such men as I, with our revolvers and bowie knives."

The last and worst mob of this period was near the Kentucky River, and is given at some detail to show what faithful men at that time encountered in their work as missionaries and colporteurs.

In February, 1858, Mr. Fee had an appointment to preach near the Big Bend of the Kentucky River. Before he reached the chapel he was advised not to go, as there would probably be trouble; but he was not a man to turn back. In the middle of his sermon three men entered the door with guns in their hands, and with horrible oaths cried out:

"Stop and come out!"

He preached on. Then the infuriated men rushed forward, and seizing him by his coat collar and arms, dragged him to the door, where one of the crowd outside, pulling a rope from his pocket, swore they would hang him if he did not promise to leave the county and not return. Failing to secure such a promise they brought out Mr. Jones, a mountain man and colporteur, a companion of Mr. Fee, and marched them off to the Kentucky River and threatened to drown them. On the bank of the river they ordered Mr. Jones to strip himself, and in obedience to the command he removed his coat.

"Take off your jacket," the leader cried out.

He did so.

"Now your shirt; strip to the red."

Mr. Jones hesitated, when the leader stripped him to his bare back, bent him down, and with three heavy sycamore whips struck him many severe blows, leaving cruel welts upon his body. The leader, turning to Mr. Fee with an oath, said:

"I will give you five hundred times as much, if you do not promise to leave the county and never return."

Mr. Fee replied: "I will take my suffer-

ing first," and knelt down. One of the crowd cried out:

"Don't strike him," and another cried, "Don't strike him."

The men finally concluded to let him go, and mounted him on his horse, put Mr. Jones behind him, and sandwiching them in between a long line of mounted men, who went two by two before and behind them, they marched them on their way two miles, when the captain cried out to his men: "Right-about wheel," and left the persecuted ones to go on their homeward way.

Had not these men been Kentuckians, with some regard for God's ministers, and with great admiration for high courage, undoubtedly Mr. Fee would have been scourged, or even drowned, as they had threatened.

Then came a crisis to Berea. The reign of terror was almost unendurable. The male members of the church and other friends held three formal councils, to which Mr. Fee was invited. These men entreated Mr. Fee to leave, saying they could not protect him, and the mob would kill him. His reply was:

"I came here to do my duty and if the mob come they will find me at my post."

He kept up his appointment at the district school house, used for church services, but

the congregations were composed of women, save one or two men, though others would stand in the forest with guns in their hands, ready for any emergency.

CHAPTER VII.

MR. ROGERS OBEYS AN INWARD CALL—THE RESULTS.

The period of gloom mentioned at the close of the last chapter lasted but a few weeks, and was followed by one of great prosperity and abounding hope, as well as freedom from fear. To a large extent this was the result of the establishing at Berea of a permanent school, and its development into a college.

Men helped of God in preaching and teaching in Eastern Kentucky had been raised up, who had done their work with courage and success, but the time had come when other laborers were needed, who should devote themselves especially to a permanent educational work. When God proposes to do anything, He prepares His instruments, as in the case of those previously mentioned. So now when a higher educational work was to be done, He brought forward those whom He had been preparing for this special purpose. The first to be mentioned is John A. R. Rogers. To show how he had been providentially prepared for this

mission, a brief sketch of his life is presented, as in the case of others.

Mr. Rogers was a native of Cornwall, Connecticut, where the famous school of missions was established in his childhood. He was a descendant of John Rogers, the martyr, through a long line of Puritan ancestors, substantial men, always ready for every good work. He prepared for college at Williams Academy, Stockbridge, Massachusetts, expecting to pursue his studies at an Eastern college, but just before entering upon his college course, his parents moved to Ohio, to the vicinity of Oberlin, where he received a large part of his collegiate and theological education. During those years he taught in the Oberlin Preparatory Department, and in the college itself, and also in New York city.

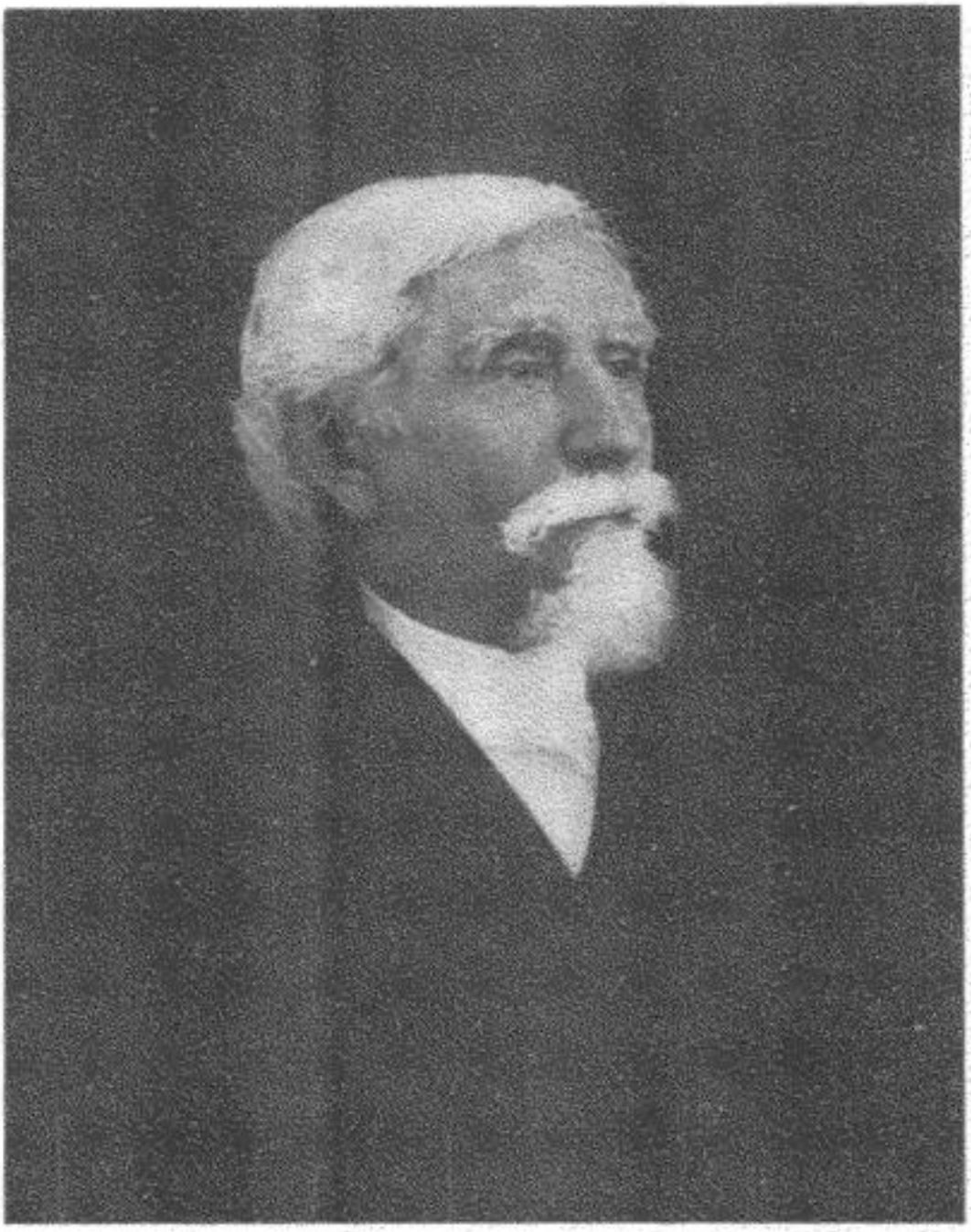
He was deeply imbued with the Oberlin spirit, and while there was impressed with the greatness of blessing it would be to establish elsewhere a similar college. While in Oberlin and New York he providentially became interested in the mountain region of Kentucky as a field for missionary and educational work. The ignorance and destitution of the people greatly moved him, and the difficulties of the field acted upon him

as a stimulus rather than a discouragement.

Business of a benevolent nature took him to Roseville, Illinois, immediately after his graduation from theology, where he received a call to the Congregational Church at that place, which seemed so providential and imperative that he could not decline it, and in due time he was installed its pastor.

He was very happy in his church, which was prosperous, but the mission work in Kentucky would continually press into his thoughts. Though he greatly desired to devote himself to that work which appealed to all within him, he could not feel clear to give up his pastorate, which, as time rolled on, became more interesting and prosperous. At last his feelings in behalf of Eastern Kentucky came to a crisis in this wise:

At a meeting of the Congregational Association, at Galesburg, Illinois, he met his old friend, Mr. O——, with whom he had often discussed the work in Kentucky, and to which Mr. O—— had thought to devote himself. At this meeting Mr. O—— told Mr. Rogers that he had been to Kentucky and that things looked too dark and discouraging for him to remain. Mr. Rogers was profoundly moved. While in New York as a teacher he had helped, as he could, Mr.



REV. JOHN A. R. ROGERS.

Whipple, Secretary of the American Missionary Association, and that society was as dear to him as the apple of his eye. Rev. Mr. Davis had married his only sister, and the heroic struggles of the missionaries in Kentucky moved his deepest heart, and he could not endure for a moment that no one should go to their help. Indignant at his friend's lack of courage, and full of thoughts of the great need in Kentucky, he went home from the ecclesiastical meeting and told his wife that Mr. O—— had gone to Kentucky and turned back, and that if she was willing they would go themselves. Mr. Rogers then laid his desire before the church, calling their attention to their deep interest in the American Missionary Association and the urgency of Kentucky's needs, and asked them if for Christ's sake and His poor, they would release their pastor for this work. To this request. after a time, they reluctantly gave their consent.

In deciding to go to Kentucky Mr. Rogers had not consulted with flesh and blood or with any person in or out of Kentucky. He had not sought for any pledge from any source for his support, though he knew of the Association's eagerness to have some one do the work of Gospel preaching and

Christian education, to which he felt so irresistibly called. The thought of helping build a college like Oberlin had never left him. He was confident that He who had called him to this field would not forsake him, and would sustain him in any trials in his proposed work.

Leaving Roseville, he went first to Lewis county, to consult with Rev. J. S. Davis, and to look over the field in that vicinity. After he and Mr. Davis had examined that region, Mr. Rogers went to Madison county to consult with Mr. Fee, whom he had never met, and to see what opportunities there were for his plans there. Mr. Fee discouraged any attempts in Madison county, but thought a favorable opening might be found in Estill county. Mr. Rogers returned to Lewis county to assist Mr. Davis in church work, and with him see where there might be some providential opening in the northern part of the State. A few weeks after the awful mob at the Kentucky River, already described, and while things were darkest, Mr. Fee wrote to Mr. Rogers urging him very strongly to come with his wife to Berea and start the proposed school there.

Accordingly, in April, 1858, they with their infant son, a babe in arms, made their way

to Berea, and opened a school under circumstances far from encouraging.

Berea in recent days has often been described, and while many of its features are the same as then, the differences are striking.

The long semi-circular ridge with its table land on its summit, is still the same. Silver Creek Valley, with the mountains beyond on the south and west, and on the opposite side the Glades and the rolling blue grass, have not changed, but the ridge on which the prosperous town and college now stand was then an unbroken wilderness, with the exception of a few cleared acres about Mr. Fee's home and some log cabins near-by.

The desolateness of that long ridge on which now is the beautiful college campus and where are the substantial college buildings and the pretty homes of the village, can hardly be conceived by one who did not know the place then. It was a part of a large tract called "the Bresh," not inaptly named, for it was literally one thicket of brush. For a mile long the length of this partly semi-circular ridge there was a wagon road, or path, just wide enough so that the wagon wheels would not strike against the trees on either side, and along its meandering length the

path was not always easy to find, and that was the Berea highway. This "Bresh" was so thick that if a person stood six feet from the road he would be invisible to a passer-by on the afore-mentioned highway, and except for a few paths it was impossible for a man to make his way through the woods without clearing his way with an ax.

On the northeastern end of the ridge was a log cabin, while half way toward the other end Mr. Fee's house stood, a little oasis in the wilderness, and farther on, a quarter of a mile or less, were two cabins, from which not a stone's throw, but invisible because of the thicket, was the district school house. This formed the village of Berea in 1858.

The school building was low and squatted on the ground, unpainted and unplastered, a single room, covered with rived boards, a dismal object hardly comfortable for a stable even in Kentucky climate. There was not one redeeming feature about the building—it was simply a covering, and the furnishings within were as rude as the walls. Surely almost everything was lacking that would be needed for even the rudiments of education. In the surrounding country there was little to give encouragement of establishing a school that was to grow into a college. It

needed a prophet's vision in all those rude and seemingly hopeless surroundings to have courage to begin a great work. To build buildings without money, supply needed help in the school room, to create a desire for knowledge, to supply the poor with needed books and other helps, to face opposition from without, to do all this in poverty, but rich trust in God; to bear the stigma of being fanatics and visionaries, and yet to work on with might and main, this was the part of the early workers of Berea.

Mr. and Mrs. Rogers found board with a family nearly a mile distant from the school house, where they received great kindness, but where they lacked almost every comfort to which they had been accustomed. Their little baby, now a famous inventor and a trustee of the college, was carried back and forth, morning and evening, in his father's arms. The babe was left with a family in one of the log cabins near the school and lovingly cared for during his mother's absence through a long day of teaching, by Mrs. William Wright. Thus together they began the school with fifteen pupils, none of them advanced beyond the very rudiments. While they worked together, perhaps in the early weeks of the term, it was the part

of Mrs. Rogers to be more hours in the school room while her husband gave himself to the fuller work of development of the school from the outside, which grew so fast, however, that it was not long till both were needed in the work of instruction.

This was a strange and new experience for the young girl-wife, reared in the comforts of a Philadelphia home, but her natural cheerfulness did not forsake her and her ready wit and executive ability were important factors in the success of the school for which they both toiled with undivided purpose.

At once the best known methods of teaching were adopted and the best educational appliances were secured. Pleasing music was introduced, which seemed to have a magic effect. And those songs! They were among the great features for keeping harmony. The sweet refrains, the merry jingles and the deeper notes of the gospel hymns all made melody in the hearts. Pupils learned to keep time and lead with independent voices in the old round of "Scotland's Burning." While the voice of prayer and song in the opening of the morning session was a novelty, no doubt on many it left its impress and taught the lesson of

committing all interests to God. The high-spirited young Southerners, not trained to serve under rules, might have rebelled but for the many outward helps. It was beautiful to know the songs taught not only entered into the many homes, carrying with them their own cheer, but into the slave cabins as well, and all caught their spirit, and the weary heart of the slave woman whose toil was never done found courage to take up her burdens anew as she crooned to herself, "Oh, do not be discouraged, for Jesus is your friend."

Perhaps some of the hymns would not bear criticism, but the simple truths they taught reached the simple hearts, and while many of them are forgotten or unsung to-day, they fulfilled a large mission in this early work. It was a joyful sound as the boys and girls, dinner pail in hand, went singing along the ridge, on their homeward way from school, some new song, to be answered back by their mates from the Glades with "I'm a pilgrim and I'm a stranger," and if the voices did not blend in harmony the gladness of heart was there, and that they brought to school with them day by day.

Many of the methods used were copied

from older schools, others were original or adapted to the needs of the scholars. The five-minute respites coming often through the long school day were a relief to both teacher and pupil. For young people not trained to habits of study something besides commands were needed. Keeping the restless spirits busy did away with much discipline, and rules were few. Some grammatical errors heard in conversation were sent anonymously to the teacher's desk and a little rivalry in correcting said errors gave not only a practical lesson in grammar, but sent its lesson home without discomfort. Chasing an imaginary squirrel as he hopped up and down an imaginary tree gave a merry lesson in arithmetic, and the failures to catch the nimble fellow ended often in a hearty laugh.

Spelling classes brought out a friendly rivalry between participants and the multiplication table sung to "Yankee Doodle," as well as chanting outline geography, all served to break up the monotony and send the students back to their severer tasks refreshed.

These little oases in the daily work charmed the visitors, who, while they might not readily follow their young friends, beamed

down upon them with faces of gratified pride and delight.

On Friday afternoons the time was given to literary exercises. There was no shrinking from the new and fiery ordeal, for the law of obedience was in every heart, and from the little stammerer trying to struggle through his short verses on up to the valiant disputants, all did their best, giving the interested school audience a rare treat. In that old board-sided school house was laid the foundation of the future college societies, and the young people of to-day may count themselves happy if they equal their friends of long ago.

Though Berea was a mission school, started on sterile ground, it must not be thought the pupils presented anything but a pleasant appearance. The Flora MacFlimseys, of Madison Square, were not present, and the young girls were happily ignorant of much that goes to fill up a modern wardrobe. But they came to school neatly and prettily dressed, and the memories of little maidens white-aproned sitting close by their older mates just as appropriately gowned is very pleasant. The young men wore their jeans, if not in the latest cut, with a dignity and

MRS. JOHN A. R. ROGERS.

From a photograph taken in 1876.

easy grace that adorned the cloth. Some of those young men were princely fellows. Some are holding offices of trust, while some gave their lives for their country and lie in honored graves.

Practical lectures, illustrated by improvised apparatus, on astronomy, geography and other of the sciences were given in such a way as deeply to impress and instruct the older pupils and others who came to hear.

A spirit of hope pervaded not only the pupils, but the atmosphere all around, and visitors came for miles to see and hear. New pupils were added weekly, so that before the first term closed the narrow quarters were overflowing. Teachers and students were eager for improvements of all sorts. Outside of school hours, the ax, grubbing hoe and spade were put into good use, till the thicket about the school building gradually disappeared.

Those who had not yet begun to dig among Greek roots dug away at those of the oak stumps. On the play ground there was as great enthusiasm as inside the school walls At the appropriate hours, teachers and pupils, old and young, male and female, entered into active sports with hearty glee and

made the welkin ring. It was before the days of gymnasia, but under the blue sky the improvised sports were most enjoyable. The days of college yells had not yet come, but the shouts of the victors in the friendly contests were as musical, if not so ear-piercing.

These days were full of gladness, not only for those in attendance upon the school, but for the community for miles around. After a few weeks Mr. and Mrs. Rogers could hardly spend a night at their boarding place, so constant and urgent were the invitations to visit the homes of their pupils, and these requests as far as possible were accepted in the spirit in which they were given. They came from all classes, from slaveholders, some of whose children were in the school, and also from those living in rude cabins, which would not have been attractive but for the hearty welcome which was extended to those who had cast in their lot with the people, one and all, rich and poor. One night they would spend in a hospitable home full of good cheer, waited on by obsequious slaves and possibly the next in a log cabin with a single room, where the cooking of the fried chicken was directly before their

eyes, but with no less delight than where the accommodations were more ample.*

Mr. Rogers had the natural quality for his work and a great love for people as such. The varieties in Dickens were less interesting to him than those in real life, with the varying excellence and defects belonging to every type. His love for all classes, all ages, made his life among these people one of continual joy and added greatly to his success.

The spirit of the Lord for hope and good fellowship and the attaining of knowledge rested upon the school and emanated from it, and not only from the teachers, but from all those who were interested in carrying on the work of education, freedom and truth.

It was decided at the end of the term to have an educational exhibit and entertainment. Not only the scholars and their parents, but the whole community gave themselves to preparation for the occasion. A leafy bower, with towering oaks for pillars, was prepared to seat a larger number than had ever come into the vicinity, though the

*These invitations referred to were from the Bests, the Burnams, the Moores, the Ruckers, the Denhams, the Todds, the Prestons, the Williams, the Wrights, the Elders, the Thompsons and very many others.

Glades, near-by, had been a place for the gathering of crowds from time immemorial. Stirring music was prepared and the community arranged for a free dinner spread on long tables in an adjoining grove.

If the school had been successful and enthusiastic, the closing exercises were captivating. At one time the people made the grove ring with their cheers, at another they were bathed in tears. A prominent slaveholder from a neighboring county, a member of the Legislature, who was present and made a speech, remarked, privately, as he left the stage:

"If this school goes on this way, the niggers will be free, but I am going to hold on to mine as long as I can."

The following is a partial list of scholars in Berea school for spring and fall terms of 1858:

Mallie Ballard, Ann Eliza Best, Mary Best, Nancy Blackburn, Martha Blackburn, James Boatwright, Sam Boatwright, William Burdett, William Carr, John Carr, Sis Carr, Nicholas Chastine, Martha Denham, Lizzie Denham, Minerva Denham, Eliza Durham, Joseph Durham, Lizzie Elder, Mary Jane Elder,, Andrew J. Elder, William Elder, Laura Fee, Burritt Fee, Howard Fee, Irving Goodrich, Caleb Hughes, William Hulitt, William Jones, Humphry Jones, Susan Jones, Lizzie Kearby, Fanny Kearby, John Kinnard, Betty Kinnard, Boag Kinnard, Howard Maupin, Mack Maupin, Elzera Maupin, Josephine Mitchell, Alice Mer-

rill, Alexander Moore, Gloucester Moore, Zerelda Moore, Louisa Moore, Mary Moore, James Moore, Harrison Murphy, Devid Newton, Mary Parker, David Preston, Eliz. Rawlings, Melissa Rawlings, Cassius Rawlings, Green Renfro, Philip Roberts, Morton Rucker, Tandy Rucker, William Rucker, George Rucker, Nancy Rucker, Agnes Rucker, Abraham Smith, George Smith, William Taylor, Francis Tompson, Nestor Todd, Joel Todd, Granville West, Margaret West, James West, H. Williams, Sallie Williams, George Woolwins, Betty Woolwins, Zerelda Woolwins, Jack Wright, George Wright, Betty Wright.

CHAPTER VIII.

THE COLLEGE CONSTITUTION.

The term of school described had been one of such great enthusiasm and success, and the closing exercises had aroused so widespread an interest, that it seemed desirable without delay to organize the proposed college, though it might be some years before it could be ready to confer degrees. The thought of a literary institution of a high order had been before the minds of more than one of the missionaries, and Mr. Rogers had gone to Kentucky with the purpose to give himself, in connection with ministerial work, to establishing such a permanent school. Accordingly, Mr. Fee and Mr. Rogers invited Mr. Davis and Mr. Candee, already made known to the readers of this sketch, to come to Berea and consider with some men in Madison county the expediency of framing a college constitution and obtaining a charter. All invited were citizens of Kentucky, native or adopted, and expected to live and die in the State.

The meeting was held at Mr. Fee's study

on the seventh of September, 1858, and Mr. Fee was appointed chairman, and Mr. Rogers chairman of a committee to present a constitution, which in advance had received much consideration.

At this meeting, after much prayer, three topics were considered: Is there a demand for a college in this region?

Are we the men called by God to carry it forward?

Is it to be wholly for God, and not for our own glory?

Under the last query they inquired if they could put away all selfish motives in carrying on this work. They tried honestly to make this inquiry, yet knew but little of the depths of selfishness latent in the human heart, and what infinite grace and patience God must exercise toward them as they went forward.

The answer to the first query was not difficult, for to the east and south and west was a large region, an area larger than that of several of the States of the Union, in which there was hardly a single school that could give more than an elementary common school education. The schools and colleges of the rest of the State of Kentucky were practically closed to the mountain people.

Here was a real demand for a school to train teachers and give the higher education to the most promising sons and daughters of these men of a "belated civilization."

To the second query: Are we the men called of God to do this work? this answer was given: This work we have already providentially begun. The Berea School is already a college in embryo and with an abundance of vigor. If we do not take this matter in hand who have it deeply in our hearts, who will attempt it?

The question of whether the time had come for establishing a school of high order could hardly be discussed, for here it was already, and they were not the men to ask whether it should stop at its present stage or go forward.

Looking back now it is easy to see that the school was planted just at the right time. Had it been a few weeks earlier, when the mobs were most numerous and violent, and the people of the vicinity most hopeless, the success the school had already attained would have been impossible. Later, it could hardly have sent its roots so deeply into the soil and in its very infancy attained so great prominence. It was before the war and had the support of loyal Kentuckians.

A few years later the school could not have existed at all. Though it was temporarily overthrown, yet this apparent disaster gave it a national importance and called to it the attention of the whole country.

The location of the proposed college at Berea had also been so far decided as not to need much consideration. The miniature college was here already. Had a body of wise men sent experts to go through this whole region and see where would be the most desirable place for such a college as was proposed, they could not have found a more favorable spot.

On a semi-circular ridge which inclosed as it were a bay of the blue grass, it had the mountain people on three sides, with one side open to the wealth and culture of the most prosperous part of the State, with which it could keep itself in contact. This was of real value in many ways. Amicable relations were cultivated with all classes of people, and except when Kentuckians were deceived in regard to the Bereans or borne away by some tide of fear, like that which followed the John Brown raid, those relations were of a slowly increasing mutual esteem.

It was an important factor in the success

THE ROGERS HOUSE.

Earliest of the existing college buildings, erected in 1866 and since remodeled.

of Berea College that it was in easy reach of Richmond, one of the most thriving towns of Kentucky. The business relations of Richmond and Berea were close and of great profit to the latter. The writer remembers with great pleasure his intercourse with Judge Burnham, Hon. W. B. Smith, Hon. Green Clay Smith, Cashier S. S. Parkes, the Shackelfords and many others, all true gentlemen.

Then when the time came that there were colored students to seek its advantages it was of easy access to them.

Afterwards when one of the great north and south lines of railroad passed through Berea, it was well situated for "effacing sectional lines" by bringing students from different sections, and should it, as its friends hope, have a far greater national importance even than now, because founded on the broad lines of humanity and seeking to help all classes, it will still be in the place favorable for its enlarged work.

The first question after those named, to be discussed, was as to the Christian character of the school, and all agreed heartily that it should be as Christian as possible, with an atmosphere of hopeful, joyful love. The point was raised whether it should be

open to all of good moral character and respectable demeanor or confined to the white race alone. It was decided that as it was to be a school especially to meet the needs of the poor, its spirit of broad Christian love must embrace all, and no one be refused on account of the color of his skin, if he was desirable otherwise. This course was taken, although it was known that it would be contrary to the prejudices of many, because it was right, and in accordance with the example of our Lord in associating with those hated and despised, and because in the case of this school, established especially to help the needy, to exclude any modest, faithful person would be wrong and in the end ruinous.

All were agreed that the school should not be sectarian or under the control of any denomination.

These discussions lasted for several days and finally a constitution and by-laws were adopted. The constitution was in general similar to that of many colleges, and that of Oberlin was especially studied. Mr. Rogers had previously sought counsel and help from Prof. Fairchild, of Oberlin, afterward for many years the president of the same, and recognized as one of the wisest college presi-

dents of the country. His wisdom and profound acquaintance with the true principles of college government had much to do with the prosperity of the college, not by actually giving advice, but through the intimate relations of President Fairchild with the one at the head of the school during its early and formative years.

The first words of the constitution were "In order to promote the cause of Christ." Two of the by-laws of the college are given to show the animus of the founders:

"This college shall be under an influence strictly Christian, and as such opposed to sectarianism, slaveholding, caste and every other wrong institution or practice."

"The object of this college shall be to furnish the facilities for a thorough education to all persons of good moral character, at the least possible expense to the same, and all the inducements and facilities for manual labor which can reasonably be supplied by the Board of Trustees shall be offered to its students."

This constitution was signed by the following persons: John G. Fee, J. A. R. Rogers, J. S. Davis, George Candee, William Stapp, John G. Hanson, John Smith, T. J. Renfro, John Burnam. Of these all but

Messrs. Stapp, Renfro, Burnam and Smith have been brought before the reader. Mr. Renfro was a man of great worth and sobriety of character, not hasty to act, but always acting wisely. Mr. Stapp was a justice of the peace, with a good reputation in his county. Mr. Burnam was a substantial planter of much dignity and universally esteemed. Mr. Smith was a very substantial farmer, quite in years, from near Columbus, Ohio, of great benevolence, who had moved to Berea that he might be of help by his industry and faithfulness in the work in Madison county, in which he had come to be deeply interested.

The next step was to secure a college charter, which was comparatively easy, as under a general law of the State when a proper constitution and by-laws were recorded in the County Clerk's office, and signed by ten citizens of the State as trustees, a charter was thereby secured. There was delay in securing additional trustees and in having them sign the constitution and by-laws at the County Clerk's office, and when, more than a year later, the school was broken up and most of the trustees were driven from the State the requisite number of signatures had not been given to the constitution. This

number was completed in the spring of 1866. Most of the trustees had been driven from the State, and several did not return. The Board as newly constituted consisted of the following gentlemen, men of good judgment, with an earnest desire to do wisely and well their work. All of them, except Rev. Jacob Emerick, were Kentuckians. He was a minister from Ohio, who had visited Kentucky and preached in Berea, and became deeply interested in its plans and work: John G. Fee, John A. R. Rogers, John G. Hanson, Elisha Harrison, Morgan Burdette, A. J. Henderson, W. W. Wheeler, William N. Embree, Arthur J. Hanson, John Preston. Mr. Fee was elected president of the Board of Trustees, and continually re-elected to that office till the later years of his life.

CHAPTER IX.

MR. HANSON AND HIS SAW MILL.

After the close of the school term, as already described, plans were made at once for accommodating more pupils in the fall. The people of the neighborhood by voluntary offerings raised money enough to build an addition to the district school house, and two additional teachers, Mr. and Mrs. John G. Hanson, were secured.

Mr. Hanson was a member of the Hanson family already mentioned. He was above medium height, of a sandy complexion, quiet but persistent, and never discouraged by the most trying circumstances. He and his wife gave themselves with heartiness to their work.

Mr. Hanson taught but one term, and then turned his attention to the material needs of the place, building and managing a saw mill and a planing mill, which were a necessity for the future growth of the school and town. His hopefulness, his practical skill, his knowledge of laying out roads, and his devotion to the interests of Berea were of

the greatest advantage to it for many years —indeed, as long as he lived.

The purpose of the Bereans from the first was to promote not only the intellectual and spiritual interests of all they could reach, but their material interests as well. "Industrial education" had not yet come into vogue, but the college indirectly, and all its teachers directly, sought in all practical ways to teach industry, handicrafts and economy, that all might have wherewith to help others and increased material blessings for themselves. Mr. Hanson's mills were a great help in these respects and many others. People coming to Berea for lumber must needs have good roads, and good roads promoted intercourse, and intercourse friendly appreciation. At that time there was not a good road or anything which was hardly passable to Berea, a great contrast to the present condition, when from Berea as a centre radiate in every direction excellent macadamized roads.

Early in the fall the addition was made to the old school house, rude enough, for partitions for recitation rooms were made of cotton cloth, but the enthusiasm was at white heat and there was little thought of the externals.

The school opened with about a hundred pupils. The scholars came largely from the region contiguous to Berea, but some from adjoining counties. Many of the young people were of a superior character and afterward filled posts of responsibility and honor.* The same methods were pursued as in the previous term and with like results.

During the winter term which followed the question was debated in the Literary Society of the students, whether colored persons ought to be admitted to a white school. At the time, so far as Berea was concerned, it was a theoretical rather than a practical question, as no colored person had applied for instruction.

Not a few of the students were of slave-holding families, and this discussion dampened the ardor of some, who, while they had a strong affection for their teachers, disliked their sentiments in regard to slavery and anti-caste. Because of the excitement arising from this discussion much prejudice was aroused against the school, so that when the spring term opened the number of pupils was diminished.

Still the school went on hopefully, and

*The records of this and the preceding term were lost during the war which followed, but the names of many of those in attendance are appended.

constant efforts were made to increase its efficiency. Popular lectures on chemistry, with experiments, were given, and lectures on other scientific subjects were so simplified as to interest and instruct the members of the school and others who wished to attend them. Though some hated the school and decried it because of the peculiar views of its teachers and supporters, others were glad to come to Berea to be in an atmosphere of so much good cheer, where they could obtain substantial knowledge and where there was a peaceful spirit. No one accused any of the teachers of intemperate zeal or want of Christian courtesy, or of attempting to force their convictions upon others.

The work at Berea was brought before the people of the North by correspondence and by the magazine of the American Missionary Association, in which there were continually communications from the missionaries of Eastern Kentucky and the teachers connected with the school. In Kentucky itself the work was made known by more direct communication, and as a result a number of Kentucky families from neighboring counties and other parts of the State moved to Berea to make it their home and get the benefits of the school. Some families came also from the North.

JOHN HANSON.

One of the earliest Trustees.

CHAPTER X.

JOHN BROWN'S RAID AFFECTS KENTUCKY.

In October, 1859, John Brown made his famous raid into Virginia and took the arsenal at Harper's Ferry. For years previous the whole country, North and South, had been aroused to a high pitch of excitement on the subject of slavery, by reason of political discussions and especially by the Kansas troubles. In the fights in Kansas, John Brown was one of the most prominent leaders. His Virginia raid set the whole country aflame. As soon as the news of John Brown's attempt to arm slaves was known, the South aroused itself to crush out everything within its borders that was in the least opposed to slavery.

Berea had been known from the first as a school in favor of liberty, and though it had equally stood for law and order, doing nothing rashly or contrary to the laws of the State, yet in the excitement of the times these characteristics were overlooked or disregarded.

The stir in Madison and adjoining coun-

ties was greatly increased by false rumors, some of which were published in the newspapers as facts. It was said that boxes of Sharpe's rifles had been intercepted on the way to Berea. Some household goods of Mr. Boughton, who was moving to Berea from the North, were broken open and their contents examined. The parties engaged in this had their suspicions confirmed by finding in one of the boxes, as they thought, an infernal machine, which proved, however, on careful examination, to be nothing more deadly than a set of candle molds. Wives stirred up their husbands because they could not sleep at night for fear of an insurrection of the slaves.

The situation of Berea, in the rear of the Blue Grass region, was pointed out as most admirably selected for strategic purposes and as a base for a raid, and this was regarded by those who were ready to believe the wildest tales as evidence of the warlike purposes of the Bereans. This was amusing to them, who never carried arms and few of whom owned a weapon more dangerous than a pocket knife.

At this time Mr. Fee was at the East, raising money for the school, and said in a sermon at the church of Henry Ward Beech-

er that the country needed men with the courage and spirit of sacrifice of John Brown, not with his methods. It was reported in the papers of Kentucky that he was in the East and at Beecher's church, raising John Browns for Kentucky. All these things stirred the people to a perfect whirlwind of excitement. Public meetings of the citizens of Madison county were called that they might decide what should be done to rid the State of the Bereans. Finally, after many such gatherings, at a meeting at the Court House, sixty-two leading citizens of the county were appointed a committee to remove the most prominent Bereans from the State; peaceably if possible, forcibly if necessary, and John G. Fee and John A. R. Rogers were mentioned by name.

At this meeting a paper addressed to the people of Kentucky was adopted, giving the reasons for their course; this paper when published filled several columns of the county newspaper. The substance of these reasons was that it had been settled that Kentucky was to be a slave State forever. and that the Berea school and the town were in opposition to a fundamental principle of the State. and they could not be tolerated any longer without the most serious results to

the Commonwealth. It was said to be a case where necessity sets aside law. The document also said liberty and slavery could not dwell together, and that the school favored liberty.

It was decided that the work of removal should be done without violence, if possible, and that ten days' notice to leave the State should be given to the obnoxious persons, and if they were in the State at the end of that time, they should suffer the consequences of their refusal.

Though not a few prominent men in the county opposed this movement, their opposition did not avail.

During all these weeks of excitement the Bereans went about their usual work quietly, though not without forebodings and fear. When rumors came that one or another was to be strung to a limb, it required all their faith and courage to go unmoved about their customary duties, but calling on the Lord for strength and wisdom, they preserved a good degree of composure. Their condition of mind showed itself mainly in an unusual soberness and quietness of demeanor, though they were not entirely destitute of cheerfulness. They did not discuss with each other to any extent their fears, but endeavored to

strengthen each other by hope and the expectation that the storm would eventually pass by. From its beginning the little hamlet had been accustomed to visits from drunken and lawless men with threats of all sorts.

While the meetings were going on in Richmond, the county seat, and elsewhere, the prominent Bereans took no special pains to find out what attempts were to be made to drive them away.

They were unarmed, having for their mission the gospel of peace, and did not feel themselves called upon to fight their foes, which would have been the rashest folly, but on the contrary they had a deep sense that their help was in God, and that meanwhile they would best please Him by quietly pursuing their accustomed avocations.

Whether the committee appointed to remove the Bereans took the utmost pains to conceal the time when they should in a body visit Berea is not known, but the first intimation of their approach was when they were drawn up before the house of Mr. Rogers, the first place they visited. His house was in a grove some distance from the road, and without a fence about the grounds. A slight snow had fallen and the men came

up so quietly that their approach was not noticed by Mr. Rogers and family, who were at dinner, until some one announced:

"They have come."

Who "they" were was known at once. Mr. Rogers went immediately to the front door, his three-year-old son clinging to his coat skirts, to find sixty mounted men drawn up in a regular wedge-shaped array, the point of the wedge at the front of the house. The leader dismounted from his white charger and stated the object of their visit, giving Mr. Rogers a printed document with the reasons for their course. Mr. Rogers replied that he was a quiet, law-abiding citizen, and had violated no law or done anything to disturb the peace or welfare of the Commonwealth, and was proceeding when the leader, seeing some of his men restless, said they could not discuss the matter, and added that if Mr. Rogers and his friends did not leave in ten days they would return and complete their work. He then ordered his men to wheel and move on. They then went to the residence of Mr. Fee, who was at the time in the East, leaving a similar document with his family, and then on, serving the same notice to eight other prominent Berea citizens, Mr. Hanson among

the number. In two hours the work was done and they rode away.*

After the committee had gone the question came up in earnest what should be done; whether those ordered away should remain and protect themselves as best they could in their houses, or whether they should leave within the ten days.

By common consent all met in the evening at the school building, which was the usual place for all public gatherings, to pray for wisdom. It was a remarkable prayer meeting. It was not a formal coming together to perform a duty, or to ask for general blessings, but to ask God, who they felt alone could make known to them their duty, to make plain whether they should go or stay.

Directed undoubtedly by the spirit of God, the XXXVIIth Psalm was read by Mr. John

*The writer, who was one of those who had "permission" to leave the State at that time, is too loyal to Kentucky and her sons to be willing to let this opportunity pass without testifying to the courtesy of the committee. They evidently felt that they had an undesirable task which they thought they ought to do, and performed their work in as gentlemanly a manner as possible. Many of them in common with multitudes in the South now rejoice that slavery has passed away, and in the prosperity of Berea and what it is doing for education and the material progress of the State.

Hanson. It was a new Psalm to those who were there, though many of them had read it scores of times before. It was God speaking to them to comfort and strengthen their hearts. If it was a Psalm written many centuries ago by the Spirit, it was none the less the voice of the living God, speaking now to them, and not only to their ears but their hearts. They heard Him saying:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither as the green herb. The wicked plotteth against the just and gnasheth upon him with his teeth. The Lord shall laugh at him, for He seeth that his day is coming. The wicked have drawn out their sword, and have bent their bow to cast down the poor and needy and to slay such as be of upright conversation. Their sword shall enter into their own heart and their bows shall be broken."

Those gathered for prayer had no clear vision of the Civil War, so soon to break out, or the evils that should ere long befall many of the men who had come that day to drive peaceful persons from their homes, but while they claimed no special goodness for

themselves, because they were seeking to help God's poor they felt confident of His help, and in the ultimate success of the work in which they had been engaged.

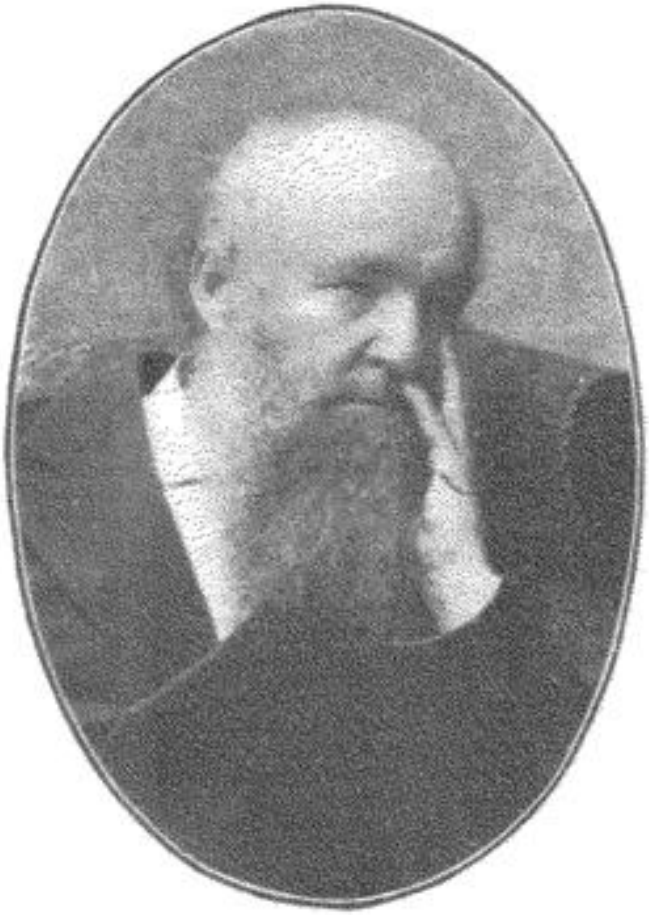
The next day it was decided to appeal to the Governor of the State for protection, and Mr. Rogers drew up the following petition, which was signed by all those warned away, and Mr. Reed and Mr. Life, two of the number, took it to Frankfort and presented it in person to Governor Magoffin.

To His Excellency, the Governor of the State of Kentucky:

We, the undersigned, loyal citizens and residents of the State of Kentucky, and county of Madison, do respectfully call your attention to the following facts:

1. We have come from various parts of this and adjoining States to this county, with the intention of making it our home; have supported ourselves and families by honest industry and endeavored to promote the interests of religion and education.

2. It is a principle with us to "submit to every ordinance of man for the Lord's sake, unto Governors as unto them that are sent by Him for the punishment of evil-doers and praise of them that do well," and in accordance with this principle we have been



JAMES S. DAVIS.

One of the Berea pioneers, from a photograph taken about 1890. One of the first Trustees.

obedient in all respects to the laws of this State.

3. Within a few weeks, evil and false reports have been put into circulation, imputing to us motives, words and conduct calculated to inflame the public mind, which imputations are utterly false and groundless. These imputations we have publicly denied and offered every facility for the fullest investigation, which we have earnestly but vainly sought.

4. On Friday, the twenty-third inst., a company of sixty-two men, claiming to have been appointed by a meeting of the citizens of our county, without any shadow of legal authority, and in violation of the constitution and laws of this State and the United States, called at our respective residences and places of business, and notified us to leave the county and State, and be without this county and State within ten days, and handed us the accompanying document, in which you will see that unless the said order be promptly complied with, there is expressed a fixed determination to remove us by force.

In view of these facts, which we can substantiate by the fullest evidence, we respectfully pray that you, in the exercise of the

power vested in you by the constitution, and made your duty to use, do protect us in our rights as loyal citizens of the State of Kentucky.

J. A. R. ROGERS,
J. G. HANSON,
J. D. REED,
JAS. S. DAVIS,
JOHN F. BOUGHTON,
SWINGLEHURST LIFE,
JOHN SMITH,
E. T. HAYES,
CHARLES E. GRIFFIN,
A. G. W. PARKER,
W. H. TORRY.

Berea, Madison county, Ky., December 24, 1859.

The Governor received the bearers of the petition respectfully, but said it was impossible for him to do anything for their protection.

When they returned and reported the Governor's answer, and what condition of the public mind they had seen on their journey to and from the Capital, the feeling strengthened that it was the part of wisdom for those ordered away to quietly depart. Several days had already passed and the

days for preparation for leaving within the time designated were few. The universal feeling was that though they left now, the time was not far distant when they would return. Though none fixed any date for the return or foresaw the Civil War, which was ere long to begin, the conviction was deep in the minds of some, so strong as scarcely to admit of the least doubt, that this was the providence of God, which would work ultimately for the good of Berea, and especially of the college which had been founded in Christ's name. No one felt disposed because of the present distress to sell his home. When the decision to leave had been reached, all breathed more freely, and the feeling that in these matters they were following God's leadings comforted the hearts of those going away.

Mourning and sorrow were rather the portion of those who were permitted to remain. They were to lose, at least for a time, their leaders, and the school on which their hopes were set was to be closed, when to be reopened they knew not.

Finally the day on which they were to leave arrived. The families departing met under the oaks in front of Mr. Rogers' house, with a concourse of neighbors and friends

gathered about them. Then with bared heads under the vault of heaven they lifted up their hearts to God, while the Rev. George Candee,* of Jackson county, led them in prayer as they committed themselves to the guidance of the Lord God Almighty. Then the farewells were uttered and the exiles mounted their various vehicles to begin their march. They formed a motley but not dangerous procession, these "people who were a menace to Kentucky." Patriarch and babes in arms, a bride and groom, men and women in the prime of life, young people and children of all ages, all moved slowly away from the hill.

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*Rev. George Candee remained in Jackson county till after the Civil War actually broke out, but was finally obliged to leave the State, though not till he had received the traditional coat of tar and feathers. At the time of the writing of this narrative he is laboring in a Northern city. His love for his former field has not in the least abated. One of his daughters is the wife of the Superintendent of Education in the county where he labored so faithfully and from which he was driven.

CHAPTER XI.

DEPARTURE AND RETURN OF THE EXILES.

This band of the exiles spent the night in Richmond, the county seat of Madison county, in which Berea is situated, and next day went by public conveyance to Cincinnati. While in Richmond Mr. Rogers called on Mr. Hathaway, its leading merchant, to see about his account, and made the request that he would give him a few weeks in which to pay it. Colonel Hathaway's reply was:

"Most certainly, and I will give you any amount of money you need."

Colonel Hathaway was a princely man, one of Kentucky's noblest sons. He, like a great number of Kentuckians, was opposed to disturbing peaceable men, seeking only the welfare of the State, and this little incident is mentioned to show the confidence which such men felt in Berea.

The next morning after the exiles had arrived in Cincinnati the papers were filled with glaring headlines, giving the story of the banishment of the Kentuckians accused of no misdemeanor whatever, and these ac-

counts were telegraphed to every part of the land.

The next few days public meetings were held in churches and public halls in Cincinnati, where the exiles were invited to tell their own story. Ministers, jurists and other prominent men pronounced this act an unparalleled outrage.

Soon the various families driven from their own homes made their way to the homes of their friends. Mr. Fee and family went to relatives in Bracken county, Kentucky, from which place he was soon ordered away. Rev. James Scott Davis was also compelled to leave Lewis county, where he had been a faithful minister for many years. The whole slave power of Kentucky was aroused, partly through fear because of the John Brown raid, and partly because it seemed an opportune time to stamp out all anti-slavery feeling in the State. So man proposed; how God soon disposed is known to all. Later, when Mr. Fee went back to Kentucky, on a peaceful errand, to put up some stones at the grave of his son, he was again driven out of the State.

In March, 1860, Mr. John G. Hanson returned to Berea to look after his business, when he was hunted like a wild beast. His

saw mill was destroyed and his pursuers broke into a house where they thought he might be concealed and conducted themselves in such a way that several armed themselves to put a stop to the outrages, and a number of shots were fired by both parties. The excitement was such that cannon were brought from Frankfort, the capital of the State, and for a time a warfare similar to that previously in Kansas seemed imminent.

Mr. Hanson escaped to Jackson county, and many then pledged their lives and honor in defense of his rights. But he did not wish to bring on warfare, and determined to leave the State. Quitting his mountain fastness and walking all night, he passed his mill in ruins. The next day when not far from the Kentucky River he was pursued by two men, who caught him and searched him for "fighting tools," as they said; but he assured them that he had none and did not wish to hurt any man. The men, who were mounted, made him walk in front of them and told him that they were going to take him to Richmond and make him "pull rope."

Finally, after a long talk one of them proposed to let him go, and got off his horse

and requested him to ride. At last they told him that they had been deceived in him and did not wish a hair of his head hurt. They said that a reward of a hundred dollars was offered for his delivery in Richmond, but they would not be a party to his capture. They advised him to escape, and gave him directions for his safety. For a week he did not sleep in a house, but at last reached his father's house in Bracken county. He had carried on his person the records of the college, for he was secretary of the Board of Trustees, and was almost as eager to preserve them as his life.

Mr. Hanson has now passed to another world, but in giving his experience of these days, he said:

"When I think what I wished to do for my fellow Kentuckians, and what I received at their hands, it makes me weep and love them the more, and I shall never cease to do what I can for so good a land, filled with many generous spirits and wailing slaves."

After this Messrs. Fee and Hanson made their homes in one of the suburbs of Cincinnati, where Mr. Fee preached as opportunity offered in that vicinity.

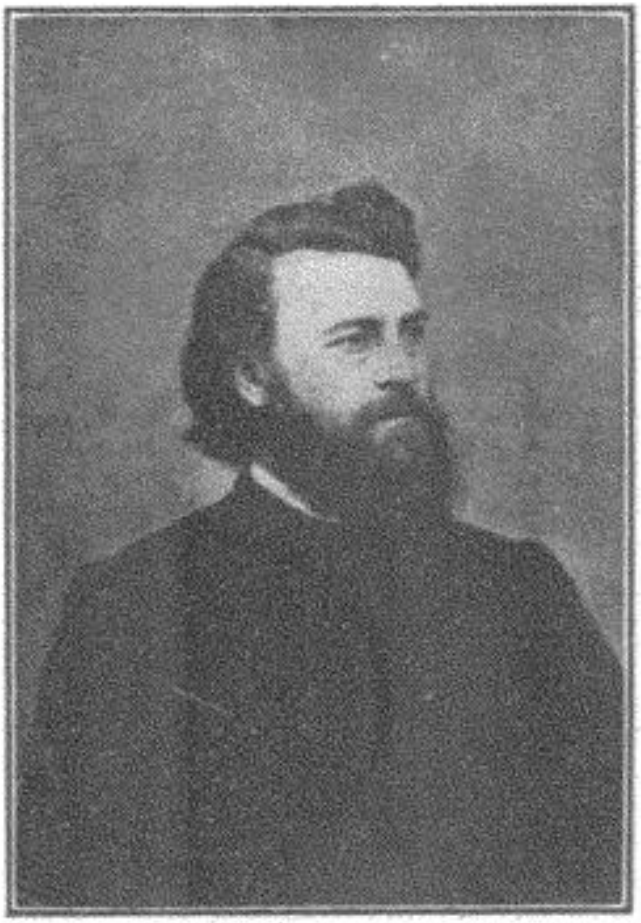
Mr. Rogers, at the invitation of the

American Missionary Association, presented the cause of that society to the churches in New York and New England for more than a year, and then accepted a call to the Presbyterian Church in Decatur, in Southern Ohio, with the provision that at any time when the way should be open for him to return to his work in Berea he should have leave to go after a month's notice.

During his stay in Ohio his interest in educational work did not diminish. He established the Ohio Valley Academy, and was appointed examiner to Marietta College and also for Lane Seminary.

The hearts of the exiled Bereans were true to their former home and work, and though temporarily engaged elsewhere, they watched for the first opportunity to return.

In the summer of 1862 they thought the way was open, and though there was strife in the country, they thought that it would be wise to return and endure any needed privations and suffering with their old friends. Accordingly Mr. Fee and Mr. Rogers made all arrangements to return. Mr. Fee was detained in Cincinnati, while Mrs. Fee and her two oldest children went in their carriage across the country, and before they reached Berea were joined by Mr.



REV. GEORGE CANDEE.

One of the first Trustees of Berea College.

Rogers in his buggy. Upon their arrival at Richmond, fifteen miles from Berea, they found there a Union army, 10,000 strong, to oppose the Confederate Army, under General Kirby Smith, advancing through Cumberland Gap. It was with some difficulty they got through the lines, but soon convinced the officers they were "true Union Blue."

Immediately upon reaching Berea Mr. Rogers, with the aid of some carpenters, began making necessary repairs upon his house to make it comfortable for the return of his family. On the third day, as they were working on the roof, the firing of cannon was heard and was soon succeeded by volleys of musketry. The battle of Richmond had begun only a few miles from Berea, and proved to be one of the hardest-fought and most disastrous to the Union forces of any of the battles of the war.

The result of the battle stopped all thought of work at Berea for the present. The Confederate soldiers after this battle advanced to the south bank of the Ohio River.

Then came a reign of terror for pronounced Union men in Kentucky, and many fled from their homes. Mr. Rogers and Mr.

Teman Thompson, a faithful Berean, often hid in a pine thicket. Mr. Thompson was afterward taken prisoner and sent to Libby Prison, where he was confined for months, from the effects of which he never entirely recovered.

After six weeks of this life Mr. Rogers, feeling that for the present the door was closed in Berea, in view of his wife's inability to hear from him or to join him, felt he must at all hazards return to his family, still in Ohio. Mounting his invaluable horse, Rosa, by circuitous routes through the mountains and by-ways, at one time coming in contact with Confederate soldiers, and at others within sound of their guns, he reached the Ohio River and swam his horse across it, and late at night, to the joy of all, reached his family, who feared his principles had cost him his life. A single incident of his escape will show the feeling at that time in Kentucky even among Union people.

After several providential escapes one day he reached, in the evening, the house of a family on Red River, where he was told that a Union man could get entertainment for the night. The Emancipation Proclamation had recently been made, and

at supper the woman of the house said:

"When you get to Ohio tell everybody we want to cut old Lincoln's heart out for freeing the niggers."

Mr. Rogers was quiet for a minute, and then replied soberly:

"Lincoln has done right."

The woman lifted her hands in horror and replied:

"If you had said that anywhere else, your life would not be worth a straw."

From what he learned in the evening he did not know that it was worth a straw there and spent a sleepless night. However, in the morning he was kindly helped on his way.

After the battle at Perryville and the driving of the Confederate soldiers from the State, Mrs. Fee and her children returned to Ohio, going with her husband to Clermont county, on the Ohio River, above Cincinnati.

About the close of the war Mr. Fee and family returned to Berea, where Mrs. Fee and her daughter gathered the children of sympathizing families and opened a little school. Soon after Mr. Fee went to Camp Nelson, where he did excellent work for the colored soldiers.

Camp Nelson was in a great bend of the Kentucky River, south of Nicholasville, and was a natural fortification, high, beautiful, well watered and not equalled for camp purposes by any place in the State. Two regiments of colored soldiers were there, and with the co-operation of the officers Mr. Fee secured a building and teachers for them, and afterward, when it was a camp of refuge for women and children, organized a church and established a permanent school, which, under the care of Miss Robe, one of the noblest of women, continues to this day and is a blessing to many.

In the fall of '65 Mr. and Mrs. W. W. Wheeler, who had been teaching for some years under the American Missionary Association among the Freedmen, and just previously at Camp Nelson, went to Berea to labor there, and taught the fall term of the district school. Mr. Wheeler at the beginning of the war was an Oberlin student, and at the call for arms volunteered as a soldier. He was taken prisoner in West Virginia, and for months was confined in Southern prisons. Mrs. Wheeler, a woman of deep faith and quiet courage, was a most efficient helper in the early Berea work. It was she who taught the first colored

children in the place, gathering them together in her own house for instruction. Both Mr. and Mrs. Wheeler gave themselves to the work in hand most unselfishly and had much to do with the early growth of the college.

During the same fall Mr. and Mrs. Rogers returned to Berea to take up the work they had left so suddenly years before.

CHAPTER XII.

REOPENING AFTER THE WAR.

In January, 1866, after abundant thanksgivings for all God's mercies, the school which had been closed for six years was reopened, with Mr. Rogers still as principal and Mr. Wheeler and Miss Snedaker as assistant teachers.

Though now a college in name and with a number of advanced students, the rudiments of knowledge were also taught, and to not a few quite advanced in years. All went prosperously till near the close of the term, when three colored children were admitted.

It seemed but a little matter that there were admitted into the primary department some quiet, well-behaved children, hardly to be distinguished from their companions in complexion, and certainly not in any other way; but this course ran against prejudices as strong as those of the Jews when Jesus mingled with tax-gatherers and associated with Samaritans.

In the primary department, where the

children were, no stir was made by the new arrivals. The children hardly noticed their presence, for they had played with them at their homes and were not in the least disturbed. But it was very different in the academic department.

At morning prayers the principal had addressed the school and showed that it was the work of nobility to treat those having less culture with kindness, expanding the old adage, "Noblesse oblige," and showing that the more privileges a person has, the greater is his obligation to extend them to others. Especially was it shown that if one would have a Christian spirit he must be gentle and loving, and never by word or act show scorn and contempt for those seeking to become wiser and better. They were reminded that in the best colleges of the United States colored students were received, and that it was a duty and also a privlege, even at the cost of some self-denial, in all suitable ways to encourage and help the lowly.

The words were not powerless, but lifelong habits and prejudices were deep and not easily overcome.

The school went on as usual, but there was an oppression in the air, which every

one felt. Finally a young man got up, and with downcast head quietly left the room. Then two or three others, and then some young ladies, but all with a solemnity deeper than that of the grave. When it became evident that no one could possibly think of studies, the principal addressed them again in quiet, persuasive words, and closed by turning to those who were left and asking, "Will ye also go away?" After that no one left and the school work went on.

A great clamor arose among many in the neighborhood, who wondered "Why well enough could not be let alone," and why the peace of the community should be again disturbed and the prosperity of the school destroyed; but the teachers went on their way quietly, giving closest attention to the minutiae of school work, keeping good heart and bidding their friends not to be dismayed at the dark clouds, which would pass away.

Some of the students who left returned, and new ones kept coming, among others those who were still wearing the blue in which they had served in the army. By the next term the ranks were largely filled up.

The young people who remained, like the

Rawlings, Burdetts, Harrisons and others of that sturdy class, unmoved by prejudice, in after years brought honor to themselves, their college and their country. Those who braved reproach, even if few, were worth a whole army of those who drifted with public opinion.

In order to show the spirit of these students and others who came somewhat later, sketches of some of them are given in their own words.

One of them said:

"When I was a boy I was called upon to run bullets to shoot down the abolitionists. In later years I attended the anniversary exercises of the school. Before that day I had some respectable opinion of myself, but then I saw my ignorance. I resolved then, if I could get the means, I would go to school at Berea. After I had been to school for a time I was obliged to stop to help my father build a grist-mill. After we had the mill completed an unusual freshet carried it away. For a time the world looked darker than ever before. My hopes were dashed, but I afterwards found in the hayloft that God could perform impossibilities, and after a time I returned to Berea."

Another who had the foreign mission

REV. OTIS B. WATERS.

An early teacher at the Berea Public School.

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 until 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 Berea and go to some other institution, but God has helped me, and I have got along some way, I hardly know how."

The following sketch is almost as applicable to a number of students as to this particular one:

"I was born a slave, and obtained my freedom during the war, though previously I 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. As I reached the place I inquired the way to Berea, and was told 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 leaving that night. I soon found that if Berea had not buildings it had men and

scholars, and if I wished to get knowledge there was the spot."

The immediate coming of a young girl to Berea from Michigan was due, she said, "to the influence of Mr. and Mrs. W. W. Wheeler, whose zeal was so infectious that I felt I must go to that missionary institution. By alternate studying and teaching I was able to defray my expenses. Now my own enthusiastic love of Berea College is not less than that of those who induced me to come South for an education."

Those were busy days in Berea. New families kept coming.* and new homes were erected, and the delights of accomplishment and increased knowledge filled all with enthusiasm and hope. Additional lands were purchased by the college and a town laid out and village lots sold. Mr. J. G. Hanson, who had been among the first to return after the war, with his brothers, Samuel and Arthur, rebuilt the sawmill

*The writer would gladly give a list of families which came to Berea before the war and those who came in the years immediately following, but it is not practicable to give a complete list, and a partial list would seem invidious. Suffice it to say emphatically that they were all important factors in the establishment and growth of Berea College; that without their aid the college could hardly have existed.

which had been destroyed. This mill and the money brought by students and new comers added to the wealth of that part of the county and interest in the growing school.

The increase of pupils of all classes, some scarcely knowing their letters and others studying Latin, Greek and the sciences, demanded an additional force of teachers. Aside from Mr. and Mrs. Rogers, Mr. and Mrs. Wheeler, Rev. W. E. Lincoln and Miss Snedaker already mentioned, there were soon added Mrs. Lincoln, Miss Donaldson, Miss Pratt, Miss Sabra Clark, Miss Peck and Miss Louisa Kaiser, noble women, some of whom were college graduates, and all full of zeal for the work in which they were engaged.

In these days Henry F. Clark, a graduate of Oberlin, a scholar of great accuracy and a very superior teacher, was made professor of Latin, and Mr. Rogers, in addition to his position of principal and treasurer, was made professor of Greek. Mr. Fee was appointed lecturer on the "Evidences of Christianity" and made a member of the faculty.*

*These professorships must not lead any one to suppose that the practical needs of the mass of students were neglected.

The good providence of God was certainly with the school when it was able to secure persons of such exceptional ability as teachers and Christian workers as those noble women and Professor Clark, whose scholarly tastes and ways met the ideal of a college professor.

As the number of students increased there was a necessity for more buildings to accommodate them. At first two neat cottages were built near the old district school house, so constructed that after temporary use for school purposes they could be turned into dwellings. It was the purpose to remove the school as soon as possible over to the grounds already purchased for a college site, nearly half a mile distant.

The college campus embraces about seventy acres in a fine grove of native maples and oaks, with some evergreens which have been added. It begins on the Glades, already described, near the foot of the ridge, and extends over to the foot of the ridge on the other side near to Elizabeth Branch,*

*Elizabeth Branch, originally Brushy Fork, is named after one of the early workers, one who taught in Berea when there was little there but brush and possibilities. After teaching months without any suitable or endurable home for herself and family, she found in one of her quiet

a fork of Silver Creek. On the westward of the campus is a small ravine, dividing the college green from the ridge beyond, and on the eastward is a small park separating it from the part of the village which lies beyond. Chestnut street runs through the campus from east to west, separating the grounds of the Ladies' Hall and President's house from the larger part of the campus on which are most of the college buildings. These are mainly on the brow of the ridge as it falls down to the lower level. The configuration of the ground here is such that most of these buildings form an arc of a circle. If the writer was correct in

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walks an old deserted log cabin on the banks of this creek, containing an upper and lower room, with a tumbled down kitchen in the rear. This was speedily secured, and willing hands brightened the inner walls with a wash made from light blue clay, found in the creek near by. A simple carpet was laid; muslin curtains graced the windows; the plainest of furnishings, scarcely more than the necessities, found their places quickly; books lined the walls; the sunlight shone through the windows and babies' voices made sweet music. It was a cosy place to gather the students for a good time, and rude as it was, it was home. The house built afterward on the "hill," though more commodious, was not more welcomed. Though many comforts came to these early workers in later years, they look back still with deep affection to their "old cabin home" on this branch.

saying that this whole region, so remarkable for its beauty and so shaped as to form gateways into the mountains and make Berea a connecting link between the Blue Grass and the hill country, was arranged of God for this purpose when He made it, he might with equal propriety say the land of the campus was shaped by the same hand for one of the most beautiful and desirable college grounds to be found in the land.

No description gives an adequate view of the beauty of the situation. No painter can portray the purple haze on the hills; one needs to be on the spot to catch the ever changing glory of which nature is so lavish; one needs to be there to see and feel the strength of the everlasting hills round about Berea, as they were round about Jerusalem.

The clearing of this campus from underbrush and superfluous trees and grubbing of stumps was no small task, but was gradually accomplished in the course of two or three years. The work was done by students who were glad in this way to pay a part of their school expenses.

At this time was erected a good frame building for a boarding house, with rooms in the second story for students. This was soon followed by a dormitory for young

ladies, and the boarding department was moved to its larger quarters.

During the first years after the school was reopened there was a great influx of students from every quarter, and of every shade of complexion. The white students were largely from the mountains, but by no means exclusively. The Blue Grass and counties in Kentucky contiguous to the Ohio River furnished quite a contingent, while some of the brightest and best young people of the North were drawn there by various reasons, the chief motive being the excellent instruction given, the cheapness of living and the cheerful atmosphere of the college, and the blacks came freely. Berea was known as the place where the colored man was treated with kindness and where his children could obtain knowledge.

The colored folk were not the only persons who were moving to Berea. There were many white families who coveted education for their children and were glad to secure this at any cost. The Hansons' saw and planing mills gave employment for many persons, and mechanics were needed for the new buildings, both of the college and the citizens.

To accommodate the increasing number

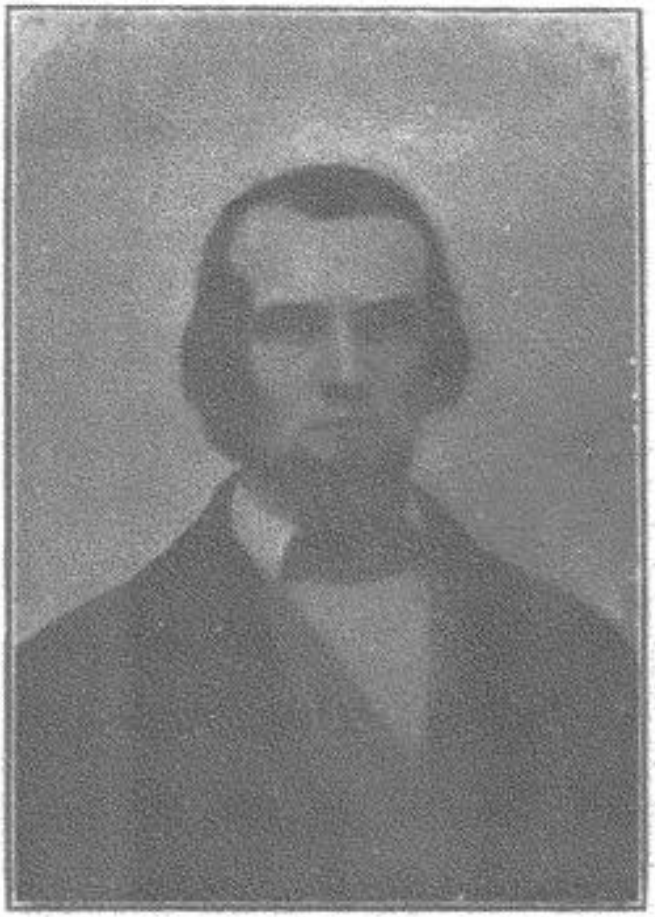
of students it was necessary to throw together in haste many temporary buildings. These were built of rough plank, put up endways and rudely battened with lath, both outside and inside. These were so crowded that some young men were forced to occupy attics, reached by ladders, in rooms so low that a person could stand erect only under the ridge.

A rude chapel of similar construction, very rough and barn-like, was built, and when not used for college purpose and Sunday worship was divided into school rooms with swinging partitions. So many and constant were the demands for money that this building was used for worship for years, and long after it seemed, to one who was a member of the faculty and a trustee, that a more desirable place should be secured. As Cato always closed his speeches with "Carthage must be destroyed." he, whenever opportunity offered, was wont to say, "We must have a new chapel." At last Providence came to the rescue, as the old chapel took fire and was burned to the ground, and a new one more suitable was soon erected.

All the teachers were so busy they had hardly time to eat. Each new comer, whether student or citizen must be received

and cared for. Work must be provided for all who wished to toil, with the axe or in the kitchen; those who had nothing to pay for tuition or books must be advised and encouraged to do all possible for themselves; meetings must be attended, and all those things done which pertain to a young and growing settlement. Scholarly as were the tastes of most of the teachers, the demand upon them outside of the classroom must be met and every student watched, to see that he studied both wisely and faithfully.

The coming of the black people to Berea for a time was phenomenal. Black Valley, a mile away from the college, swarmed with them, from the pickaninny to the old granny in the chimney corner. Berea was the land of promise, and to reach it, with all they had on their backs, or at best in a rickety old cart, was the fulfillment of their hopes. To care for these grown-up, trusting children was a hard task and touched the hearts of the workers, and their pocketbooks as well. The men worked in the fields, the women washed for the folks on the "hill," and the aged and helpless were fed from pantries which were never overstocked.



REV. WILLIAM E. LINCOLN.

An early teacher in the Berea Public School and later in the Academy.

The tuition, low as it was; the books and other necessary things required for the advancement of the students, were expenses hard to meet, for the very poor, both black and white, were encouraged to pay their bills as far as possible. How the deficit, which was large, was made up only the Lord and those most interested can tell. Mothers wove heavy table linen, which was given in exchange for these bills; money was scarce, so the pay must be in barter, and no one was turned away who brought anything to sell, if it could be avoided.

Butter that would not have been salable in a city market, under the circumstances was gladly received, and if a vivid imagination was needed to make it palatable, doubtless that quality was not lacking. In the face of a market sixteen miles away no one could be too particular. Berries, eggs, chickens were brought in small quantities, but large enough to meet the small tuition fees and to give the feeling of independence.

In the earlier years after the war the influx of colored scholars was such that for a time they slightly exceeded in number the whites, but as good schools for the blacks were opened in various parts of the

State and the influx of white students from "the mountains" and the North increased the ratio was changed. The school is open to all, with wise regulations for the highest welfare and comfort of each student, and with this open door to all, the ratio of white to colored students varies somewhat. Many think it should be about that of the white to the colored population of the State, six to one, and to this the present ratio approximates.

CHAPTER XIII.

THE DONORS.

Though everything done by the college was done in the most economical way possible, yet for these improvements, crude as they were, and for the payment of teachers, considerable money was required.

Those upon whom rested the responsibility of carrying on the school were perfectly agreed upon one thing: that whatever money was needed must be sought from the Lord, for the school was dedicated to Him, and they had faith, imperfect as it was, that their requests would be heard and answered.

They were not quite certain as to what methods they should use, or whether they should follow the example of Muller and use scarcely any. As time wore on, without ceasing to put their trust in God as the source of help, they wrote letters to friends, and to a limited extent to the press, and when driven to it by necessity, went to such persons as they believed would be glad to help in this work. Until 1869, when President Fairchild came to Berea, the work of

raising funds devolved entirely on Mr. Fee and Mr. Rogers.

Soon after the school was reopened Mr. Rogers wrote to his friend Mr. J. P. Williston, of Northampton, Mass., and told him what was being done at Berea. He replied with a check of $100, saying "You may expect as much yearly, so long as you are doing such good work." He increased his annual donation to $500, and one year it was $1800.

In those early days $500 was needed for a payment on land, and shut up to God, the brethren were making known to Him their wants, when they received from Rev. Lemuel Foster, of Illinois, of whom they had never heard, a check for $500, a donation afterward trebled by him and his worthy wife. In one mail to the school were the following four letters: One with a bill for $500, another with a bill for $200, while a third from a good lady in Ohio said that she had $500 to lend the college, and the fourth contained a donation of $300. Still the workers were often brought into very great straits. At that time they had no rich friends in Kentucky to whom they could go, and the banks did not have the

unbounded confidence in the financial ability of the college which they had afterward.

Many interesting experiences might be given, but two or three must suffice.

The principal, while raising money, spent the night with a clergyman, and he and his wife got him to tell about the Berea work. As he retired the host said: "I am very sorry we have no money to give you." At breakfast next morning he said: "I was hasty last night; I have $220 for you. My daughter was so deeply interested in the work she could not sleep and has decided to go without the piano, for which she had the money, and accept an organ, and this money is the difference in the cost."

At one time Mr. Rogers, as treasurer, found that a considerable sum must be paid in a week. This was unexpected, but he felt that the credit of the college must be sustained, and making the best arrangement he could for his classes, went to Cincinnati, hoping in a few hours to get what was needed, but finding it impracticable, pushed on to New York, and getting a relative to advance the needed sum, remained in New York till he could, through donations, repay the money lent. He called on Mr. R. R. Graves and told him his story.

He responded generously, and also sent for his brother to give his aid.

Mr. Graves afterward gave large sums to Berea, and was one of its devoted supporters as long as he lived. It is chiefly to him that the college owes its large "Ladies' Hall." At another time, in great perplexity, Mr. Rogers called on Mr. A. S. Hatch, of New York, who responded so cheerfully and his heart was so lightened that he told a friend he felt as if he could leap over the tallest building in the city.* The heroism and patience with which the Bereans had met all persecutions appealed to many hearts and opened many purses to help forward the work. Not very long after the school was reopened Chaplain Noble, Superintendent of Education for the Freedmen's Bureau in Kentucky, and formerly principal of an Eastern academy, visited Berea, and carefully examined the work and attended various classes. In a detailed report of the school to General Howard he states that he

*Mr. Hatch, beside making one of the largest donations to the College it had ever received, gave Mr. Rogers the following note to a prominent banker:

"Dear Sir: Allow me to introduce you to Mr. Rogers. If you ever find as good a thing as he has let me know.

"Yours truly,

"A. S. HATCH."

witnessed examinations in the classics and algebra equal to anything he had ever known in the four best training schools in New England. By reason of this report, and an additional one by General Runkle, $18,000 was given by the Freedmen's Bureau for a building, which was erected for a dormitory for young men and for recitation rooms, and has been used for that purpose ever since.

Various publishers gave of their books to the library, which was begun as soon as the school was started, and is now the largest library in the State. When the Appletons gave their Cyclopaedia there was great joy in the hearts of teachers and students.

In January, 1869, Mr. Rogers thought, after consulting with others, that it would be wise to hold a public meeting at the famous Cooper Institute, in New York city, with addresses from prominent men, and made arrangements accordingly. Dr. J. P. Thompson was asked to preside, which he did with great dignity. There were many vice presidents, among them Horace Greeley, then at the height of his fame. Dr. Howard Crosby, Henry Ward Beecher and Dr. Storrs were the principal speakers. Mr. Fee and President E. H. Fairchild, who had

not yet gone to Berea, also made short addresses. The meeting was large and enthusiastic and was widely reported. These addresses by some of the wisest and most distinguished men of the land show so clearly how the school was regarded by them, and give so many reasons why they looked upon it as of very great national importance, that some extracts are given.

Dr. Thompson, in his opening remarks, said:

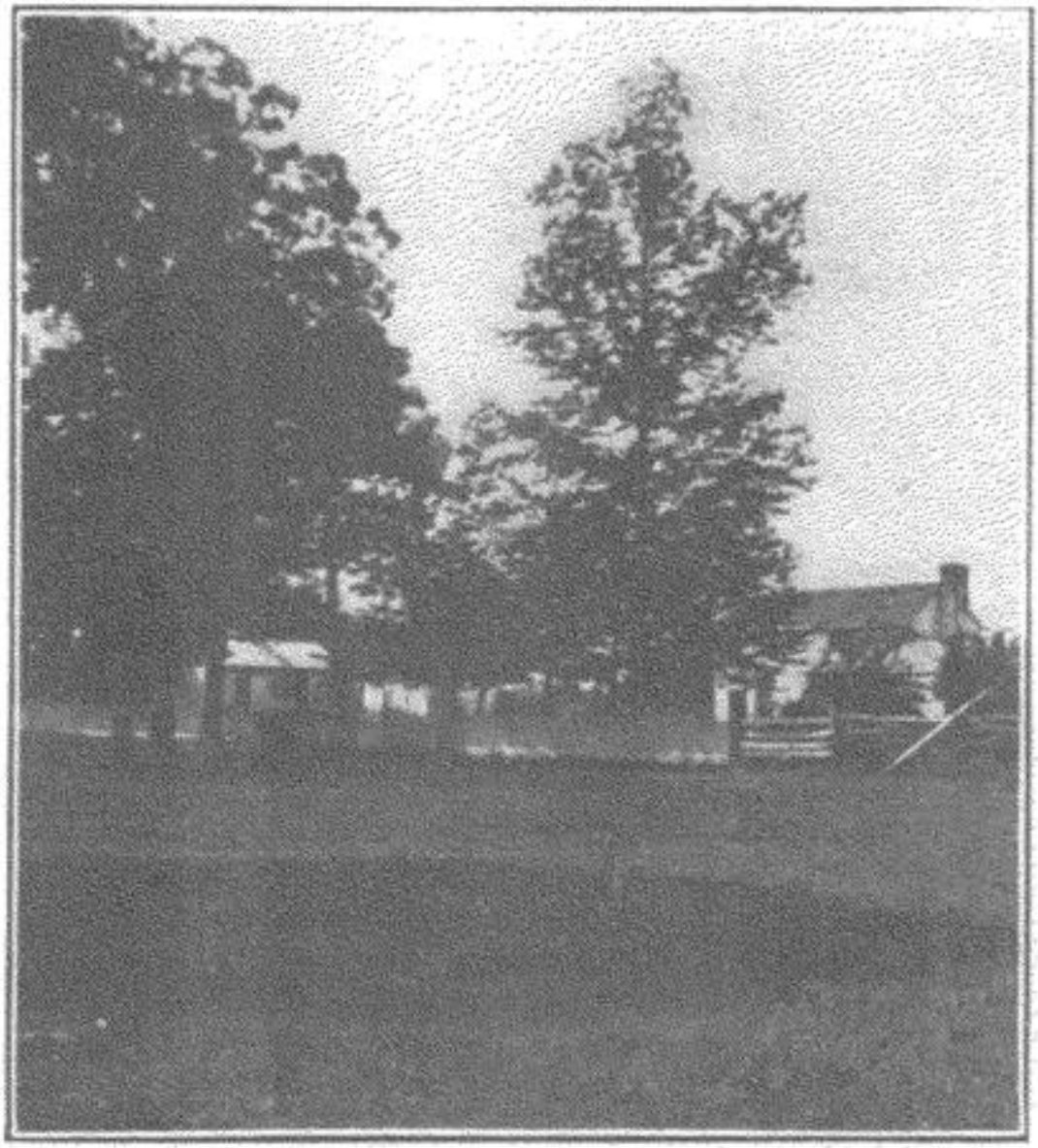
"That feature of this institution which especially commends itself to my confidence is that it is a school for the training of men without reference to race. It is a school which in its fundamental principle overrules distinctions of caste and brings together men and women to receive knowledge from the same fountain—guidance from the same teachers. This principle of equality, this principle of fraternity, this recognition of simple manhood was begun long ago in this institution, before the war, and was maintained by gentlemen some of whom are here to-night to represent that period as well as the opening period of prosperity. These Bereans, like the 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."

Henry Ward Beecher, in his remarks, said:

"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."

Rev. Dr. Howard Crosby, one of the ablest



MR. FEE'S RESIDENCE.

Destroyed by fire in 1877.

men in the Presbyterian Church, made the next address and said in part:

"This Berea College has grown naturally, although in apparently a 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 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. It is Kentucky curing Kentucky. The influence of that college has already in that neighborhood awakened an enlightened sentiment which nothing else in that State has done."

The last address of the meeting was by Rev. Dr. Storrs, from which are given two paragraphs:

"I am rejoiced to be here to manifest my interest in this seminary, because of the heroism which has been exhibited by those who 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 in 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 reenforced and replenished with new vigor, as we come in contact with a muscle that has held steady and true 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 done, 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."

He concluded by saying:

"This institution is one 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 here to-night to express our recognition of it and those who have wrought for it, and also to express our readiness to help them in the work which they have so nobly commenced."

Though the meeting was so enthusiastic, the collection at the time was less than was hoped, but it called the attention of many to the school. Mr. Abner Beers, of Connecticut, after reading a report of the meeting in the New York papers, sent to the treasurer a sum which, though comparatively small, led to his giving later many thousand dollars.

This impulse to help the liberal sentiment that was manifesting itself in the South, and to reward the loyal mountaineers who had held Kentucky in the Union and performed such great services to the national cause in

West Virginia and Tennessee—this feeling that the best way to help the South was to help an educational institution like Berea, which was national in principle—has always been a chief source of friendship and support.

CHAPTER XIV.

LIFE OF THE SCHOOL.

The last two chapters have given a brief sketch of the rapid growth of the school for the three years after it was reopened in 1866, and of the friends who rallied to its support.

Though these are matters of interest, it is the life of the school in these years that the writer would present as the thing of real importance, and the very thing which it is most difficult to describe in any adequate manner. Life in any of its forms is a subtle, elusive thing, and known only through results, only a part of which are visible and capable of description. In the life of a person or an institution there is something beyond what can be set forth in words; it must be felt to be known. In the presence of a person something is felt which previously was only faintly imagined, however fully described. No one who was not connected with the Berea School in those days can have an adequate idea of the vividness and force of its life.

The dominating thing in the school, and that which really produced its life, however it was manifested, was trust in God. It was far enough from being perfect, and was not so clearly informed by a clear knowledge of Christ and His love and purposes as it should have been, but though it was defective in many ways, it was genuine. Those who had the school in charge had given themselves to God and had an undeviating purpose, so far as they knew it, to do Christ's will. Then they were persons with tough fibre, some of them very quiet and gentle, but with a fixity of purpose that could not be moved. When they were driven from the State and openings came to them that would have dazzled their eyes if ambitious, they had no thought of turning aside from their chosen work. Though years elapsed after their exile before their return, they went back as eagerly and with as fixed a resolve as if they had returned in a month. It was useless to attempt to turn them aside from that to which they felt without a shadow of doubt the Lord had called them.

Their full belief that the Lord was for them filled the teachers with hope and helped them to impart their courage to the school, but their real life was the Lord in

them, not in very full measure, for they had too much selfishness and blindness for this, but in such a measure as enabled them to do joyfully the work upon which they had entered.

This life manifested itself in various ways. One of its most striking peculiarities was its hopefulness. Under the inspiration of this hope difficulties were almost disregarded. When obstacles arose they felt that they were not to be mourned over but overcome.

To the early teachers and leaders later trials seemed so trifling in comparison with what they had experienced in the past that they were scarcely to be mentioned. Those who had faced mobs and threats of death and had come off triumphant were not disposed to stop their work because of sneers or the croakings of those who said they were attempting the impossible. Had not He to whom the school had been dedicated preserved it and prospered it beyond all their hopes, and why should they be disturbed by those who said, "If a fox should leap over your walls he would break them down"? This hope made them forget their poverty and insignificance in the eyes of most of the people in the State. Students were happy if they could crowd into an attic for shelter,

and the families of teachers were satisfied although their homes were narrow and often overcrowded with guests, high and low, rich and poor. If the housewives could not give their guests any but the plainest fare on the plainest linen, they could give them the heartiest welcome in an atmosphere so full of good cheer that choice viands would hardly be missed.

This hopefulness led them to what a careless observer might regard as recklessness in the things attempted to be done. To establish a school in the heart of Kentucky, opposed to the inveterate prejudices of the people of the State, in itself seemed foolhardy, but to open a school which was free alike to whites and blacks and those of both sexes seemed to double the difficulties. If, disregarding God's leadings, the founders had stopped to discuss this matter in the abstract, they might well have been appalled at the attempt. But the college had existed in embryo in the Berea school, and what exists in embryo continues in the future development. From the first the desire was to find out and follow God's plan. This, those who had the school in charge were fully aware, required the exercise of all

their powers of mind and heart and spiritual perception.

It was not an easy-going life of sloth and indifference, but one requiring the greatest activity of mind and at the same time humility and patient waiting on God for wisdom. The workers fully appreciated that their difficulties were great—the difficulties of a new departure in that region, the difficulty of blending into unity all the diverse elements of sex, color, condition and of previous training—all these and many others they knew full well, and felt the pressure of them daily, until their very life would have been pressed out of them but for that fullness of hope which would not allow despondency. Their courage was strengthened by the constant growth of the school and village. New families were coming in, new pupils were flocking to Berea, for to those in the mountains the school of their longings was found on the Berea Ridge.

New buildings too were rising, sometimes almost over night, and, rude as they were, they were shelters, and those who had lately been soldiers were not disposed to be overscrupulous. Then not a few were greatly lifted up, because with two or three terms of school they would themselves be able to

KENTUCKY GIRLS ON THE WAY TO SCHOOL.

teach, while to some the ability to read and write was an achievement almost beyond their highest hope.

Another manifestation of the life of the school was in the spirit of work, of real work to the fullest ability. The teachers worked with all their might, for necessity was laid upon them. No one considered how many hours must be spent in teaching, but how many of the pressing needs of the pupils could be met. The necessity that knows no law gave them little rest, for while some were studying the ancient languages, mathematics and sciences, others were learning the rudiments of arithmetic and geography, and all must be taught. The students caught the spirit of their teachers and worked with all their might, for they knew a future was before them which depended upon their diligence. Almost all wrought with their hands as well as brains, cutting trees, grubbing roots, and, if at all skilled, shoving the saw and swinging the hammer.

Girls were alike busy cooking, not from theories given by experts, but cooking the plainest food to meet the wants of hungry students. Some young girls worked for their board in private homes, while a few earned their way partly by their needles.

All were busy, and if there were drones in the hive, they felt they were out of their element and sooner or later left the school.

While hard work was the leading characteristic of all, free joyousness, sometimes hilarious sports, were abundant. Mountain picnics were the occasions of great enjoyment, when teachers and pupils, spending the day together on the hill tops, learned some beautiful lessons not found in text books. Social gatherings at the professors' houses and the homes of the citizens were frequent, where there was a free unbending which in older schools might have been impossible, or at least unwise. Thanksgiving Day was a new thing to almost all of the students, but a single experience of its feasting led them to say it was almost as good as Christmas. So with the heartiness in their work came the abandonment of joy in their pleasures, that restored the equilibrium of life. The Ku Klux Klans or the coarse jeers of drunken, hostile men and the careless firing of their pistols through the streets and the whizzing of bullets sometimes dangerously near did not often produce any permanent fear.

The unity of the school life was promoted by constant contact of teachers and students,

but the life of the school manifested itself most fully in the church, although it must be acknowledged the Christian life was very deficient. The courage, the love, the forgetfulness of self, the delight in suffering for others, the apprehensions of Christ and the knowledge of God were in germ rather than in fullness, but there was a measure of devotion to duty and a sense of Christ as a Saviour which was their inspiration.

All who were true Bereans were in church on the Lord's day, and prayer meetings were attended with a degree of expectation of getting the things asked. The angels as they looked down in the darkness of night, not only into the quiet homes, but into the thickets, saw some earnestly pleading for mercy and help.

Students going from Berea to their homes showed their hope by telling of the spirit of the place, and returned bringing others with them. If some were reproached for going to a school where none were excluded, they replied by saying Berea was the nearest spot to heaven of any on earth. Many whose highest ambition when they went to Berea was to be able to teach a district school, caught the spirit of learning and toiled for years to complete some course of study.

This spirit of hopefulness was not diminished because of the difficulties and trials and even persecutions to some extent which were the lot of Bereans.

In the village itself no one met with physical opposition, and there was little outside of Berea. The only serious case was that of Mr. Wheeler, in Ku Klux times, when forty miles from Berea on business for the college. He was shot at by a drunken rabble and at midnight dragged from his room in the hotel and rushed into a forest, where, stretched upon a log, he received on his bare back a terrible scourging with hickory withes. His back was so lacerated that he carried the scarred ridges to the day of his death. His faithful wife, who was with him, tried to follow him, but before she could dress the lawless mob had got her husband far away in the darkness. Her sufferings as she thought they might be hanging her husband were greater than his. Mr Wheeler's conduct during this scourging and his replies to the cowards who threatened his life were worthy of the martyrs of early days.

Another feature of the Berea life at this time was its large hospitality. For years there was no hotel in the place and those

who visited the school were guests of the prominent teachers and workers, who at this time were few, while the number of the visitors was legion. Many were coming from the North, prominent educators, ministers, men curious to see this new thing in Kentucky. Some from Louisville, Lexington, Richmond and other parts of the State were drawn to Berea by their acquaintance with the teachers or their desire to know about a place everywhere spoken against. Often these must be helped away to the nearest public conveyance at Richmond, fifteen miles distant, and the teachers or their children or those who could be hired must take them by carriage or on horseback. The trip made in the small hours of the night, in order to connect with the early Richmond stage, necessitated the midnight lunch that seemed a fitting way to speed the parting guests. These late arrivals and early departures from their homes made a great strain upon the strength of the hostesses, but were counted blessed opportunities rather than heavy burdens.

People came from the mountains in still greater numbers, sometimes singly, sometimes in families. Students and their parents with them naturally went to the homes

of their teachers for entertainment. If in this way some besides angels were entertained, many noble men and women, cultured and uncultured, were brought into the Berea homes to find a welcome. The main anxiety of the housekeepers at times was their fear lest they be not able to find food enough to supply their uncertain numbers. The entreaties of wives to their husbands in bringing home the unexpected guests to dinner, that they would bring the necessaries with them from the market, could hard ly be answered, as the markets were for the most part fifteen miles away. However, the barrel of flour never failed, and if guests did not fare sumptuously they never went away hungry. There was no disposition to groan over these burdens; the presence of the guests was a benediction, and even the unlearned contributed needed lessons to these who were not laboring for themselves. Among the many lessons was that of seeing how different motives affect different men.

One morning after breakfast, when the Principal was confronted by the not unusual question of how to make ends meet, he comforted himself by the riches he possessed in his large and well selected library, and call-

ed upon his wife to rejoice with him in their wealth of books and in their mercies and comforts, so abundant in comparison with those of the many poor about them. A little later a guest arriving was brought into the library and looking upon the well-filled shelves inquired of the Principal if he kept a book store. Upon receiving a negative answer, he said, "Are all those books yourn?" "Yes," was the reply, and then the quaint answer, "I reckon it's a mighty lot of trouble to have to read all them books," which convinced the host that all riches are not of the same sort.

To sum up all in a word, the hopefulness of teachers and pupils and citizens gave them all a new power and enabled them to do cheerfully what without this hope would have been impossible.

This hope was not entirely a Christian hopefulness, yet God-given, so that the Principal was wont to say when what was done at Berea was highly spoken of:

"What has God wrought, and with instruments which show that to Him belongs the glory!"

No. 2—SECOND OF THE COLLEGE BUILDINGS.

Many students roomed in the attic.

CHAPTER XV.

"EXTENSION WORK."

Berea College from its beginning was sui generis, and, while following in the general line of other colleges, had its peculiarities in work and methods. This was a necessary result of the purpose of its founders to work along the lines of God's providence.

Education as an end was not its object, but as a means to a wiser, fuller and more Christian life. So from the beginning its teachers and many of its students were engaged in a sort of extension and settlement work, long before these terms came into general use. Their mission was not only to those who came to school, but to all those whom they could influence. They did not wait for those who needed help to come to them; they went after them, and with every sort of help they could furnish. Their greatest desire was to make them better people, but they were also eager to make them more prosperous in every way. To this end some of the leading Bereans were almost always on horseback. They scoured the country as

do prospectors for gold, sometimes making long excursions.

Soon after the close of the first term of the Berea School, which has been described in these pages, Mr. Fee and Mr. Rogers made a long trip into the southeastern part of the State, and the latter wrote a series of letters describing the country and people for the New York Independent, from which extracts have been given at the close of the second chapter of this history.

These letters and what was written for the New York Evangelist and the American Missionary Magazine are believed to be the first describing to the people of the East this region, and justify the declaration of President Frost that Berea College was the discoverer of the noble mountain people of what he so appropriately names "Appalachian America."

Sunday schools were sustained by Bereans in some instances from twenty to forty miles away. Sunday afternoons would witness troops of teachers and students pouring forth from Berea in every direction, most of them on horseback, but some on foot, with Bibles, Gospel songs and papers galore. If some of the students possibly had a little desire in all this to show their superior wisdow, they did not get that spirit from their

teachers, who knew themselves and their lack too well to indulge consciously in self-conceit. At this time and ever since not the least of the blessings of the school have been the result of the work of the students while at Berea and when they went to their homes and elsewhere to teach and impart that knowledge and culture which they themselves had obtained. A large part of the Berea students taught schools, and were compelled to do so in order to continue their studies, and in this way the college helped far more who never saw its walls than those who had its direct instruction. The indirect influence, especially of the young women in the neighborhoods where they taught, was far greater than they knew, and helped to change the modes of thinking and living through an extensive region, and most especially did they help in giving higher ideals of the work and mission of women*. The extension work now

*The saddest feature of the mountains is the joylessness of the women. The finer feelings of their gentler nature are not developed to any suitable extent. They are faithful and true, but marry very early and become prematurely old. Their intercourse, except with their nearest neighbors, is very slight, and they lack those comforts and elegancies which especially appeal to the female heart. If the blessings of the Berea school have been great to the young men, they have been far greater to the young women.

carried on so successfully and reaching into neighboring States, with libraries and lectures on every subject of practical interest, is but the development of what was then begun, only this later work is far beyond what the most sanguine at that time hoped.

As professors were added to the teaching force, they were often ministers as well as teachers. While one of the pastors, Mr. Fee or Mr. Rogers, expected to be in the Berea pulpit on Sunday, the other ministers filled appointments as they could in the regions beyond. It was not a rare occurrence as they were traveling some of those mountain paths to miss their way, but they seldom failed to meet their appointments and were sure of finding an audience, for it came to be understood that the Berea ministers would not fail them. At this time lectures except on education were rare, but the very presence of men of knowledge and culture in the homes of those in the hill country, and there not with an air of superiority, but as their fellows, with a common interest in life in all its various relations, was a stimulus and paved the way for better things in the future. It was slow work, but it was laying the foundations strong of that which has appeared later in such comparative fullness.

The college and the village which grew up around it were one in heart and purpose, and the people of the town united with the teachers in their Sunday work. Mr. William Embree, a merchant of Berea, was one of the most conspicuous in the early Sunday school work, going every Saturday to "Chinkapin Rough," forty miles into the hill country, at a sacrifice to his business, to hold Sunday schools and give helpful talks, which were excellent lay sermons.

Laborious as was this work of preaching and teaching Sunday schools so far from Berea, the rewards of the toil were great, not only in the blessings which came to those who were taught, but to the teachers themselves. Their own spirits were lifted up and occasionally the fullest revelations of Christian truths in all their lives came to them. After preaching the precious news of forgiveness and help for every time of need, as they rode homeward, sometimes in the twilight, sometimes late at night, and not rarely along the lofty mountain ridges, where a few feet from the path was a precipice on one side, and on the other a declivity almost perpendicular, their hearts would be greatly moved, not with fear, for there was no danger, but with a sense of

God's greatness and nearness and His love for men. At one spot there was a real Bethel, a place of God's manifestation, as to Jacob on his journey. This was on the loftiest mountain overlooking Berea and the Blue Grass beyond. Here on the summit, away from the road, one of the missionaries as he passed that way was wont to turn aside, view the rolling country and meditate and lift his heart upwards. On one of these occasions he had a vision. It was not a trance or with closed eyes, but scarcely less real than if he had seen the man Christ Jesus in bodily form. The question came to him if he would follow in the steps of his Master and labor for those in the region under his eyes, as Jesus did in Galilee, and at the cost of his life. The struggle was long and real, but finally through Christ's help he said yes, and with much expectation that his life would literally be taken. He never passed near the spot without recalling the vision, and in some measure repeating the decision, though with less vividness. For some years he was almost surprised that his life was spared.

CHAPTER XVI.

THE COLLEGE AND CHURCH.

For many years there was but one church at Berea, and the college, with its professors and students, was to a large extent the source of its life and power. Mr. Fee was the founder of the church and continued its chief pastor, but not long after the reopening of the school Mr. Rogers was made associate pastor. Though their apprehensions of truth differed somewhat, they worked together in harmony as long as Mr. Rogers remained in Berea. Both had a deep sense of individual responsibility, and one of them had in addition a full belief in the organic unity of the whole church. Both believed its many divisions contrary to the mind of Christ, and were eager for church unity, though not entirely agreed as to the way in which that unity was to be secured.

Both were eager to bring people into the church, though one of them magnified more fully the work of instruction and growth after persons were thus received.

The elements in the church as well as

A TYPICAL KENTUCKY CABIN IN THE MOUNTAINS.

the school were very diverse. Not a few were pronounced immersionists, though fellowshipping those who had not been immersed. Some of the members were very young, and others had grey heads; some had been trained in the sober worship of New England, and others, especially the colored people, where religious emotions were inclined to run riot.

Some had been Baptists, Methodists, Presbyterians and Congregationalists, with all varieties of each of these denominations. They were of as many denominations as were the nationalities at Jerusalem on the day of Pentecost. As all were fused into one church by the Holy Ghost at Pentecost, a measure of the same spirit enabled the Bereans to walk together. Of course there were differences that threatened dissensions, and often these dissensions were over matters of little moment. It may seem strange to some that even the question of the use of an organ in worship should cause friction, but happily those who wished an organ preferred harmony of spirit to harmony in voices, and waited for others to see as they did themselves, and at last all were agreed to its use.

From time to time there was an inclina-

tion on the part of some to organize a Methodist church, or a colored church, or some form of Baptist church; but this tendency was discouraged, so that for more than forty years there was but the one church in the place, with a good degree of harmony among its members. The principal reason for this has been given, but this unity was helped by the fact that the common interests of all alike were centered in the college.

The principal of the school deeply mourned that in the thoughts of many the college interests were paramount to those of the church, and this feeling was shared by Mr. Fee.

A great deal that was desirable was left unaccomplished for the lack of more abundant organization and church care, but nevertheless the church and college worked together, accomplishing results of great and permanent value.

CHAPTER XVII.

ORGANIZATION AND DISCIPLINE.

Enthusiasm and hope have been given as characteristics of the school, but to these must be added the full and unwavering purpose by the teachers to secure thorough and accurate scholarship by every possible means. Shipshod ways were frowned upon as destructive, and constant tests were used so that the scholars should know their deficiencies. Reviews and examinations, written and oral, were in constant use. The teachers tried to impress upon those under their care that a vague, misty knowledge of a subject was often worse than no knowledge at all, and that it would injure the tone of their minds and destroy that confidence in their own powers essential to success. Organization into classes and the arrangement of courses of study were made at the very beginning, though by reason of the diversity of age and previous training of the pupils this was no easy task. Scarcely had the school been reopened after the war when students began coming from the North, and

many of them were from families of high culture. The presence of these was a great blessing, for although there was a marked contrast between them and many of the other students, the example of the teachers, professors and their families, and a measure of Christian spirit, kept them from showing any feeling of superiority.

But notwithstanding all the efforts to sustain as high a grade of scholarship as could be found anywhere, the teachers often had to mourn over the shortcomings of many, but often they were cheered at the courage and perseverance of those who were compelled to go over and over again the studies which their first attempts failed to master. The differences of scholarship were by no means always on the line of color, but those from cultivated families with an educated ancestry certainly had great advantages over the others.

The friends of the institution were from the first solicitous about the success of its discipline, but the atmosphere of the place was such as to foster obedience, reverence and good behavior. The opposites were met by frowns from all. Then all were too busy and had too many sensible recreations to give them time or the desire for unseemly

pranks. The isolation of the village, too, was a great help to good order.

It was feared by some of the warmest friends of the college and those most eager that its doors should be open to all that the admission of colored students would interfere with the best progress and discipline, but these fears were not realized. By reason of rigid and constant examinations students were kept in the classes where they belonged. The colored people of Kentucky, as Horace Greeley once told the writer, were the best in the country, and it was only the best of these who found their way to Berea. As a rule they were self-respecting and eager to deport themselves in an unexceptional manner.

While no one of the colored graduates of Berea has become as famous as Booker Washington, yet she has sent forth not a few (and on this point the writer speaks from knowledge) as noble as he, and well equipped for the places they have been called to fill, from the tidewater of Virginia to the far West.

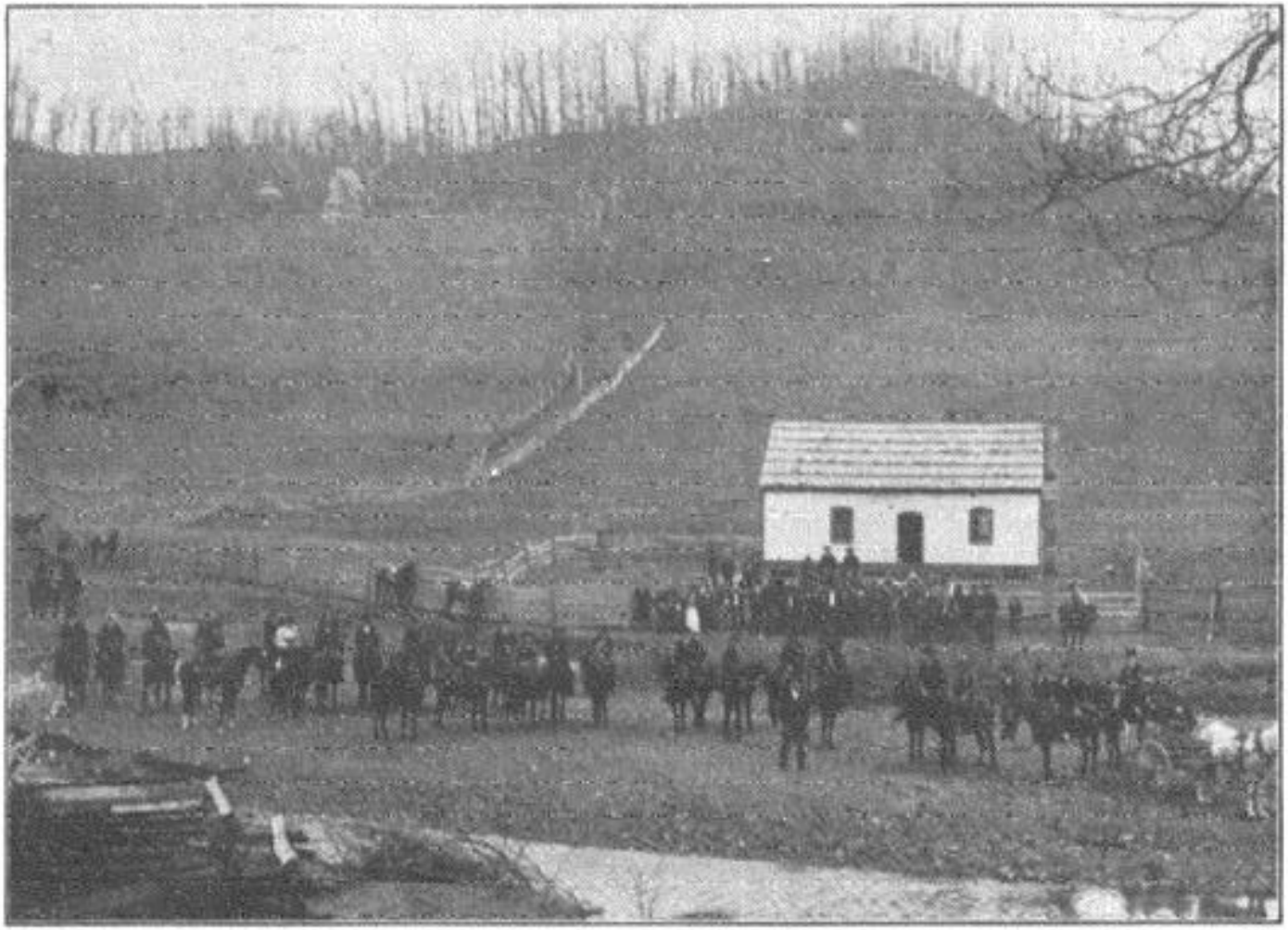
At one time, through the misguided notions of some, difficulties were threatened; but these notions were not approved, and through wise regulations and patient and

loving care-taking the threatened troubles soon passed away and never rose again to seriously disturb the harmony of the school.

The exhibition at the close of the first term of the school already described became a sort of model for the annual commencements, although some years necessarily passed before there were college graduates. These commencement exercises were held as at first, under a leafy bower, which was decorated with much skill and good taste. These gatherings always brought crowds of people from near and far. The old-fashioned New England college commencement has gone, and while those of Berea College were never a reproduction of these, they were like them in many respects, certainly in enthusiasm and crowds, only those in Berea were more joyous occasions and attended by greater numbers. The writer remembers when a small boy attending a Yale College commencement, and, by reason of the crowded house, sitting upon one of the steps leading to the stage, and the interest of the people as the young men received their diplomas, but there was no such abandon of enthusiasm as at a Berea commencement. Hundreds of horses would be picketed on the college green, where

thousands of people were gathered to see the school and hear the students and have a good time. They came on foot, on horseback or in rude carts, sometimes traveling thus for nearly a hundred miles over rough roads. From the first, to that region commencement was the great holiday of the year, when the fine music and good speaking were greatly enjoyed.

The necessity of much coercive discipline on the part of the teachers was also diminished by the pressure from without. It has been said that the college paid little attention to lawless bands riding through the place and other marks of opposition, but this was because it had a great work on its hands, and could not stop long enough to be greatly disturbed by any ordinary dangers. One of the great annoyances to the Bereans for many years, as has been mentioned, was the frequent visits of drunken men riding their horses at breakneck speed through the town, yelling like madmen, shooting recklessly their revolvers right and left. Though, fortunately, no one of the Bereans was ever hurt, yet the whizzing of bullets was often dangerously near the ears of those passing by or within their homes and did much to disturb the quiet of the



A POLITICAL MEETING IN THE KENTUCKY MOUNTAINS.

community. The writer remembers at one time seeing a person riding along the street nearest to Howard Hall, a dormitory accommodating eighty students, draw a revolver and fire shots at the building where students were sitting at the open windows. Efforts to arrest and punish these trespassers were usually unavailing.

The opposition from without was confined to the rougher class and was such as to bind all Bereans closer to each other. The students, though at times greatly disturbed, learned lessons of self-control, and in imitating their teachers were enabled to catch a glimpse of a higher spirit than that of revenge.

All were interested in the improvement of the college campus, one of the finest in the land. Where students and professors worked together with theodolite and ax, and grubbing hoe, they were all the more eager to work together for the attainment of knowledge. If at any time there was real danger to the students the teachers rushed to the front to avert any threatened attack. Students were slow to make trouble for a teacher who stepped in between them and those who threatened them, or rushed to their rescue when the clicking of

pistols indicated serious danger. The crowded, busy life of all gave little time for dwelling unduly upon these things, unpleasant as they were, and banished for the most part thoughts of fear.

CHAPTER XVIII.

SUMMARY.

The purpose of the writer to give briefly the antecedents of Berea College and its early history has been in a measure fulfilled. The characteristics of that part of the Appalachian region lying in the State of Kentucky, for which the college was originally designed, have been described, and the work of the American Missionary Association and its pioneer missionaries in this section, and also the toil and sufferings of its heroes.

The beginning of the higher educational work has also been outlined, and as the result of this the establishment of Berea College. The course of the school, until the John Brown raid, has been briefly traced, and the result of that raid in driving the main supporters of the school from the State.

The exiles have been seen returning at the close of the war, and the school reopened, but partly deserted soon after because colored persons were admitted.

It has been shown that the teachers were not disheartened by this new trial, but went

on courageously, though at the moment many of the pupils left.

The course of the college for three years after this has been traced. Students have been seen flocking to Berea by hundreds, some from the mountains, some from the Blue Grass (mainly colored), and some from the North, and college buildings rising as if by magic to meet the fast growing needs, and the means used amid difficulties to raise money for these and other expenses have been pointed out.

The cheerful courage amid poverty and opposition has been noticed, and something of the efforts to make thorough scholars. The beginning of the great extension work of later years has not escaped attention, and an attempt has been made to describe the real inner life of this school, which would not die, but when put down would rise again in greater vigor. Some of its difficulties have been hinted at, while others have not been noticed at all, such as the long and trying work of the trustees and Presidential Committee in purchasing lands*, laying out

*As soon as the College Constitution was agreed upon several of the trustees, on their own responsibility, bought a considerable tract of land for College purposes, which in due time was turned over to the chartered College. Afterward several hundred acres were purchased and a town laid out and village lots sold.

the college grounds and in planning and locating college buildings and laying out a town, with little outside help. It is a matter of congratulation when an expert architect and landscape gardener, the one who has charge of the buildings and grounds of Yale College, recently came to Berea to inspect the past work, and make plans for buildings and the grounds in the future, that he approved the original plans and arranged for their extension. All these things have been simply outlined, and some very important things have not even been mentioned, as the gradual change in the relations of the college to the people of the State, and its helping to provide a better common school education throughout the Commonwealth. Enough, however, has been told to show the truth of what was the constant refrain of one whose hands had been upon the college from its embryonic State, What hath God wrought!

That in three years the school had become so great a power, securing grounds and buildings and an increasing constituency, with teachers and college professors, and had been thoroughly organized into different departments in so brief a time, certainly showed that the good hand of God had

been upon the enterprise. Though all this had been done with cheerfulness, it had not been done without the expenditure of a great deal of strength and the very life-blood of those most responsible for carrying on the work. Mr. Fee felt that he could not give in the future so much time to raising money, and Mr. Rogers was experiencing the beginning of that break-down which compelled him later to hand in his resignation as pastor and professor.

But the work could not stop; it was going on with increased prosperity, and if the strength of some was failing, fresh blood must be introduced.

At this time Mr. Rogers, after consulting with many friends of the college, urged very strongly that E. H. Fairchild, then at the head of the large Preparatory Department at Oberlin College, be invited to become President. He had many superior qualifications for the office; he belonged to a family of college presidents; he believed in the school; he had preached, lectured, taught and managed young men in the largest department of Oberlin College. all with marked ability, and had been also very successful in raising money for that college.

Accordingly he was called to be President

of Berea College, and after coming and looking over the ground carefully, accepted the office, though called about the same time to the presidency of two other colleges. His coming marks a new step forward in the college history, and with his coming the earlier history of the college closes. When the school was reopened in '66, the college possessed 109 acres of uncleared woodland, worth only a few dollars per acre; it had no endowment, no credit, no buildings of any kind.

At the time President Fairchild took the presidency the college owned a large tract of land, most of it cleared. It had $25,000 in buildings, the beginning of an endowment, a constituency of friends who contributed largely to its support, and who could be relied upon to come to its help in time of an emergency. A flourishing normal department was furnishing many teachers, both white and colored, to the State. Regular college classes, preparatory, freshman and sophomore, had been organized and members of those classes graduating subsequently are now among its useful and honored alumni.

Students were thronging to its doors, forming the basis for new departments. While

TYPICAL KENTUCKY SCHOOLHOUSE OF THE NEWER SORT IN THE MOUNTAIN REGIONS.

prejudice was still strong, many if not most of the intelligent men of Kentucky recognized and respected the character and aims of the workers of Berea, while having little faith in their methods.

Banks promptly loaned money on the note of the college, and business men were glad of its patronage.

By President Fairchild's sound judgment, his practical wisdom, his ability in managing students and raising money he led the college onward. During his administration the Ladies' Hall, College Chapel, Lincoln Hall and other smaller buildings were erected.

When later President Frost, with his ripe scholarship and experience as professor of Greek in Oberlin and his acquaintance with educational work in this country and Europe, his unusual ability as writer and orator and his diversified talents in many directions, became its President, it was but natural that the college should make the great progress which has characterized his administration.

It is good for one of the workers of early days to see the college now so largely fulfilling the desires of its founders, with "manual labor" modernized into "industrial education," the spirit of the pioneers commu-

nicated to an ever increasing throng of workers and students, and the larger means in prospect which must surely come as it is more clearly seen what Berea College is doing and must do for great populations in one of the most interesting and hopeful regions of the South.

This little sketch began with the statement that Berea College was the creation of God's providence, and if the purpose of the writer has been at all fulfilled, the reader will see that the same hand which gave it its origin has upheld it in all its history. It is hoped by him who has penned these lines that all who are friends of this school dedicated to the Christian education of the needy will give thanks for what has been already done, and pray that all this may be only an earnest of far greater things in the days to come.