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BENJAMIN MOSBY SMITH DURING THE RECONSTRUCTION YEARS (1866-1872)

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In four preceding numbers of THE REVIEW, November, 1943, November, 1944, August, 1945, and February, 1946, the life of Benjamin Mosby Smith, Professor in Union Seminary from 1854 to 1889, has been narrated. The first of these articles dealt with his childhood and youth until his graduation from college at the age of eighteen; the second with his early teaching experiences, his theological education at Union Seminary and his period of study and travel in Germany and other European countries; the third with his pastorates from 1838 to 1854; and the fourth with his brief service as Secretary of the Presbyterian Board of Publication in Philadelphia and the early years of his long residence in Union Seminary as Professor of Oriental Literature. This article closed with an account of the successful efforts of Dr. Smith during the year following the end of the Civil War to raise money for the purpose of maintaining the work of the Seminary during this trying period. Brief mention was made of gifts of \$30,000 from Mr. Cyrus McCormick and of \$10,000 from Mrs. George Brown of Baltimore.

As pointed out at the conclusion of the preceding article, the gifts of Mr. McCormick and Mrs. Brown in 1866 were of such

importance in the development of Union Seminary that some account of the lives of the donors and the circumstances leading to their making the gifts in question would seem appropriate.

I. THE McCORMICK GIFT

Cyrus Hall McCormick was born in 1809 in Rockbridge County, Virginia, his parents, like most of the other people of that community, being of Scotch-Irish extraction. His father had prospered through the sale of the grain raised on his large farm and also of the lime made in a kiln on his property. He was, therefore, able during his later life to indulge his passion for mechanical experimentation, and like many others at this period invented a threshing machine run by horsepower, which was not patented. He did, however, patent a machine for "breaking" hemp, and for a time young Cyrus attempted, without success, to sell machines of this type in the hemp-growing region of Kentucky. A plow invented by Cyrus and his father proved more successful. But in the meantime Cyrus had become absorbed in the development of the invention which was to make his name world-famous, that of the reaper, a machine which does not seem to have been based to any considerable extent on the invention made by his father. After carrying on the manufacture of this machine for several years at his home and through contracts with other makers, he established in 1848 his own factory at Chicago, and he was soon one of the most successful business men of that city.

Mr. McCormick was attracted to Chicago partly by the strength and activity of the Presbyterian churches there and his interest in the denomination to which they belonged. As his wealth increased and he was able to delegate more and more of his business responsibilities to his brothers and other associates, he became increasingly absorbed in church problems. This tendency was enhanced by his marriage in 1858 to Miss Nettie Fowler, a young woman of broad social interests and as much devoted as her husband to the cause of religion. Hence Mr. McCormick took a large share in the establishment and the support of several Chicago Presbyterian churches. He gave financial assistance to Presby-

terian periodicals, and finally he was active in the movement for bringing to Chicago and establishing on a sound financial basis the Presbyterian Seminary of the Northwest, which had previously led a precarious existence at New Albany, Indiana, but which was destined to become, under the name of McCormick Seminary, one of the leading institutions of its kind in the country.

In all these enterprises Mr. McCormick was desirous of furthering the cause of conservatism in religious teaching which he felt to be endangered by the rising tide of theological "radicalism" already influential in the New School division of the Presbyterian Church and also strong in the Old School with which he was connected. Associated with theological "radicalism" was another tendency to which Mr. McCormick was almost as much opposed, namely "radicalism" with regard to the question of the Negroes and the South, a movement which was directed first towards abolition of slavery and then towards that harsh treatment of the South which culminated in the Reconstruction measures forced through Congress by the radicals in that body. Greatly to the chagrin of Mr. McCormick, church leaders whom he considered radicals in both the social and the theological sense succeeded during the war in gaining control of the Seminary of the Northwest.

Such was the situation when Dr. Smith in the summer of 1865 approached Mr. McCormick on the subject of aiding Union Seminary.¹ As had been noted in previous articles in this series, the two men were already good friends, and while at the Assembly of 1859 at Indianapolis Mr. McCormick had indicated to Dr. Smith that, when he should have carried out his project of establishing the new Seminary at Chicago, he might be willing to give aid to Union.² In the summer of 1865 Dr. Smith reminded Mr. McCormick of this promise and pointed out the extreme need for help as a result

¹The story of the action in this case can be reconstructed in some detail because of the fact that in the library of the Nettie Fowler McCormick Biographical Association, and to a less extent in that of the McCormick Historical Association, both in Chicago, a large number of letters exchanged between Dr. Smith and Mr. McCormick have been preserved. This correspondence has been of great value also in connection with other divisions of this article.

²THE UNION SEMINARY REVIEW, February, 1946, p. 98.

of the war, stating that if help was not received, the Seminary would have to close.

But we feel (he continued) that it is

more than ever important to keep the Seminary open. There are many young men whose studies have been interrupted by the war who propose returning—and others who will now, for the first time, enter the Seminary. We might vacate our posts & seek other means of supporting our families. But it seems to us desirable to continue our efforts, to keep open the Seminary—and we propose to appeal to friends in the north, who, whether sympathizing with us in our political struggles & disasters or not, are ready to aid in a work for building up the Church of Christ. And now when other channels of benevolence, however originally & intrinsically valuable, are clogged by the fanatical & imprudent measures connected with them, it may be that this mode of doing good will commend itself with peculiar force to the minds of such.

In answer to this appeal Mr. McCormick replied as follows:

It gives me much pleasure, as you may imagine, to receive *reconstruction* news from my native state, and more especially so when it comes from an esteemed, personal friend. I have not forgotten your appeal to me in behalf of the Union Theological Seminary before the war, to which you refer, when I had undertaken the endowment of the Professorships in The Presbyterian Theological Seminary of the Northwest at Chicago. Whatever I may then have said or intimated to you, I can only now say that you have my entire sympathy in your "present painful embarrassment" in "building up the Church of Christ."

Mr. McCormick accordingly contributed \$1,000 to the emergency fund that was being collected in the summer of 1865, indicating that he might make a larger gift in the near future but wished to reserve his decision upon the matter until the question of relations between the Northern and Southern Presbyterian Churches had been decided.

In his visit to New York in the summer of 1865 Dr. Smith went to see Mr. McCormick and took a drive with him in Central Park, when they discussed the situation of the Seminary at length. A few months later Dr. Smith suggested to Mr. McCormick that he take part in the plans then on foot for enlarging the endow-

ment of the Seminary. Again on May 12, 1866, Dr. Smith wrote:

I feel well assured that whenever you feel prepared to come to our aid & enable us (or help to enable us) to set this Seminary on an equal position with others & such as the times demand, your benefactions will not only redound to your honour & happiness, but to the glory of God & the welfare of our good old Virginia & of a pure & sound Presbyterian Church. We have never had *isms* & fanatical men. The Virginia clergy have always been moderate, conservative men—and the influences now are all that way. But I am utterly opposed to all sectionalism. I go for a national church. We may be now poor & despised—but with the truth & God's blessing we will grow & strengthen, & the remnants of Old School Presbyterianism at the north, when their convulsions shall have subsided will be with us.

Mr. McCormick had decided in the winter of 1865-66 soon to "do something" for Union Seminary, but he was still unwilling to take definite action on the matter until the meeting of the Northern Old School Assembly in the spring, when, as will be explained at a later point in this narrative, he hoped that action might be taken to prepare the way for the reunion of the churches. Hopes for reunion, however, were completely blasted by the action of the Assembly of 1866 in passing resolutions which made it impossible for the Southern Church to return. Another action of the Assembly strongly influenced Mr. McCormick's decision with regard to aiding Union Seminary. For many years he had been fighting to prevent the radicals of the Church from maintaining their hold on the Seminary of the Northwest to which he had given so much support. During the Civil War he was unable to take action in the matter with any hope of success, partly because of his absence during several of the war years in Europe. But when the war was over and he had re-established his residence in this country, he determined to make a stand, and when the radicals endeavored to have one of their group chosen for the position of professor of theology in the Seminary, Mr. McCormick offered vigorous opposition. But his enemies triumphed, and Dr. McMaster, a noted radical controversialist, was elected by the Assembly. As a consequence Mr. McCormick took a step for which he was violently attacked but which he believed to be fully justified. When

the Seminary was established in Chicago, he had promised \$100,000 for its support. Prior to 1866 he had paid \$75,000 of this sum. He now refused to pay the last \$25,000 on the ground that the election of Dr. McMaster was in contravention of the conditions on which he had promised his donation. But, as he stated later, he was "unwilling to withdraw for [his] personal use any portion of that [he] had donated for the benefit of the church."³ He was consequently ready to devote at least the sum of \$25,000 to some worthy religious cause.

Dr. Smith saw that this was the appropriate moment to renew his proposal for a large gift by Mr. McCormick to Union Seminary. Accordingly, on May 31 he wrote to his friend as follows:

You were kind enough, last winter, to allow me to hope that you would carefully consider a suggestion which I then placed before you, inviting you to a strong effort in cooperation with our plan of placing this Seminary on a wider & more permanent basis of usefulness; and you intimated, that your conclusions on the subject must be suspended, till the meeting of the Assembly should have been held. I do not know how the results of that meeting may affect your views of the matter, but along with other events, those results tend to deepen the conviction in my mind, that now is the chosen time, to make a united effort for the Seminary. For

1. The effect of the action of the A[ssembly] and the prospects of a union of the Old & New School, leaves our Seminary, (except Columbia, which is too crippled to do much) the Institution around which all old fashioned sound Presbyterians over the whole land must rally. Already we are receiving enquiries about it from all directions.

2. But owing to our losses, all told, of one-half of our endowment or nearly so, including what had been collected during the war, we are unable to present such an Institution as our church needs. We have made arrangements to transfer its connexion to the G[eneral] Assembly, reserving however the control of the funds, so as to avoid losses by any changes in the future character or relations of that body. But such is the condition of the South, as you well know, that while this transfer may widen our field, increase our patronage & importance, it will also increase the necessity for an Institution on a full & liberal scale, but *not increase* the means of its endowment among ourselves. I reckon for several years the most our people can do, besides sustaining their local interests, will be to provide for aiding Students who have been impoverished by the disasters of the times.

³Mr. McCormick made additional munificent gifts to the Seminary of the Northwest when the situation cleared.

3. Hence we must look abroad for help. This can be expected from comparatively few. As our Seminary is for educating ministers for the Presbyterian Church, of course we can only properly apply to Presbyterians, or at most to liberal minded Congregationalists. But, at the north, there are not many Presbyterians accessible to us. For a college the matter is different. Mr. Stuart successfully sought aid from Episcopalians &c and even Catholics.

4. Now then, you will pardon me for recurring to the first conversation we ever had on the subject, in Indianapolis in 1859. I know your affection for your native State has not grown chilled. I think you fully appreciate the importance of a sound & well educated ministry to the welfare of the State in temporal interests, as well as to the welfare of the church in spiritual. And I trust you will not think me intrusive or importunate, if I say, that, to my mind the time is most suitable for you to come forward as the main & leading hand in aiding us to the complete endowment of this Institution. The religious enterprises & Institutions of the north have men & means enough. Only the other day, in New Haven, I saw an elegant building going up, which I was told, was for a Scientific School connected with Yale College, for which one man had given \$100,000. Such things are common. Princeton, with all its wealth, has on foot a scheme for raising \$150,000—of which a great part has been secured. Easton College has lately been fully & liberally endowed. May you not then adopt Prof. Morse's resolution to devote your "disbursements of such means as God has given you," "to aid the Southern church, in resisting the assaults of Satan, from whatever quarter they may come"?

Your native State, crippled & broken & scarred with a hundred battlefields, and your native Church, struggling with misfortune & losses, patiently & humbly seeking to do good—appeal to you to distinguish yourself as the Benefactor of both. No one can accuse you, if answering this appeal, of any inconsistency; in that you would appear, by this aid, to be fomenting strife & encouraging schism, while professing to desire union. For you have laboured, manfully, liberally & in christian spirit for union, till the fires of Radicalism have burned out the last hope of effecting it, & now you may well say, then I will turn & give my energies to the Southern church. As God has not called you to preach, but endowed you with wealth the legitimate fruit of the skill, enterprise & forecast, with which he has blessed you—and given you too, large & liberal views of the privilege of using it for Him, I need not undertake to say anything on this aspect. I only ask you to reflect on this opportunity of connecting your name with an agency for lasting good to generations: and I most diffidently, (trusting you will excuse any apparent presumption) suggest that if you feel able to gratify your own inclination, besides uniting your name with a Professorship, you

can most permanently & profitably aid us by a foundation for increasing our Library by a sum, the interest of which will annually be appropriated to the purchase of books for a Library to bear your name. I know you have no vanity to gratify in this matter *of a name*—and I do not present the matter with that view. But whatever you do, I shall feel confident you will act, at once, conscientiously & liberally, worthily of yourself & the great cause I plead. As you may feel disappointment in the history of Chicago, you will, of course, couple with your work any conditions by which you may avoid a similar mortification hereafter.

This appeal was promptly answered by Mr. McCormick's promise of \$30,000. Dr. Smith's feeling of gratitude was expressed in the following letter of June 20, 1866:

You can hardly conceive the gratification, with which I read your announcement of your design as to our Seminary. Your liberal endowment of a Professorship by this donation of \$30,000 will ensure us a reasonable prospect of a permanent & moderately adequate support for the Institution. Supposing that the State will continue to pay the Interest on her Bonds, then the announcement of your liberality will exercise a most excellent influence on our whole prospects. It will encourage the friends of the Seminary & strengthen that growing conviction, of which I spoke in my last letter—that this Seminary will be *the* Seminary of our branch of the Church. It will thus greatly aid me in my efforts to complete the endowment.

A few weeks later Dr. Smith made the suggestion that in the "unsettled state of financial matters throughout the country" it would be best that the gift remain in the possession of Mr. McCormick, who would pay 6 per cent interest on it to the Seminary. This suggestion was followed and Mr. McCormick did not actually turn over the principal of the gift until several years later.

When you kindly & generously sent me your advance payment of half year's interest, you intimated that you would reserve for future consideration, the question of continuing to pay in advance. Our income from our investments is not full, as we receive nothing on \$10,000 of it, & the provision of the Legislature for paying us Interest on Va. Stock [i. e., bonds of the State of Virginia], was only *for a year*. Besides, our demands for contingencies are very pressing. During the

war we could do no repairs. Consequently our buildings are in sad plight. . . .

Even if the State Stock continues to pay, we are deficient in what is an adequate income by at least \$2,000, even when your Interest is paid. I trust you may then see your way clear, to advance again the first of January, even if you do it as a loan—or which would be the same, deduct a discount of 3 per cent—from the amount as due July 1st, 1867. For what would thus come in, would be worth more now, than the whole next July. But I have an assurance that you are disposed to act liberally in the matter & only think it necessary to state the case.

This request was readily granted.

The interest paid on the McCormick gift amounted to an annual sum of \$1,800. One of the four professors' salaries being taken care of in this way, income thus released was applied to the other salaries, raising them also to \$1,800 each. The salary level now established was \$400 more than that of the pre-war period, but this increase did not in fact counterbalance the increase in living costs since that time. The chair for the support of which the McCormick gift was utilized was that of Oriental Literature, then held by Dr. Smith. Mr. McCormick agreed to Dr. Smith's suggestion that the chair be known by his name, as it is to this day, and sent his portrait at Dr. Smith's request to be hung in the classroom of the latter. Dr. Smith suggested that Mr. McCormick in making his gift should stipulate that it would be revoked if the Seminary should ever depart from the orthodox teachings of the Presbyterian Church. But it does not appear that any such condition was actually attached to the donation.

II. THE BROWN GIFT

The gift of Mrs. Brown, like that of Mr. McCormick, associated Union Seminary with a family having a prominent place in the business development and the church life of the country for several generations. In the later years of the eighteenth century Alexander Brown was an auctioneer in the linen market of Belfast, Ireland, and was also engaged in importing textiles for sale in that market. In 1796 his younger brother, Stewart, went to America, located in Baltimore and became the member of a firm engaged in

selling linen goods. He exported a considerable amount of these goods to his brother in Belfast, and the latter, having gotten into trouble with the British authorities during the revolution of 1798, came to Baltimore in 1800 and engaged in exporting, importing, international banking, and business promotion. After the growth to manhood of his four sons, they all became active in the firm, which adopted the name that it still bears, Alexander Brown and Sons. Firms carrying on similar forms of business and closely allied with the Baltimore house were established by three of the brothers in Philadelphia, New York and Liverpool. The British firm under the name of Brown, Shipley and Company eventually confined its activities to international banking and has in this capacity rendered assistance to innumerable American travelers. The Baltimore house, which soon came to be controlled by George Brown, the eldest of the four brothers, was at first exceedingly active in business promotion and took the lead in the early development of the Baltimore and Ohio Railroad, but afterwards concentrated on banking. The New York and Philadelphia firms also prospered and played a leading part in the financial and business life of those cities. The family met with great financial success. Alexander Brown at his death was one of the richest men in the country, and was possibly the most successful business man of his day. His sons, all of whom displayed remarkable ability in business, likewise prospered. The son and several of the grandsons of Alexander Brown's brother, Stewart, were connected with the enterprises of their uncle and cousins.

A remarkable characteristic of the Brown family was their manifold activity in civic, philanthropic and religious activities. This was notably true of John A. Brown of Philadelphia. James Brown of New York was active in the promotion of charitable societies, hospitals, educational institutions and churches. His grandson, J. Crosby Brown, also of New York, was deeply interested in the new Union Theological Seminary of that city, in which his son, Dr. William Adams Brown, eventually became a distinguished professor. In the case of George Brown of Baltimore there was scarcely a philanthropic or public institution of that city in which he was not interested. Stewart Brown's son,

Harman, who has been mentioned in this series as a warm friend of Dr. Smith, and whose wife, as has been noted, rendered such great services to the Seminary in the summer of 1865, was active in associations for the aid of children and delinquents and for thirty-eight years was a Presbyterian elder. Mrs. George Brown herself was deeply interested in religious and charitable work. After the death of her husband in 1859 she received without restrictions his entire fortune, one of the largest ever possessed up to that time by a citizen of Baltimore. She then continued and apparently extended the practice of unostentatious benevolence which her husband had followed. After her gift to Union Seminary she furnished the funds for the building of Brown Memorial Presbyterian Church in Baltimore, in memory of her husband. On the wall of this church the following inscription is now found:

Isabella Brown

D. July 20, 1885.

"Full of goods works
and alms deeds."

By her Christian munificence
this memorial church was erected.

"And they heard a great voice
from heaven saying unto them,
Come up hither."

Mrs. Brown, together with other members of her family, contributed largely to the remodeling of the First Presbyterian Church of Baltimore, the spire of which is one of the most beautiful in the city. It was in accordance, therefore, with the tradition followed by her husband's family and by herself that Mrs. Brown, who had already contributed to Dr. Smith's emergency fund in the summer of 1865, made her gift of \$10,000 a year later.

III. THE LIBRARY

The purpose for which this sum was donated requires a word of explanation. The emergency fund of 1865 had met the more pressing needs of the Seminary, since payments on the Vir-

ginia State bonds, comprising the greater part of its endowment, were made in 1866. The McCormick gift had made possible the payment of salaries for the professors approaching in real value those paid prior to the war. Furthermore, the success of the Seminary in overcoming its financial difficulties opened up the prospect of new gifts in the future. Those directing the affairs of the Seminary could now look beyond the problem of merely keeping it alive and could work for its real growth and expanding usefulness. Hence, when Mrs. Brown in the summer of 1866 manifested a willingness to make a substantial gift, it seemed best that this should be used for permanent improvements. Accordingly, it was devoted to the construction of a library building as soon as conditions should make this feasible.

The library of the Seminary, as has been recently set forth in an interesting article by the present Librarian,⁴ originated in a collection made in 1806 and 1807 for the theological students in Hampden-Sydney College. Additions were made to this collection during the early years of the Seminary, the most important consisting of the theological books of Dr. John Holt Rice. In 1833 and 1834 Mr. B. M. Smith, then an assistant instructor in the Seminary, made a catalogue of the collection, which amounted to 3,000 volumes, and had the books shelved in the gallery of the Seminary Chapel. At the time of the Civil War the number of books had increased to about 5,000. The war necessarily checked the growth of the collection. But by 1869 the number amounted to 5,800; by 1872 to 8,330; and by 1876 to 10,000. The accommodations for these books had long been inadequate. The physical structure of the library as it was at this period is described as follows by Dr. Peyton H. Hoge, a student of Hampden-Sydney College in the 70's:⁵

The Central pavilion [of the Seminary Building] contained the chapel which ran up for two stories. The gallery on the level of the

⁴THE UNION SEMINARY REVIEW, August, 1944, pp. 284 ff. See also Dr. Smith's address at the laying of the cornerstone of the Library building, September 1, 1879. *Loc. cit.*, pp. 294 ff.

⁵*The Life and Letters of Walter W. Moore*, by J. Gray McAllister, p. 74.

second story was used for the library until the Library building was erected.

In May, 1868, Dr. Smith recommended to the Board that a room adjacent to the Library

should be assigned as a reference room and kept warm and supplied with a few conveniences for the use of all resorting to the Library and wishing to consult books and make extracts requiring time, such as will render it inconvenient to remove the books used to their rooms.

This recommendation was accepted and Dr. Smith reported that the results of the improvement had "fully justified the propriety of the arrangement."

In spite of the inadequacy of the library equipment, the trustees thought it best to postpone the erection of a new building, for which Mrs. Brown's gift had been made, partly because additional funds were needed and partly because the "unsettled financial condition" of Virginia in consequence of the political situation during the Reconstruction era made it doubtful whether the state bonds constituting a large part of the Seminary endowment would retain their full value, so that further expansion was considered unwise. The new building was in fact not constructed until 1879, by which date Mrs. Brown's gift by wise investment and the accumulation of interest had increased to \$18,000.

IV. FURTHER GROWTH OF THE ENDOWMENT

In the meantime Dr. Smith had continued his efforts to increase the resources of the Seminary. His general objectives in the matter are stated in a letter to Mr. McCormick sent on June 28, 1866, after the latter had promised his large gift but before Mrs. Brown had promised hers:

There is now a special need for placing the Seminary on a safe & sure ground—1. The crippled condition of Columbia leaves this Seminary alone, as a place for rallying of all conservative men & a resort for Students, not only of South but of West & North, who wish to be simply *Presbyterian ministers of the Gospel*. 2. In former times

\$1,200 was thought the least salary for a Professor which would be adequate. But by depreciation of currency & the increase in the price of living, irrespective of this depreciation—\$1,800 is not as much as 1,200 was—thirty years ago. At Princeton \$2,500 is paid. But we must live as plainly as possible, for the present & be closely & rigidly economical. Many men about N. Y. expend more on a conservatory & flower garden, than is given to support one of our Professors. If times grow better the Board will be able, if necessary, to increase this Salary. The Professors manage to get along by some little help from preaching in churches near the Seminary—otherwise unsupplied. 3. Then our Library needs large additions—\$600 a year would not be more than is needed to make useful additions & supply other expenses. The Library of Brown University at Providence, R. I., amounts to 40,000 volumes & has a fund of \$1,200 a year for its expenses & increase. 4. Then by dilapidations of time, during the war—our entire buildings are sadly out of repair. . . . It would require \$3,000 at once, to put them in order, but if I can secure an endowment which will enable us to appropriate 6 or 700 a year for a few years. we can manage to meet this necessity. 5. We lost all the Scholarship funds, except a small amount. With our present number of students, in the absence of other sources, our churches will be able, for a few years, to meet this demand. But as our numbers increase, as they will, it will be necessary to have scholarships—and I have thought if we could succeed in procuring ten—i. e., at \$3,000 each—\$30,000—it will be enough. I do not think it desirable to make the way into the ministry *too easy* & yet we ought to be able to help young men who are truly youth of "parts & poverty."

Thus you see we need about \$50,000—besides your liberal donation. I hope to secure it in time. Your noble act has not only encouraged me in my tedious & hard work, but it has awakened liberal views in the minds of others.

To carry out this program Dr. Smith, in October and November, 1866, visited Louisville, St. Louis and Memphis, and in 1869 went to New York to appeal to the members of the Brick Church. As a result of these visits, probably also of visits which have not been recorded, of correspondence, and possibly of the efforts of others besides Dr. Smith, a number of fair-sized gifts came to the Seminary during the Reconstruction years in addition to the larger ones of which special mention is made in this article. Thus Dr. Smith reported contributions from St. Louis, Louisville and Memphis of more than \$1,600 in 1866. \$2,000 was contributed in 1867 by Mr. J. L. Weeks of Baltimore and \$3,000

in 1869 by Mr. Weeks together with Mr. J. T. Soutter and Mr. W. C. Gilman of New York. In the meantime Dr. Smith, through correspondence and other means in 1867 and 1868, obtained \$2,000 for students' scholarships and \$5,000 in legacies from people of Virginia and Tennessee.

An important gift to the Seminary at this period which was apparently obtained in part at least through the instrumentality of Dr. Smith was the bequest of \$9,000 made by the Rev. Urias Powers, who died in 1870. He was a native of New Hampshire and a graduate of Dartmouth and of Andover Seminary. He did home mission work among the Negroes of South Carolina and held pastorates in that state and in Virginia, including one at the Big Lick Church (now the First Presbyterian Church of Roanoke), which he had organized. His bequest, amounting to one-half of his estate, was all acquired by the Seminary a few years after his death. In accordance with the terms of his will, these funds were used in the purchase of books for the Library.

Dr. Smith appears to have been instrumental at this period in procuring still another large gift to the Seminary. On June 5, 1871, he wrote as follows to Mr. McCormick in New York:

You will be glad to know that our good old friend Mr. Henry Young of your city is contemplating a donation to this Seminary of a whole or greater part of a sum to found a Professorship—\$30,000. He assures me "he will take care to see that amount secured."

Dr. Smith also recorded in his diary that in the spring or summer of 1871 he "concluded a negotiation for some time pending with Mr. Young by which we get another large donation of \$30,000." Furthermore, in his diary kept in the years 1887 to 1889 Dr. Smith stated that he had raised altogether \$100,000 for the Seminary. There seems little doubt but that in making this estimate he must have included the Young gift.

About Mr. Young, the donor of one of the two largest gifts contributed to Union Seminary during the Reconstruction period, surprisingly little is known. The only published account of his life contains the following statement:

When of the firm of Fellows & Young, in 1820, he failed. He then became clerk, afterward agent, then proprietor. By honorable dealing, he has become a millionaire, and that without leaving the spot in Maiden Lane where he began doing business.

It appears also that Mr. Young was made treasurer of the Brooklyn City Bible Society at its formation in 1840 and that upon the incorporation of the Brooklyn City Library in 1839 he was made a director.

In May, 1872, Dr. Smith wrote to the Board of Trustees as follows:

The service which I undertook in 1866 of increasing the endowment of this institution is now virtually closed. It is possible, as I may have opportunity, that I may yet occasionally be able to render further aid. But the exhausting work of the last six years had told heavily on my health and I feel compelled to seek more time for rest.

I thank the Board for the repeated expressions approving a service, which however laborious, taxing to strength, involving long and painful absences from home and detrimental to private interest, has been a labor of love.

Dr. Smith's success in raising funds for the Seminary can be accounted for at least in part by certain qualities which he possessed in a preëminent degree and which were peculiarly useful in promoting the success of the objective which he sought. His gift for friendship, his wide acquaintance in the Church beyond the bounds of the South and his comparative lack of narrow sectional prejudices clearly stood him in good stead in his visits to the Presbyterians of Baltimore, New York and Boston. Another important factor in his success was the faith which he cherished in the worth and value of the Seminary to the cause of religion in his own time and the prospects of its usefulness for the future. Thus in writing to Mr. McCormick on December 11, 1866, after his return from his fund-raising expedition to Louisville and St. Louis and to the meeting of the Assembly at Memphis, he says:

From all I could see & hear, I am more than ever convinced of the wisdom of those, who founded this Seminary and of others, who like yourself, have made it the object of a large & liberal charity. In

the progress of things, we may look for the present instability north & south to subside. . . . Already the Missouri & Kentucky men are saying—"We shall look to you." It would never do for us to remove one inch to the south, nor to the west. The strong Virginia feeling in Kentucky, Missouri, Tennessee & Arkansas—will turn the men & churches there to us. If then our plans for permanent enlargement & the management of the Seminary on a liberal scale, can be realised, we have every reason to believe, that in a few years, perhaps not over ten, this Institution will deserve, & will have, the *first place* in the confidence & affection of all sound conservative Presbyterians, throughout the country. I do, as you well know, most highly honour & thank you for your liberal endowment—but I have little doubt, that if you live to the ordinary length of human life, you will see the day, when you will regard your having identified yourself with the success & enlarged usefulness of this Institution as one of the most pleasing acts of your life; and you will say with an honest & proper pride to your children—"I came forward & helped that Seminary out of its embarrassments, just when it might otherwise have remained as crippled, as to forfeit hopes of success."

Dr. Smith was successful in obtaining aid for other religious institutions of the South than the Seminary. Thus on July 22, 1865, he wrote as follows to Mr. McCormick:

I intended during our ride to the Park yesterday morning to have a conversation with you on a matter of great interest to our Church in Virginia at this time.

At the risk of seeming *greedy*—I will take the liberty of submitting the subject to your attention in this rather imperfect mode. The office & entire property of the "Central Presbyterian" was consumed by fire April 3rd. Dr. Brown had but recently finished paying for it: and it constituted about his entire property.

Such a paper is now most urgently demanded—It is the only reliable paper of our church north and south except Dr. Robinson's for sustaining before the people the interests of a truly pure & evangelical Faith according to Presbyterian principles. Dr. Brown is endeavoring to raise an amount which will enable him to set the paper afoot again this fall. He will need \$3,000. In the present state of our churches south the raising of this amount will be exceedingly difficult—You know him, & all his history, I need not say how entirely he possesses the confidence of all our people nor how you will lay us all under additional & lasting obligations by extending to him such help as you feel it convenient to do, in this emergency.

I know your position & circumstances expose you to many such

calls & just now especially so. That you have so recently & so nobly & generously given a favourable answer to my propositions in behalf of our Seminary, might seem, at first sight a reason why I should refrain from presenting this matter to your attention—But the subject is one of intrinsic importance—Now is the time when the help proposed is most urgently demanded and I know you too well to suppose that you will misunderstand my motives.

It appears that this appeal was successful, and partly as a result of Mr. McCormick's aid *The Central Presbyterian* under the Rev. William Brown's editorship remained the foremost Presbyterian periodical in the Southern states.

V. RELIEF OF DISTRESS

One of the major problems of Reconstruction days in Virginia, as in other Southern states, was the poverty and in some cases sheer destitution to which so many people were reduced. This problem engaged the especial attention of Dr. Smith. In January, 1867, he stated that he had distributed since the close of the war from \$1,200 to \$1,500 sent by people in New York, Baltimore and St. Louis, and had "seldom if ever had more satisfaction in any work to which [he had] been called." It was out of this experience that he made an arrangement with the McCormicks which increased his duties in this sphere of activity. Mr. McCormick was one of the few people of Virginia origin and connections who was possessed of great wealth in the ante-bellum period. So rare a person was fated to be the objective of something like a mass movement of solicitation for aid on the part of unfortunate Virginians. Not only those in humble stations of life but members of some of the first families did not hesitate to bombard him with requests for loans or gifts. Desirous of doing what they could but unable to decide among so many calls, Mr. McCormick and his wife sought from friends in Virginia information and advice about the requests as they arose. Thus in January, 1867, Mrs. McCormick enquired of Dr. Smith regarding a case of apparent need in the Hampden-Sydney neighborhood that had been brought to the attention of herself and her husband. Dr. Smith replied that the matter had

already been attended to through "the benevolence of Baltimore friends." He then continued:

1. I am very much flattered by this evidence of your confidence which I have endeavored to deserve: and I shall continue to do so. I have no doubt you are very much annoyed with similar application from all sorts of people about all sorts.

2. I have forborne for the reason, just suggested in the last sentence, to present to your consideration such cases. I am happy to believe that you derive great pleasure in a judicious distribution of the ample means with which God has entrusted you. But I have felt that you were rather called in God's providence to consider objects of more permanent bearing & wider reach of benefit, than cases of individual need of comparatively small amounts. Hence I have not asked any contribution for sustaining our indigent students tho: we have many excellent & worthy men who would do great credit to any Benefactor.

3. Besides, you had made us such a liberal Donation to our permanent funds that I did not feel it was right to call on you for aid in smaller sums—or indeed for any additions till your affairs may seem, in your estimation, to justify farther aid on some similar scale for our Library fund.

4. Still I will take the liberty of saying that if you are disposed to make special contributions to relieve some of the cases of pressing need in your native State, you will confer an additional obligation to the many under which you have placed me, by permitting me to be your almoner,—if you feel at any loss in respect of cases about many of which you must be ignorant. I now know of many cases of persons formerly in comfortable circumstances who are entirely dependent & many actually at a loss for the necessaries, to say nothing of the comforts of life.

This suggestion was adopted in a slightly different form from that proposed by Dr. Smith. There had been formed the New York Ladies' Southern Relief Association, of which Mrs. McCormick was a member. Dr. Smith was made an "almoner" of this association, and he expressed to Mrs. McCormick the "great pleasure" it afforded him to act in this capacity. Consequently he wrote on May 28, 1867, to Mrs. McCormick:

I have before me several distressing cases, which fifty or a hundred dollars would do much to relieve.

He then suggested a donation by the Association. This presumably was made, and probably other cases which he presented were similarly dealt with, since we know that he distributed during 1867 funds received from the Association amounting to \$350.

Dr. Smith continued after this year to present other cases of distress to Mrs. McCormick or her husband. Thus in June, 1869, he asked for \$800 to \$1,000 to help a widow and her children. In July, 1869, he wrote to Mrs. McCormick as follows concerning a family for whom the latter and her husband had agreed to send aid:

Mr. McC. may send the cheque, at his convenience, *payable to my order*—I have undertaken to gather in this way, a small sum to purchase a home for this deeply distressed & impoverished family; and as I did not like to raise expectations, which might not be realised, I have withheld from them an account of my exertions. So the whole matter is in my hands as a kind of self-constituted trustee, with the approbation & knowledge of other friends of the family. I intend as soon as my scheme comes to a success, wh: I have now good hopes of receiving, to furnish all who have aided in the enterprise a full account of the whole Receipts & Expenditures.

A few weeks later he wrote as follows concerning this case or another one of similar nature for which Mrs. McCormick had made a substantial contribution:

Part of my engagements during this time have related to the family whose distressed condition has drawn forth this substantial expression of sympathy. They now reside 20 miles from here. I have about completed a negotiation for the purchase & repairs of a small home in this neighborhood, and arranged for their remaining where they are till the repairs can be completed.

In 1870 he investigated a case referred to him by Mrs. McCormick concerning an old lady, a retired school-teacher, who was in extreme poverty, together with her niece, her young grandniece and other children. Dr. Smith reported that the old lady was deserving of aid, as were the children, while the niece was a fraud.

This practice continued even after the evil Reconstruction days were past. In 1875 Dr. Smith appealed to Mrs. McCormick on

behalf of a girl who was desirous of obtaining an education in order to become a teacher and so be able to help her impoverished family. He reported that he had already raised \$375, but needed in addition an equal amount to carry out the project. In 1884, shortly before the death of Mr. McCormick, his friend asked him to give help in a case of "unusual merit and of a very pressing character."

What was the result of these requests and suggestions we do not know, since all the relevant correspondence was not preserved. It is probable that in most cases the McCormicks followed Dr. Smith's proposals and that they took a similar course with regard to other proposals of which we have no record. On one case, though of a somewhat different nature from those already noted, we do have some information regarding the action taken. In 1868 Mrs. McCormick wrote to Dr. Smith asking his advice about giving aid to the Edgeworth Female Seminary in Greensboro, North Carolina, of which the Rev. J. M. M. Caldwell was President. In reply Dr. Smith wrote as follows on January 2, 1869:

I can hardly say I have a personal acquaintance with Mr. C., for it is many years since I saw him. He seems to have been a successful Educator. As to his present plan I know but little of the details. I think however, Mr. McC. would be making a very proper disposition of his benefactions by contributing to the scheme. If I might suggest, supposing the School incorporated, he might confer a double benefit, by entrusting the contribution to a wise Trusteeship, the principal to be loaned on Security of Bond & Mortgage, for three times its value—and the interest paid annually to the beneficiaries of the School. . . .

At all events, I am fully persuaded, that whatever he does will be well bestowed, for Mr. C. has a good name for uprightness & good motives.

Whether Mr. McCormick gave assistance to Mr. Caldwell in the manner suggested by Dr. Smith is not known. However, Mr. and Mrs. McCormick did contribute to the fund being raised by Mr. Caldwell for the "Relief of Indigent Ministers of the South," a fund established for the education of daughters of Presbyterian ministers, and Mr. and Mrs. McCormick supported one such daughter in Mr. Caldwell's school from September, 1869, to June, 1872, at the cost of \$200 annually.

VI. THE QUESTION OF CHURCH REUNION

One of the chief problems of religious leaders in the United States during the Reconstruction period was that of the sectional divisions in the denominations occasioned by the controversies over slavery and secession. When the war was over, the Southern Methodist and Baptist organizations retained in each case their separate existence. On the other hand, the division in the Episcopal Church was quickly healed. Since the two principal Presbyterian national bodies, the New and the Old School, had divided along sectional lines so recently, the first in 1857 and the second in 1861, there seemed some prospect that reunion might be effected in this denomination also and the unfortunate schism, so obviously at variance with the acknowledged principles of Christianity, might be healed.

Such was the dream of Cyrus McCormick. Long a resident in the North, where he had built up his great manufacturing establishments and where his major interests necessarily lay, he yet retained a strong feeling of affection for the South and especially for his native state, Virginia. Hence the project of reuniting the Church of which he was so prominent and influential a member appealed to him with especial force. In this reunion he saw the opportunity to obtain the aid of Southern religious and social conservatism in his contest with "radicalism" in the North. Furthermore, he had a statesmanlike aim of promoting the growth of national as opposed to sectional or party or factional interests. Thus in his letter of July 14, 1865, to Dr. Smith he says:

In what was done by me for the Presbyterian Theological Seminary of the North-west, one important object designed to be secured was the establishment of an institution in the great West, under the control of the General Assembly of the *United States*, with a view to strengthening the national religious influence there as opposed to sectional or radical influences, and thus so far to promote the stability of the Union. Now that in the providence of God, we have passed the terrible ordeal of a protracted civil war, unparalleled in destructiveness and all that makes war horrible, and are again, without controversy, the *United States*, with yet a glorious future in prospect, religiously as well as politically, should wise counsels prevail, it would afford me the greatest satisfaction if, by any means in my power, I could contribute anything

toward the consummation of that universal harmony between all parts of our country, which is now only necessary soon to make it the most powerful and influential of all countries in the world.

Unfortunately, Mr. McCormick's views and aims were not shared by most of his fellow churchmen. The Northern Old School Assembly, meeting in May, 1865, during the excitement resulting from the close of the war and the assassination of Lincoln, had declared that slaveholding and secession were alike "great crimes" against God and that a Southern Presbyterian desiring to become a member of a Northern church must "confess and forsake his sin." This action, which, of course, made reunion for the time being impossible, was deplored by Mr. McCormick, who wrote as follows to Dr. Smith:

I believe it to be the duty of every member [of the Northern Church] to exert whatever influence he may have in opposition to the action of the General Assembly in its late deliverance, and with boldness of speech to defend the right against error, thus swelling the current of truth, that must sooner or later prevail, in the hope that it may be in time to save the great interests involved. . . .

But for the error committed by the General Assembly in its action taken in 1861, toward its members subject to the then ill-advised "Confederate Government," what an influence and power might, and no doubt would now be exerted by that Church for good, in reuniting the people North and South, in the bonds of fraternity and Christian fellowship. Whatever differences may have existed hitherto in the church on the abstract question of slavery, practically there could no longer have continued any trouble from that quarter, while formerly no such difference disturbed the question of membership in our church. But now, by the action of the General Assembly, if not reconsidered and modified, the disruption of the church is to be perpetuated, while it is held by President Johnson that the status of the *States* remains the same as before the war!

Consequently, Mr. McCormick proposed that the General Assembly of his Church should at its meeting in 1866 rescind its resolutions of the preceding year. If necessary to meet the grievances of the Southerners, the Spring Resolutions of 1861, which had been the original cause of the separation, should also, he thought, be repealed.

Dr. Smith, when he received Mr. McCormick's letters setting forth his views on church reunion, expressed himself as being in full accord with his friend's position regarding the necessity of the rescinding of the Northern Assembly's resolutions of 1861 and 1865, though, as he explained, there were others in the Southern Church who demanded that all deliverances of the Northern Assembly during the war on slavery and secession should be similarly dealt with, and he himself, as will be noted at a later point, afterwards adopted the same position. He had, however, little hope that Mr. McCormick would be able to accomplish his aims, though they might in part be achieved in a somewhat different manner from that which Mr. McCormick had in mind. Thus he wrote in his letter of December 20, 1865:

It does not seem to me that the prospects of Church Union are very flattering. But there is a great consolation in the assurance that Christ loves His church more by far than we do & can do all that is best, and will do all that is best for its well-being. I am now inclined to think that your wishes & views will be ultimately accomplished, tho not by a union of the Old School North & our Southern Church but that the Radicals will so operate as to drive out all the conservatives of the Northern Church both Old and New School who will unite with us, and the Radicals of both Old & New School north will constitute a sectional church which because it is sectional & pervaded by a policy of a worldly kind will ultimately go to wreck. Or it may be, if the next A[ssembly] adopts a decidedly conservative policy the Radicals will go over to the New School & the conservative elements in that body will join with the conservatives of the Old School & so with us to constitute a National Church.

A few weeks later, on February 23, 1866, he sent an elaborate statement of his views on the matter as they had then matured in his mind. He highly approved of his correspondent's position and that of others holding similar opinions:

Occupying a ground in which you have been exempt from the exciting influences that have driven many at the South to utter, perhaps, some hard things, and at the same time with no sympathy for the radicalism of the North, you hold, unimpaired, right views of Church power and functions on the one hand, and condemn anything like a spirit of division on the other.

But besides the Radicals in the Church, many so-called conservatives, including his old friend Dr. Hodge of Princeton Seminary, held views that the Southerners could not accept.

Then I am led [he continued] to the painful, but plain conclusion that the question of union of the Northern Church is for the present settled. And this by no act of ours. Just as you counselled,—just as, accordingly, I wrote to Dr. Brown (Editor of *Central Presbyterian*,) from New York,—just as I told Preston and Miller (of Petersburg) on their way to the Southern Assembly when I met them in Lynchburg, on my way home,—just as Dr. Wilson & Co., of Louisville, and all our friends without exception at the North, counselled,—the *Macon Assembly* [of November, 1865] *were dumb*. It was not for them to offer terms,—not for them to come hanging about the church door and asking for admittance,—not for them to say: If you will let down the bar in your body we will come back. No, their position is: "Our strength is to sit still." Occupying this ground, we wait the issue of the next meeting of the Assembly. We are as much disposed to a united, harmonious National Church as ever. But the view implied in speaking of our *returning* to the Church is not the correct one. We have never gone away. We may not have the books, the succession of men, the funds, the seminaries, but we have the succession of Faith. I will leave to any unprejudiced man to take the whole proceedings of the two Assemblies,—that of the North for 1861-65, and that of the South,—and say which is most like all preceeding Assemblies.

As Dr. Smith had feared, the Northern Assembly at its meeting in 1866 refused to follow the course desired by Mr. McCormick and others of his way of thinking. Instead of rescinding the resolutions of the previous Assemblies regarding the Southerners, it reaffirmed them in still more vigorous terms and virtually expelled the Louisville Presbytery for refusing to subscribe to these resolutions and others of similar purport.

It was clear that Mr. McCormick's efforts had been in vain. Hence Dr. Smith wrote to him after this meeting expressing his regret at what had occurred:

You have my sincere sympathies, in the disappointment to which you have been subjected, in witnessing the failure of all efforts for the reunion of the Church, North & South. I have no doubt, however, that you have found some alleviation of your concern in this sad state of affairs, in the consciousness that you had laboured faithfully, liberally

& with a christian spirit, to effect an end, which your affection for the church of our fathers, and your judgment of the interests of Christ's Kingdom and the welfare of our common country, alike dictated to be so highly desirable. In this too, as in all the stirring events of the past five years of tumult, oppression, war, blood shed & calamity, it is comforting to the benevolent heart to feel, that the Lord Jesus Christ still reigns & is "Head over all things to his church." The very events which we often deplore as most calamitous, He often orders to the most efficient means for producing the best results for His cause.

You know, that while I co-operated with you, in my poor & feeble way, to securing the great object, at which your aims were directed, I was never sanguine of the success which you desired &, at one time, seemed to anticipate. As I told you & Dr. Rice & others, last summer, &, more decidedly, last winter, it did not appear to me probable, that any measure of conciliation would be successful. I think the position of the Southern Church was one of great christian dignity & propriety. We did not secede till driven out & we took no impracticable or unchristian stand as to re-union. The blame from the first to last, rests on those, who have first driven us off & then erected barriers to our return.

The situation resulting from the action of the two Assemblies was accepted by Dr. Smith as disposing of the question of re-union, at least for the time being. He now believed that the Southern Church should pursue its own course without doing anything to excite sectional ill-feeling. His attitude towards the matter is shown in the following extract from his letter to Mr. McCormick of December 11, 1866, written shortly after his visit to Memphis, where he had attended the session of the Assembly:

You have no doubt seen some accounts of the Memphis Assembly. Still I think you will like to hear something from one who was there. We had a very well digested gospel sermon on the opening of the A[ssembly] by Dr. Howe of Columbia. There was a quite good attendance, about 100—only two or three Presbyteries being unrepresented. There was a most excellent Christian Spirit manifested throughout the meeting. The preaching was truly evangelical. During the time I was there & afterwards, as I learned, there were several very animated & able discussions on subjects of fundamental character, arising from the consideration of the Form of Govt. & the canons of Discipline: But there was never a harsh word uttered & not the most distant allusion to the Northern Church, no personal reflections—no discourteous remark. Everyone treated every other one as a christian brother. Indeed

the whole character of the meeting forcibly reminded me of the meetings of the Synod of Va. or one of our Presbyteries when we were boys & I often thought of you & wished you could be there. You would have enjoyed the meeting highly. The Reports from various sections of the church indicated a healthy state of religion & evinced the determination of our people, everywhere, to live peaceably, mind their own business & let the old church alone.

Dr. Smith had little sympathy with efforts in the Northern Church to bring the Southerners back without acceding to the terms set forth by the latter. Thus on May 23, 1867, he wrote to Mr. McCormick:

I observe a short paragraph in the political papers today that the Northern A[ssembly] was engaged in discussing a proposition to receive the disaffected on promise of good behaviour in future. Does this denote any backing down? The A[ssembly] can do nothing less, properly, to restore peace, but repeal the tyrannical & unconstitutional doings of the past 6 years.

In 1869, when the Northern Church seemed in a more conciliatory mood than just after the war, he wrote:

God grant you success in all your earnest & kind efforts to bring about conciliatory feelings on both sides. You know that from the summer of 1865 on, we have entirely sympathised in this matter, & I am as much desirous of the consummation of our wishes as ever. But *facts* are stubborn things. We cannot hasten matters of this sort. The leading men with us, as I wrote to you, are decided that no overtures of Intercourse can be entertained, till the Northern A[ssembly] distinctly & unequivocally disavows the *principle* of mingling political matters with Ecclesiastical, so as to make a man's political sentiments the test of christian character: and also retracts the offensive terms in which the A[ssembly] of 1865 characterised the Southern Presbyterians.

The Northern Assembly which met in May, 1869, sent a delegation to the Southern Assembly with the proposal that as a step towards reunion each body should treat as of no effect the resolutions adopted by the other except those approved by both bodies. The Southerners rejected this proposal, adhering to their original demand for an explicit repeal of the offending resolutions.

Mr. McCormick was disappointed at this action. Dr. Smith

approved of this action in part. But he "deplored the discussion in the [Southern] Assembly elicited by the visit of the [Northern] Commissioners" and thought it had done "a very injudicious thing" in virtually rejecting the olive branch extended by the Northerners. It should have appointed a committee to confer with a like committee from the other Assembly:

Who knows that the two committees would not have agreed on some plan satisfactory to both sides, by which terms & concessions might have been secured which would at least have put the two bodies in a conciliatory position?

Mr. McCormick thoroughly agreed with his friend:

You would have advised differently [he wrote on July 20, 1870]. Your position is all that the S[outh] could properly have taken.

Dr. Smith now apparently saw no immediate possibility of reunion. For many years after the Reconstruction period, and apparently throughout the remainder of his life, he believed that public agitation of the subject was generally harmful.

Let us avoid discussion among ourselves [he wrote in *The Central Presbyterian* for July 10, 1876]. Time and quiet will, doubtless, bring about either more explicit statements from our Northern brethren, or satisfactory explanations of the past. Whether without these, indeed, the consummation of a good beginning may not be reached, time must reveal.

It has seemed desirable to give a fairly full account of the activities of Dr. Smith which have been treated in the preceding pages because of their importance and also because of the availability of an especially large quantity of source material regarding them particularly. This, of course, should not obscure the fact that Dr. Smith continued to lead during the greater part of the Reconstruction period much the same sort of life, as student, teacher and writer in the quiet village of Hampden-Sydney, as has been depicted in the preceding articles in this series. In fact it was during these busy years that he prepared an introduction to the

American edition of his commentary, written before the war in co-operation with the Rev. A. R. Fausset of Great Britain, on the Poetical Books of the Bible. But there are unfortunately lacking any detailed accounts of his personal life during this period.

It has furthermore been found necessary to postpone until the next article accounts of certain events of his life which actually occurred in the Reconstruction period but which have a close relationship to the activities and interests of his later years. Thus his work at the General Assembly of 1867, to which he was a commissioner and in which he took an active part, will be treated in connection with his services to the Southern Church as a whole from the Civil War to the end of his life. A similar course will be followed with regard to his services to Washington College during General Robert E. Lee's administration and afterwards. His connection with the movement in the late sixties for the establishment of a real system of public schools will be covered in a sketch of his work for education during the time of his professorship in the Seminary.

NOTE

The material for the preparation of this article was supplied to a large degree by the Library of the Nettie Fowler McCormick Biographical Association. Miss Roderick and Miss Bostater, of this Library, as well as other members of the staff have been exceedingly helpful in furnishing transcripts of Dr. Smith's correspondence with Mr. McCormick and in searching their files for information on special matters. The staff of the McCormick Historical Association have also given valuable assistance in the preparation of the article.

As in the case of the other articles in the series, Dr. McAllister, the Editor of the REVIEW, has furnished transcripts from *The Central Presbyterian*, has supplied needed information from the Seminary records and in other ways has collaborated in the preparation of the article.

The author is indebted to Mrs. A. J. McKelway, Sr., daughter of Dr. Smith, for the use of Dr. Smith's diary and of transcripts made by her several years ago from the Seminary records. She desires that anyone having material on Dr. Smith's life should correspond with her at 2071 Park Road, N. W., Washington 10, D. C.