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THE MEMORIES, HOPES AND
DUTIES OF THE HOUR

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A Historic Discourse,

DELIVERED AT

WASHINGTON AND LEE UNIVERSITY,

LEXINGTON, VIRGINIA,

June 15, 1886.

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MOSES D. HOGE, D. D., LL. D.



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THE

Memories, Hopes and Duties of the Hour.

IN commencing my address before you, the honored President, Professors, Trustees, and Alumni of WASHINGTON AND LEE UNIVERSITY, when I remember how exacting your daily duties are, and how the varied labors to which Providence has called you so absorb your time as to cause you to lament your want of leisure for other tasks to which you are summoned, I am sure I shall have your sympathy when I confide to you my regret that the pressure of my engagements at home prevented me from even commencing preparation for this hour until the time had almost come for the discharge of the duty I undertake to-night.

Those of us whose lives are fullest of toil do not complain that our work is arduous and unremitting; but just as our sense of its importance grows, the more we deplore the fact that with all our diligence our tasks are imperfectly performed, and we suffer the mortification of conscious incompleteness in our best-meant undertakings. None are so ready to excuse the defects which are apparent in the work of busy men as those whose judgments are made generous and kind by the experience of their own inability so to discharge the ever-accumulating duties

of life as to satisfy either their own ideal or the expectation of others. Their only solace in the review of their deficiencies comes from the conviction that, though they have failed to accomplish what they desired, they have done what they could.

In the admirable historic address delivered here in 1870, by the learned and lamented Hugh Blair Grigsby, he referred to the laborious research which his preparation had cost him, but added that he was at the same time discharging a filial duty, for, said he, "If I am not a son, I am a grandson of the Valley," and then proceeded to enumerate the ancestors whose graves could be seen from roads leading to Lexington. By a singular coincidence I can say the same, for my forefathers settled in the Valley on the domain of Thomas, Lord Fairfax, in colonial times; and in the first class on which degrees were conferred by this institution, one hundred and one years ago, was my grandfather. It was in the Valley of Virginia that the greater part of his long and laborious life was spent; nor did his official connection with another institution in after times diminish his warm attachment to this; and it is to his association with its early history, and to the regard that is cherished for his memory, that I attribute the kind invitation which has brought me here.

And now, in resuming my theme, I am reminded by the very title, "historic address," that there are two departments of history. The one a chronicle of famous men who have ruled their fellows by force, or by ideas, or by ethical systems; a record of battles and sieges, and the intrigues of rival courts; a portraiture of the rise and fall of kingdoms

and confederacies; a catalogue of great charters and declarations of right, of political coalitions and ecclesiastical organizations; in a word, this department of history is the history of events, or what Mr. Green, in his "History of the English People," calls "the drum and trumpet history." But there is another and nobler department—that which deals with the causes which have led to the events, that recognizes and elucidates the principles which inspired the men who have moulded society by the systems of philosophy which they framed, or who have broken up the existing order of the world by smiting down despotic governments on the field of war, or who have blessed humanity by making peace illustrious with victories no less renowned than those of war. This is a department of history that deals not so much with facts or results as with the agencies which led to such issues. It traces the development of principles from their most germinal beginnings until they find expression in free constitutions, or in the creeds and edicts of ecclesiastical councils. It reveals the foundations on which strong and just governments are based, and the influences which determine the decline and fall of such as are not fitted to survive.

In our country the spirit which animated the colonies in their struggle for independence, and which led to the adoption of a Republican form of government was identical with that which founded and fostered our older schools of learning; and could I establish this position, I would succeed in laying before you what your invitation dignifies with the title of a historic address.

Were we required to account for the existence of an institution like this, which annually celebrates its work by the gathering of its friends, and by the impressive ceremonies of commencement week, the full answer to the inquiry would demand a method of treatment such as I just described. The investigation would cover a wide field, and carry us back far into the past in our search for the causes which led to its foundation, and in ascertaining the influences which developed its growth from a primary school to a university, and which gave it the character which now distinguishes it as it stands forth in its symmetry and strength, one of the happy illustrations of the cultured Christian civilization of our time.

Were we to say of these seminaries of learning, which are at once the ornament and guard of our land, that they are the product of the patriotism and piety of their founders, that would be but a partial solution, for the inquiry would return, What gave development to a patriotism so pure and a piety so fervent? And were we to widen the range of the inquiry until it sought to discover not only the genesis of our schools of learning, but of the free institutions, civil and religious, out of which they emerged, it would not solve the problem to say that they were the creations of the sages who framed our constitutions and declarations of right, for the question would still recur, From what sources did they derive the principles embodied in these codes and constitutions? From what remote fountain did the men draw their inspiration who drafted the masterly State papers, filled with philanthropic inductions, with lucid statement of the profoundest maxims of political wisdom

and unanswerable demonstration of popular right? Since all forms of government are *growths*, and not immediate creations, since they are but the outward embodiment of the inward social, political, ethical life of the people, whose traditions and principles are enshrined in them, where shall we find the original springs from which these beneficent and ever-widening streams issued?

I answer—first, in the Word of God, from which the true ideal of representative government is derived; second, in the great reformation of the sixteenth century, which awakened the world afresh to the recognition of the sacredness of the domain of conscience, which proclaimed not only the worth of the soul, but the value of the citizen; which kindled human intelligence and gave new development to literature, art, and the science of government; which emphasized the great truth that if rulers had rights they also had duties, and if the ruled had duties they also had rights; that the people were the true source of power, and that all just government rested on the consent of the governed. And as the third of the influences which have shaped the institutions of the land, I would mention the peculiar training received by the emigrants to these shores, and by the patriot sages who were most influential in shaping our Constitution.

The century made memorable in American annals by the settlement of Jamestown and Plymouth, like the century which preceded it, was charged with intellectual and moral forces so quickening, all-pervasive and resistless, as to waken the world to a new conception of the possibilities of humanity for progress

in all that constitutes the noblest life, whether of the individual, the nation, or the race itself. It was the era when the discovery of new countries kindled the imaginations of men and set great tides of emigration to flowing; when the multiplication of inventions lightened toil and stimulated enterprise; when commerce enriched the world by the exchange of commodities; when printed books had so replaced the rare and costly manuscript as to bring within popular reach whatever was most worthy of remembrance in history, whatever was most instructive in biography, whatever was most equitable in law, whatever was sweetest in song, whatever was profoundest in philosophy.

Above all, it was the era of the great conflict between religious liberty and ecclesiastical despotism; between popular right and arbitrary government. That epoch was to the one which succeeded it, what youth, with its intense emotional life and conscious physical vigor, is to the manhood into which it matures. It was the epoch when elemental forces, long latent, burst forth into an activity as irrepressible as the floods of melting glaciers when flamed over by torrid suns, or as the pent-up electricity of thunder-clouds forces its gleaming pathway through the air, shining from one part of heaven to the other. That celestial fire, coming out of the east and shining even unto the west, was an emblem not only of the resistless forces suddenly released, but of the direction which these outbursting forces took when the colonization of this continent opened a way for the westward march of the new empire of free thought, free speech, free religion, and free government.

It was the epoch made luminous by constellations of illustrious writers, statesmen, and soldiers in every part of Europe. It saw the splendid court of Elizabeth, with Bacon for her chancellor, Raleigh for her councilor, Spenser for her laureate, and Shakspeare for her muse in all the realms of song. It was the era of Selden and Hale, of Locke, of Newton, of Milton. So, too, on the continent, painting, sculpture, poetry, science, romance, and theology were represented by Raphael, Michael Angelo, Tasso, Cervantes, Copernicus, Kepler, Calvin, and Grotius. It saw the revolt of the Netherlands, the establishment of the Republic of Holland, the Revocation of the Edict of Nantes, the dawning splendor of the reign of Louis XIV., the decline of feudalism, the recoil of the world from priestly despotism, the triumph of the doctrines of the Reformation. Out of these centuries came the principles which moulded the men who came by hundreds and thousands to colonize the wilderness, and to cause a boundless untilled territory to blossom as a rose.

To appreciate their work, we must make a rapid review of the causes which constrained them to abandon their native homes and the countries where their forefathers had contended for their rights with such varying success. To Eastern Virginia, England contributed the largest number of colonists—some of them cavaliers, more of them yeomen—while the banks of the James river more than a hundred miles from the sea were dotted with the settlements of the French Huguenots, arranged after the fashion of their own country—their farms divided into long narrow, parallelograms, with a few hundred

yards fronting on the water, but running back a mile or more into the interior, that their habitations might stand near each other, in a close, continuous line along the river, thus illustrating their fondness for village life and their social dispositions. Genial, cheerful, touched with the brightness of their own sunny skies and kindly clime; frugal, industrious, chivalric, with a vivacity which a century and a half of persecution could not suppress, if they did not make such a contribution in number to the population of the colony as did other emigrants, they exerted an influence in the great struggle for independence quite out of proportion to their numerical strength. That influence has been compared to the gold which some one cast into the mould filled with the melted metals which were to compose the great bell of Moscow—the gold was not much in quantity, but it gave to the great bell fineness of tone and a melodious ring it would not have possessed without it.

But the Valley of Virginia, which surrounds this University like the magnificent frame-work of a picture worthy of such a setting, was chiefly occupied by people of kindred principles but of different origin. In Scotland during the reign of James, of Charles I. and II., when prelacy was thrust on an unwilling people by tyrannical edicts; when courts of high commission were established to enforce them; when house-holders were required to give bond that their families should not attend the services of a Church endeared to them by all that was sacred in their convictions, traditions, and memories; when prisons were filled with the victims of intolerance; when soldiers were quartered on the defenceless inhabitants and restrained from no

outrage—then it was that these great protests against oppression found voices which will never cease to sound while winds blow and waters flow, and while the great heart of humanity thrills in sympathy with the sorrows of those who suffer for conscience sake. Then it was that thousands of the persecuted sought refuge in the north of Ireland, where for a time they found the rest which toleration afforded, though religious liberty was yet unknown. But even this repose was not to continue long. I have no time to pursue the story of the conflict between the ever-antagonistic forces of despotism and liberty—the irrepressible conflict of the ages. But in the providence of God a new land, indeed a new world, in more senses than one, was disclosed to the vision of the oppressed, and a new hope, like a morning star, rose above the darkened horizon. The prospect of a territory of unknown magnitude, with the ocean for its eastern boundary, and a river on the west which seemed to bisect the continent, where genial skies and soil of inexhaustible fertility, and, above all, where the freedom they loved and longed for might be enjoyed, was the alluring vision which set in motion the tide of emigration which continued steadily to flow, deepening and widening as it ran. As it reached the shores it spread out like the diverging mouths which form the delta of the Nile, bearing on its bosom a civilization more enriching to all the regions it touched than the fertilizing waters of that ancient river to the soil they irrigated. That tide was wide enough to reach New York on the north and the Carolinas on the south, while it ran with steady flow through Pennsylvania and Virginia, lying between these extremes.

These colonists were not ignorant that hardship and perils awaited them; but what were toil and danger to the descendants of the men who, at the foot of the heath-clad Grampians, had contended for Christ's crown and covenant, or fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry had resisted to the death the army of King James? And so they came bringing with them the principles for which they had sacrificed all except honor and conscience, and which they could no more leave behind or forget than they could forget their Highland hills and the lakes nestling among them with a romance in every ripple of their waves, or the blue Pentlands on whose summits they had inhaled the fresh air of the morning, or the bloom of the heather, or the shrill notes of the pibroch wailing along their desolate moors, or the cottage homes where they had learned to speak the truth and do what was right in the fear of God.

They emptied themselves into this Valley; they came to stay, and here their settlements grew.

As soon as the conflict between the colonies and the mother country commenced, the descendants of the men whose characters had been formed in this school of conflict, disciplined by adversity and developed by long, patient, and heroic resistance to civil and religious tyranny, united with one mind and heart in support of the cause of independence. The battles at Point Pleasant, on the heights of Saratoga, at King's Mountain, at Eutaw, and at York, were fought with the aid of Valley men. It is a significant fact that two of our own colleges founded in Revolutionary times bore names distinctive of the free spirit

which was then pulsating—I will not say in the air, but in the hearts of the people. One of them bore the united names of the two great patriot martyrs, Hampden and Sidney, and the other, under the constraint of a spirit as strong and pure, exchanged its original name for the significant one of Liberty Hall. It is an interesting coincidence that these colleges, called into being by the same pious and patriotic motives, have been known by names not only in harmony with the temper of the times, but prophetic also of the parallel lines in which their histories were to run through future years, giving rise to strange and beautiful coincidences. When resistance to the encroachments of the British Crown became a necessity on the part of the American colonies, Hampden-Sidney was prompt to espouse the cause of popular freedom, and when requisition came to the county in which it stood for a company to oppose the expected invasion, the students volunteered, and marched with their president, John Blair Smith, to the defence of the capital; and, as if to show how steadily the flame continued to burn on the same altar, when the second great invasion of Virginia came—not in the war of 1812, but of 1861—the students of that college volunteered and marched again, under the command of that valiant christian knight, President John M. P. Atkinson.

So, too, the students of Liberty Hall, inflamed with the love of freedom their President had inspired, were in full sympathy with that patriot divine, William Graham, when he became captain of the company mustered in his county in 1777. And true to their ancient traditions, in 1861, at the

call of their first captain—Professor Nelson—they rallied at the first tap of the drum, and won their first laurels on the plains of Manassas, under the lead of Prof. J. J. White, who was succeeded in command by his brother, the gallant and godly Hugh A. White, who fell at Second Manassas, bearing the colors of the Thirty-third Virginia Regiment.

It is evident, therefore, that the fathers whose annals I am reciting were equally fitted for the founding of colleges, for fighting battles, and for the framing of civil constitutions; and as the result of the struggle in which they bore so conspicuous a part, the patriots of the colonies—colonies, representing many nationalities, but unified by one inexorable purpose—succeeded in winning the independence for which they fought and in establishing a government freer in its principles and more equitable in its administration than any which had hitherto been known, for it was the only government ever planted on the rights of the people as its sole foundation. In no other age or land had a government been reared upon this single basis. In a constitutional monarchy, like that of England, there is indeed a vast amount of well-regulated liberty, but there is a difference more than nominal between a subject and a citizen. A pyramid is a symbol of strength and of symmetry too, but a pyramid with the people at the base and the successive strata marking gradations of classes from lower to higher until hereditary power is reached, with royalty at the apex, is not a symbol of republican freedom and equality. Our fathers believed theirs to be the most equitable of all possible forms of government. They believed that loyalty to a constitution was a

nobler thing than loyalty to a king. When men acknowledge no master but equitable law, owning allegiance to a principle rather than to a prince, theirs is a freedom which develops the truest manhood, and patriotism itself, purified by disinterested devotion to the common welfare, attains its noblest growth under that form of government which has been so happily defined as a "government of the people, by the people, and for the people."

It was not the privilege of the patriots of any other age or country fully to demonstrate this problem. In the old classic republics, it is true, there were splendid illustrations of what freedom could do in creating world-renowned sages and statesmen, even when trammelled by hereditary privilege and patrician power; but these republics failed to show what the citizen might become in a state where there are no inequalities of hereditary rank, and where none are entitled to office or honor by birth, or excluded from either by any artificial barrier.

So, too, in after times, in the land whose capital claimed the proud title of the Eternal City—the land of tranquil skies and purple mountains and historic shores, washed by the loveliest of all seas—the land where art carved the marbles whose beauty enchants the world, and lined the walls of great galleries with canvas glorified by pencils dipped in the colors of heaven, and where the very air was tremulous with the music that melts the heart—there, too, once dwelt a spirit which evoked creations nobler than those of the chisel, the pencil, or the lyre—the spirit which quickened into life and beauty the

republics of Genoa, Milan, and Venice—yet all of them short-lived, fragmentary, turbulent, because all government in its last analysis is individual self-government, resulting from the subjugation of evil passions, the supremacy of conscience, the solemn sense of moral accountability ; and the people, lacking this element, were incompetent to comprehend true liberty, or to maintain it.

That the founders of this republic builded better than they knew is evident from the fact that no existing government has enjoyed a prosperity so great or so long uninterrupted ; none ever so quickly recovered from the desolations of a war so gigantic as that of 1861 ; none ever saw a restored harmony so complete after a disruption so terrible ; none ever carried within itself a vitality so intense, and characterized by such promise of perpetuity ; and above all, no government could ever point to such demonstrations of the wisdom of its founders, vindicated as that wisdom is by the verdict of the nations of Europe, as one after another is seen transferring power from privileged classes to the hands of the people, and shaping itself into forms more or less democratic.

Look at united Germany, for instance : its venerable Kaiser still grasping the sceptre, indeed, but recognizing the authority of the Reichstag, elected by universal suffrage.

Look at France, repeatedly rejecting monarchy, and expelling the remnants of royalty from its territory ; at Spain, rearing new Castellars and groping after republican forms ; at Switzerland, repudiating aristocratic rule, and recognizing the equality of all citizens in the eye of the law ; at Italy, emanci-

pated since it witnessed the wonderful spectacle of its king capturing his own capital; and even England, by its commerce drawing tribute from all the world, until its very facilities for transportation has made the cereals of foreign countries so cheap at home as to lessen the value of its own productions, and thus, by diminishing the price of land, breaking the power of the land-owner, once the chief support of the Throne, so that now the greatest commoner is the greatest king, and, in the words of Mr. Froude, "the people are now sovereign, and officials of all ranks obey their masters." Should the popular edict ever proclaim "The House of Lords must go!" will not the next question be, "Can the Prince of Wales stay?"

It does not logically follow that the political institutions under which the United States have attained to such prosperity and power are adapted to the mother country, where very different conditions prevail, and we anticipate with foreboding the prospect of the experiment; but such is the rapid inarch of public opinion in our day—such is the swift contagion of new political theories and the wide-brooding dissatisfaction with the existing order of things, that we cannot be surprised if radical changes should occur even in that most conservative of kingdoms; and it is not improbable that, before the close of the present century, the all-absorbing question in Great Britain will be with regard to the adoption of a republican form of government.

And now I enter upon the division of my subject which relates more immediately to the interests of education. How

have they been affected by the principles which governed the men to whom we are indebted for the establishment of institutions such as your own? I answer, The fathers who fought for civil liberty well knew that, though it might be won by the sword, it could only be maintained by the intelligence which results from education. Men must be enlightened to know their rights; and hence the necessity of the school, the college, and the university. The first need of the settlers of this Valley was, of course, a home. The multiplication of homes furnished the inducement for the erection of the church; and when homes and churches increased, then came the double incentive to the founding of the school. This was the *ter-sanctus* of the early settlers of the Valley—Home, Church, and School.

But even the home was not so much the mother of the school as was the Church. It is a historical fact, that out of Presbytery in this valley came primary education—not education dissociated from religion or disfigured by denominational bigotry, but Christian education, and the Christian element, not a possible incident of the system, but kept steadily in view as an ultimate consummation to be looked and longed for, because it was the deepest conviction of the founders that intelligent piety and pious intelligence were fundamental elements in the training of youth—not religion alone, or intellectual culture alone, but a combination of both—and so to secure to them what Milton calls “a complete and generous education—that which fits a man to perform justly, skilfully and magnani-

mously all the offices, both of public and private life, of peace and of war.”

The fact that the trustees and professors of Washington and Lee have almost uniformly been Christian men, and that so large a proportion of its graduates have been ministers of the Gospel—and this is notably true during the last decade—shows that the *trend* of the institution has been in the direction intended at its organization, and that the University, both in its origin and history, has borne a noble testimony to the character and value of Christian education—a testimony all the more prized at a time when the attempt is avowedly made to eliminate the recognition of religion from some of the oldest and best endowed schools in the country.

If in any moment ill-advised and injudicious friends of this University have seemed to disown the relation it has always maintained between Christian culture and the higher education, they have been emphatically rebuked by the protest of an enlightened public sentiment, and by the illustrious example which this institution has afforded of what Christian education, free from sectarian bias, can accomplish.

Three counties in Virginia, west of the Blue Ridge, once covered a territory which now contains five prosperous and populous States. Of these counties Augusta, out of which Rockbridge was formed, was one. The opening of a classical academy in that county in 1740 seemed a small event compared with those which history and song love to celebrate, but it was the *first* school in all that illimitable realm west of the Blue Ridge; and as the first furrow which cuts the turf of a

field makes a more conspicuous mark than when the plowshare has converted the whole field into one color, so the founding of this academy was ever memorable as the inauguration of a new civilization. It was a small fountain, but how vast and benign the influences which have issued from it! As your own laureate has told you,

“A spring beneath an oak,
That falling leaves might choke,
But destined so to broaden far and wide
That on its bosom argosies might ride.”

Even one of the old colleges of Oxford, which art has adorned and wealth endowed and royalty ennobled, with its massive walls mellowed by the touch of time, scarcely seen through the green gloom of the ivy, does not so touch the imagination as the spectacle of the humble log school-house standing on a little clearing in the forest, gathering under its lowly roof the youth who were to receive instruction not only in English literature and science, but, in the words of another, who were to be the first to hear the music of Virgil and Horace, of Livy and Tacitus, of Homer and Sophocles, with that grander melody of the sweet singer of Israel, mingling with the ring of the woodman's axe and the crack of the rifle. This school was the origin of the noble University whose buildings cast their shadows from this eminence, and whose professors for more than a century have been men of high intellect, fervent piety, and ardent patriotism, and whose pupils have upheld the torch of knowledge, of religion, and of a generous civilization over a wide territory.

Great was the honor of sowing the seeds which were to be as the handful of corn on the top of the mountain, but whose fruits were to shake like Lebanon; great the honor of commencing the intellectual training of a population which has become so vast—great the privilege to take rank among the older institutions of the land whose distinction it was to lay the foundations of sound learning in a Republic which now contains the largest population on the globe of those who speak the English tongue; for, as Mr. Bancroft has recently told us in his address before the American Historical Association, “The United States of to-day are the chief home of the English-speaking people of the world; for, in all their extent, English is the language of sixty millions; Canada stretches along their northern border; Newfoundland, New Brunswick, and Nova Scotia flank them on the East; the Bermudas and Bahamas are anchored near their doors, and a general representation of all who speak the English tongue would find in the United States the central place most convenient for their meeting!”

We judge the value of an invention by the practical uses to which it may be applied; of a written constitution by its adaptation to the genius of the people for whom it was drafted; of the merits of any philosophic system by the truths it demonstrates; of the fitness of any religion to survive by the character of the piety it develops; or, as Bacon has taught us, what we seek in all is “*fruit*.” When we subject Washington and Lee to this test, and ask for “fruit,” we have the answer in a condensed summary, which I am permitted to quote: “What glowing names are these that shine on the rolls of the

alumni of this honored *alma mater* in Church and State, field and forum, bar and bench, hospital and counting-room, lecture-room and pulpit! What famous champions and teachers of the right, what trusty workers and leaders in literature and law and arts and arms may be found among her sons! Seven governors of States—amongst them Crittenden of Kentucky, and McDowell, Letcher, and Kemper of Virginia; eleven United States senators—amongst them Parker of Virginia, Breckinridge of Kentucky, H. S. Foote of Mississippi, and William C. Preston of South Carolina; more than a score of congressmen; two score and more of judges—amongst them Trimble, of the United States Supreme Court; Coalter, Allen, Anderson, and Burks, of the Court of Appeals of Virginia; twelve or more college presidents, and amongst them Moses Hoge and Archibald Alexander, of Hampden Sidney; James Priestly, of Cumberland College, Tennessee; George A. Baxter and Henry Ruffner (who presided here), and Socrates Maupin, of the University of Virginia.”

When, in addition to this, it is remembered that this institution counts among her alumni nearly fifty professors in colleges, it will be seen how great an influence she has exerted, and is still exerting, over the cause of education in the Southern States, so that rich and abundant as have been the fruits she has borne, these are but the precursors of the noble harvest she is yet to reap.

The most rapid delineation would not bring even an outline history of the college within the limits of my address were I to sketch its fortunes under the administration of its successive

presidents and boards of trustees, whose names and services deserve the most grateful commemoration. It is not necessary that I should even enumerate them, for are they not all written in the book of chronicles of Grigsby, the scholar, sage and patriot?

Each change of name has marked a new era in the history of the institution. "Angusta Academy" is a reminder of its origin in the great county so called in honor of a British princess; "Liberty Hall" is an attestation of the patriotic spirit of the Revolution of 1776; "Washington College" commemorates its endowment by the Father of his country, while "Washington and Lee University" is the memorial of two of the purest names in human history.

The acceptance of the presidency by General Robert E. Lee was at once the demonstration of his own devotion to duty and the pledge of a new era of usefulness and honor to the University. The marble made immortal when Valentine's chisel transfigured it into the form of his faultless model is enshrined in your chapel. The living influence of the man yet dignifies and hallows these halls of learning. The marble may portray the outward form; how well the muse may depict the inward man let the recent sonnet of the great scholar and divine who loved and revered him declare:

"Israel one David, Athens Pericles,
Thebes one Epaminondas could produce;
Thy State, O Lee, of greatness more profuse,
Nurtured two Washingtons upon her knees.
The first to crown on earth his God did please,

But thy reward was set thee in the skies ;
 Sterner thy fate than Jackson's, for to rise
 And feel no fall was his by heaven's decrees.
 From thy high noon thou turnedst to the west,
 With clouds enfolded, thunderous, and dark,
 Which yet, reluctant, shed upon thy rest
 Azure and golden pomps—the prescient mark
 Of that eternal radiance which hath blest
 Thy soul above our sun's inferior arc.”

Of all the events in the early history of this institution, that which brought it the most immediate relief, and which ever since has most largely contributed to its welfare, was when Washington crowned his other benefactions to his country by a generous bequest to the college, and accompanied it with the wish that it should not only be a school of science, but of the purest patriotism, around which the men of the North and South could rally in the spirit of fraternal devotion to the glory of a common country. This fostering care on the part of Washington has been an ever-unfolding influence for good, because of the moral force of an example so august, and because of the material benefits it has brought to this school. It was this example, at the suggestion of “Light-Horse Harry” Lee, which induced the officers of the Virginia division of the “Society of the Cincinnati” to make their large donation; it was this which prompted John Robinson, one of Washington's veterans, to bequeath to it his entire estate; it was this that constrained men of public spirit in Boston and other northern cities, in the early days of its history, to make a contribution of £700.

It was this that suggested the happy plan of holding a centennial meeting in the city of Philadelphia to organize an effort for the larger endowment of the University. This meeting was made successful beyond anticipation by the attendance of representative citizens from all parts of the country, without regard to political associations. It was fitly held in Independence Hall, and the spirit of the assembly was worthy of the place, of the occasion, and of the men who composed it. The interest expressed in its purpose by such distinguished statesmen, philanthropists, and jurists as Robert C. Winthrop, Chas. Francis Adams, and George F. Hoar, of Massachusetts; Theodore F. Randolph, of New Jersey; A. G. Thurman, of Ohio; William W. Eaton, of Connecticut; T. A. Hendricks, of Indiana; T. F. Bayard, of Delaware; J. W. Forney, of Philadelphia; L. Q. C. Lamar, of Mississippi; William Pinckney White, of Maryland; William F. Evarts and Samuel J. Tilden, of New York; Chief-Justice Waite, of the United States Supreme Court, and Justice Strong, late of the same court—with others equally eminent, but not mentioned here because of their number—attest the sympathy and approval of the only patrician class recognized in this land, composed of those who are ennobled by genius, learning, and public service. This call upon the country to aid in the larger endowment of the University was followed by the prompt response of munificent contributors, and notably among them such names are prominent as those of Colonel Thomas A. Scott, H. H. Houston, Cyrus H. McCormick, W. W. Corcoran, F. O. French, George Peabody, Vincent L. Bradford, Warren

Newcomb, Robert H. Bayley, William N. Mercer, Rastonoco Wilson, Lewis Brooks, Mrs. Josephine L. Newcomb, and others, whose generous donations were made before or after the centennial appeal. Nor is it a less significant fact that the great journals of the North, like the *Herald*, *Tribune*, *Times*, *Post*, and *Commercial*, of New York, and the *Ledger*, *Inquirer*, *Times*, *Press*, and *North American* of Philadelphia, in eloquent editorials commended the effort to secure a larger endowment, because the influence of such united action would have in reconciling all sections of the country by honoring together their Revolutionary ancestors, rekindling around one altar the patriotism to which all the States owe their common origin, and thus realizing the hopes of Washington for a united and happy country.

This is the aspiration that now animates and binds in truest concord all patriotic citizens, irrespective of geographical lines or party preferences.

We have an immediate illustration of this in the presence of the distinguished Philadelphian—may I not say American?—who comes to make his contribution to the pleasure and profit of this commencement, and whose address to-morrow we are anticipating so eagerly.*

These are some of the demonstrations of a restored fraternity which give a stern and just rebuke to those who would perpetuate alienation between the North and the South, and who propose to conduct coming presidential campaigns under the leadership of candidates who persist in waving the bloody

* Hon. A. K. McClure.

rag, unmentionable here, but branded by its own vulgar name as the basest of banners,—symbol of sectional hatred and strife—while we, instead of this, declare it to be our intention to unfurl to all the winds of heaven the flag emblazoned with the stars which glitter to the names of thirty-eight sovereign States, all leagued and linked together for the defence of the rights of each, and for the perpetuation of the common glory of a united and indissoluble republic.

O that my countrymen throughout the vast expanse of this great land might once more hear and heed the calm wise words of Jefferson: “Fellow citizens, it is proper that you should understand what I deem the essential principles of government. Equal and exact justice to all men, of whatever persuasion, religious or political; the support of State governments in all their rights as the surest bulwarks against anti-republican tendencies; the preservation of the general government in its whole constitutional vigor as the sheet-anchor of our peace at home and safety abroad; the supremacy of the civil over military authorities; the honest payment of our debts and sacred preservation of the public faith. And should we wander from these principles in moments of weakness and alarm, let us hasten to retrace our steps and to regain the road which alone leads to peace, liberty and safety.”

So speaks the past to the present, and so must the present speak to the future.

We are the inheritors of the precious legacy accumulated by the toils of those who preceded us. For us the fathers lived; for us they endured and suffered. In their record there was

much of tragedy; there was more of triumph. By their services, sacrifices, and victories they have made us deeply their debtors. We cannot repay them by uttering eulogies over their ashes. Our applauses do not go down to the silent chambers where their bodies rest, nor rise to the realms where their spirits walk erect among the crowned and glorified. We recompense the noble dead only as we serve and bless the living. We repay the favors of the generation gone as we bequeath benefits to the generations to come. Be it ours, then, to stand in the line and pass the torch of truth to those who succeed us, that they in turn may transmit it to their successors in a continuity unbroken, if it please God, to the last syllable of recorded time.

Thus we finish our review of the scenes and actors upon which the curtain has fallen. Thus the evening star of memory goes down into the darkened west, but not to be extinguished; for lo! as we lament its setting, it is moving round in its silent orbit beneath us, and presently it reappears in the east, rising bright and high, the morning star of hope. In its kindling light we advance.

“Other men labored, and we are entered into their labors.”
As we embalm their memories in our hearts, let us take up their work and kindle our devotion to duty at the altar where they worshipped.

Let us hear our laureate once more:

“Your oath a Roman oath must be!
Sworn with a faith that must not yield—
Sworn on the doubly-sacred shield
Of WASHINGTON and LEE!”

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