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Contributions of the Cumberland Presbyterian Church to Education

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CONTRIBUTIONS OF THE CUMBERLAND PRESBYTERIAN
CHURCH TO EDUCATION

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BY

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Minor Professor
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PREFACE

The educational system of today is the outgrowth of many factors. There have been many influences which have brought about the spread of mass education and the development of the present-day curriculum.

One factor which has contributed a share to the development of our vast and complicated educational system has been the denominational school. The denominational schools were the first to be established in the land. Also, the churches have stressed the need of education and have financed the training of many of the youth of the country. Most of the 252 denominations within the United States have attempted, in some manner or fashion, to operate schools. The denominational schools have been the soil out of which the public school system has developed.

The Cumberland Presbyterian Church, although a small denomination, has been vitally interested in education, and has made a contribution in this field. It is the purpose of this thesis to show some of the contributions which the denomination has made in the field.

A brief historical sketch of the conditions out of which the church grew and the main causes for its organization have been reviewed. The attitudes and educational philosophies of the early church fathers have been presented in chapter two. Historical sketches of the outstanding schools which have been operated by the denominations are given in chapter three.

CHAPTER I

HISTORICAL SKETCH OF THE CUMBERLAND PRESBYTERIAN CHURCH

1. The Cumberland Country

The southern boundary of the Cumberland Country was the dividing ridge between Cumberland and Duck Rivers, in Tennessee. Its northern boundary was the Green River in Kentucky. This territory was settled by people from Virginia and North Carolina.

In 1779 a colony of settlers left Watauga for the Cumberland Country. One group, commanded by Colonel James Robertson and numbering 300, passed through Cumberland Gap and, after crossing a large part of eastern Kentucky, entered Cumberland Valley and came finally to French Lick. A few months later another party, commanded by Colonel John Donelson, who left Watauga at about the same time, but who came by river, joined them at French Lick. They had guided their fleet of about 30 flatboats down the Tennessee River to its mouth, thence up the Cumberland to French Lick, where they joined Robertson's party.¹

This little group of frontiersmen found no easy task in settling a wilderness 600 miles from the seat of government and surrounded by fierce tribes of Indians with whom

1. J. G. M. Ransey, The Annals of Tennessee (Charleston, 1853), pp. 194-195.

frequent and bitter conflicts arose over land and hunting grounds.

In the early days of the settlement, necessities of life in the Cumberland Country were rare, as most things were brought by slow caravans of pack horses over Indian trails. Sugar was used only for the sick, to sweeten a dram, or to welcome newcomers.² Clothing was made from the lint of the nettles and from buffalo wool. Furs were used extensively for clothing. The rugged pioneers adopted many of the habits and customs of the savages, of whom they lived in constant fear. Retaliation for injuries became second nature to the white man as well as to the red; "an eye for an eye" and a life for life was the code of the day. The Cumberland and Kentucky settlers shielded themselves against the Indians by palisaded forts, to which an entire settlement could resort when the savages attacked.³

Settlers from the East flocked to the Cumberland and Kentucky settlements in large numbers during the decade following 1780, and by 1790 there were approximately 5000 pioneers settled along about 80 miles of the Cumberland River.⁴

2

Ibid., p.174

3

R. S. Cotterill, The Old South (Glendale, California, 1956), p.99.

4

Ibid, P.103.

2. The Religious Conditions in the Cumberland Country

Settlers in the Cumberland Country were concerned first of all with building homes, clearing the forest, and making a living for their families. Books, except for the Bible, were almost unknown in the settlements. The spiritual and cultural sensitiveness which the settlers had before moving into the country was dulled by the hardships and constant danger of the frontier. Also, the average pioneer of this region was seeking material and not spiritual things.

Many of the soldiers of the Revolutionary army became followers of the French skepticism through association with the French troops. Some of these colonial troops on being discharged from the army accepted land grants in the Cumberland Country and moved into the region. Here they spread the doctrine of skepticism among the settlers. ⁵

There was a great need for devoted ministers to combat such heretical teachings and religious neglect. The Presbyterian Synod of Virginia sent eight missionaries into this country during the last decade of the 18th century. ⁶ Later sixteen missionaries came into the region. But, unfortunately, not all of these men possessed the spirit of true piety.

⁵ T. C. Anderson, Life of Rev. George Donnell (Nashville, 1858), p. 83.

⁶ Robert Davidson, History of the Presbyterian Church in the States of Kentucky (New York, 1847), p. 52.

The first church erected on Tennessee soil was built in 1773 near the point where Tennessee joins North Carolina and Virginia.⁷ The Rev. Charles Cummings was chosen pastor and was the first preacher on the soil that is now Tennessee.⁸ The first minister to appear in the Kentucky settlement was the Rev. David Rice from Hanover, Virginia.⁹ This Presbyterian minister arrived in Kentucky in 1783 and began his ministry near Danville, preaching in private homes. In the spring of 1784 he organized many new churches as he moved westward. In the summer of 1785 he opened Transylvania Seminary in his own home.¹⁰

Moral chaos in the West increased with the influx of settlers coming across the Alleghenies, and the Christian leaders of the country viewed with apprehension the lack of concern and the spiritual dearth of the church members themselves. Bacon gives the following picture of the religious conditions:

"The closing years of the eighteenth century show the lowest low-water mark of the lowest ebb-tide of spiritual life in the history of the American church. The demoralization of army life, the fury of political factions,

⁷ William Warren Sweet, Religion on the American Frontier (New York, 1936), p. 34.

⁸ Davidson, op. cit., p. 65.

⁹ Sweet, op. cit., p. 30.

¹⁰ Davidson, op. cit., p. 65.

the catch-penny materialist morality of Franklin, the philosophic deism of men like Jefferson, the popular ribaldry of Tom Paine, had wrought, together with other untoward influences, to bring about a condition of things which to the eye of little faith seemed desperate."¹¹

Unbelief seemed the popular fashion, and especially was this very popular among the men. It is significant that in 1793 the Kentucky Legislature voted to dispense with prayers in its sessions.¹² This was an indication of the spirit of the time which was prevalent in the Cumberland region.

Many immigrants into the region were members of churches in the country from which they came, but were skeptical. Frequently the ministers encountered embarrassing situations with church members known to be habitual desecrators of the Christian principles. David Rice, one of the pioneer ministers, accurately described the conditions:

"After I had been here some weeks and had preached at several places, I found scarcely one man who expressed a credible profession of religion. Some were grossly ignorant of the first principles of religion. Some were given to quarreling and fighting; some to profane swearing, some to intemperance and perhaps most of them totally negligent of the forms of religion in their own homes."¹³

¹¹ Leonard Woolsey Bacon, A History of American Christianity (New York, 1901), p. 230.

¹² Robert E. Tompson, A History of the Presbyterian Churches in the United States (New York, 1895), p. 73.

¹³ Robert H. Bishop, Memoirs of David Rice (Lexington, Ky., 1825), p. 68.

3. The Revival

The revival, from which the Cumberland Presbyterian Church sprang, began in Kentucky in 1800. It was inspired by the fervent preaching of the Rev. James McGready, who left North Carolina in 1796.¹⁴ He was of Scotch-Irish parentage and a Presbyterian. He had been a minister in the Presbyterian Church for several years before he was converted.¹⁵ After his conversion he became a "true son of thunder," dwelling upon the necessity of a new birth. This type of preaching was far from popular in the more conservative South Carolina region. Fierce opposition arose to McGready in his home county, and the people determined to drive him out of the country. His pulpit was burned, and a letter was written to him in blood requiring him to leave the section of country or forfeit his life.¹⁶ So shortly after this outrage, in 1796, he moved to Logan county, Kentucky, having received a call from some of his former hearers, who had moved to that county.¹⁷

There he became the pastor of three small congregations of the Presbyterian Church: Gasper River, Red

¹⁴E. B. Crisman, Origin and Doctrines of the Cumberland Presbyterian Church (St. Louis, Mo., 1877), p. 9.

¹⁵James Smith, History of the Christian Church (Nashville, Tenn., 1835), p. 562.

¹⁶E. B. Crisman, op. cit., p. 15.

¹⁷James Smith, op. cit., p. 563

River, and Muddy River. These congregations were in a state of decline and were nearly destitute of spiritual life. Many of the members were strangers to regeneration. The questions were often asked Mr. McGready: "Is religion a sensible thing?" "If I were converted, would I feel and know it?" He determined to arouse the people from this dangerous lethargy.¹⁸

The Rev. Mr. McGready pictured in no uncertain terms the condition of the lost to the few Christian church members of his charge. When he had their zeal for the cause of Christ sufficiently aroused, he presented to them, for their signature, a covenant.¹⁹ The chief thought expressed in the covenant was, "Whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son."

In May, 1797, a general awakening took place in the Gasper River congregation. A woman was converted and went from house to house telling of her experience. Soon the whole congregation became interested, and with some intermission of coldness the work continued, until three years later the whole West was aflame with revival fire, and the

¹⁸ E. B. Crisman, op. cit., p. 15.

¹⁹ James Smith, op. cit., p. 565.

central figure and moving part in it was James McGready.²⁰

In 1799 the revival was in embryo stage in the three charges of McGready, and in July, 1799, a sacramental meeting was held at the Red River Church. Similar meetings were conducted at Gasper River and Muddy River.²¹ At these meetings the congregations were loath to leave after the benediction. On some occasions they remained for a sermon or remained in silence, while on other occasions they cried out for mercy and fell from their seats in the church.²²

The first camp meeting in Christendom was held in July, 1800, at Gasper River.²³ It lasted from Friday until Tuesday and resulted in forty-five conversions. From this time camp meetings became the order of the day. All ages and classes of society came to the camp meetings. Crisman says,

"Young and old; the farm hand and the hunter, white and black, flocked to the center of attraction. The paths leading through the forests were alive with people, and the number reported in attendance upon these occasions is almost incredible."²⁴

It was impossible to provide entertainment for those

²⁰George Hays, Presbyterians (New York, 1892), p. 453.

²¹James Smith, op. cit., 568.

²²Ibid., p. 570.

²³Ibid., p. 570.

²⁴E. B. Crisman, op. cit., p. 21.

who lived too far from the grounds to return home at night. It was an easy matter for them to come prepared to camp for several days. In fact, many looked forward to the camp meetings as the festive events in a year of monotonous existence. For months many of these frontier people had not so much as seen a preacher, and a tedious wagon trek over uncomfortable roads was nothing for them in exchange for days of preaching, praying, singing, and shouting. Others came for the social fellowship and through curiosity.

The camps consisted of clearings in the forest. The wagons were arranged so as to form a hollow square. The warm summer and autumn nights could easily be spent out of doors in the wagons or in improvised tents. The people brought mattresses to sleep on, and some, for greater convenience, brought some furniture. They brought the necessary cooking utensils, and at meal time fires could be seen in every direction with the pots boiling and the chickens roasting.

Within the square, rough-hewn log seats were arranged. Pulpit stands were erected within several parts of the square, so several people could speak at one time. It was not unusual for as many as seven preachers to be addressing the listening thousands at the same time from different

stands.²⁵ The revival preachers' sermons had warmth of feeling, insight into the perplexities of the human heart, but above everything else, they taught that the atonement had been made for all. At best these settlers had little of this world's comforts, and they yearned for a religion that was not for the elect alone, but one that was democratic enough to include each one of them. Once assured of this type of religion, shouts of joy were sent up to heaven. On some occasions more than a thousand would shout at once.²⁶

The burden of every spokesman's message was the need of an experimental religion. They emphasized the need of a definite knowledge of conversion. Thus it is not surprising that emotional disorders were prevalent. Many were in a state of high spiritual expectancy when they reached the camp grounds. For months they had looked forward to this event, and their nerves were keyed to the limit. The settlers had such little contact with the outside world that they were likely to be obsessed by any new idea. Once on the campgrounds, no matter why they had come, they were made to face one compelling interest, namely that of their own soul's salvation. They placed great stress on the "blood of the Lamb" as an atonement

²⁵ Peter Cartwright, Autobiography of Peter Cartwright (Cincinnati, 1859), p. 30.

²⁶ Ibid., p. 30.

for all.

The bodily exercises engaged in at the camp meetings were not new. They had appeared during the Great Awakening, but the striking feature of the revival of 1800 was the great number of people afflicted.²⁷ These bodily exercises took the forms of jerking, barking, falling down, dancing, the holy laugh, and the holy kiss.²⁸

The jerks affected all classes of society. Even those who opposed the revival movement were taken with the jerks. Smith makes this interesting comment:

"Saints and sinners, men and women, learned and ignorant, strong and feeble, all felt the effects of this strange exercise. Sometimes at the close of a discourse hundreds were affected by it when traveling toward their homes!"²⁹

The revival out of which the Cumberland Presbyterian Church grew was largely confined to the southwestern part of Kentucky and middle and western Tennessee.³⁰ It was in the bounds of Transylvania Presbytery of the Presbyterian Church.³¹ It did spread to eastern Kentucky, where the extravagances were indulged in to an even greater extent than they were in southwestern Kentucky.³²

²⁷Catharine C. Cleveland, The Great Revival in the West (Chicago, 1916), p. 30.

²⁸Davidson, op. cit., pp. 142-150.

²⁹Smith, op. cit., p. 590.

³⁰Hayes, op. cit., p. 452.

³¹Thaddeus C. Blake, The Old Log House (Nashville, 1897), p. 18.

³²B. W. McDonald, History of the Cumberland Presbyterian Church (Nashville, 1899), p. 44.

Several contemporary reports praising the revival in this Presbytery have been preserved. In one of his sermons, in 1803, the Rev. David Rice gave these words of praise to the revival:

"Neighborhoods noted for their vicious and profligate manners are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed.... A number of families who had lived apparently without the fear of God, in folly and in vice without any religious instruction or any proper government, are now reduced to order and are daily joining in the worship of God, reading His word, singing His praises, and offering up their supplications to a throne of grace."³³

Dr. George A. Baxter, a Presbyterian minister, made a trip to Kentucky during the revival and his comment was:

"Upon the whole, I think the revival in Kentucky among the most extraordinary that has ever visited the church of Christ; and all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable and futurity a delusion. The revival has done it."³⁴

Despite the fact that some visiting Presbyterian ministers praised the revival, only five of the older

³³Bacon, op. cit., pp. 237-238.

³⁴Ibid., p. 237.

Presbyterian ministers who lived in the Cumberland Country approved of it. They were James McGready, William Hodge, William McGhee, John Rankin, and Samuel McAdow.³⁵

Reverend James Balch, a member of McGready's Presbytery, visited Casper River and attempted to stop what he thought disorderly and fanatical proceedings. He objected to the doctrine of a conscious new birth-"experimental religion"-which was preached by the revivalist group.

The anti-revivalists held that the enthusiasm should be put down, and that the revivalist group should be prohibited from further activity. They contended that there was religion enough in the country before the revival, and the activities of the revivalists groups were nothing short of wickedness.³⁶ Thus in the Cumberland Country there arose two decided factions, each led by prominent Presbyterian ministers.

So it was that the revival of 1800 was the soil out of which the Cumberland Presbyterian Church was organized.

³⁵Smith, op. cit., p. 580

³⁶P. B. Cossitt, The Life and Times of Rev. Finis Ewing (Louisville, 1853), p. 37.

4. The Organization of the Cumberland Presbyterian Church

The Presbyterian Church was the leading church on the frontier during the latter part of the 18th century.³⁷

And there are strong indications that it could have continued had it been able to adapt itself to frontier conditions.

Carl Fish has pointed out a very interesting point:

"Among a people imbued with optimism, self-confidence, and a sense of equality, it could hardly be expected that the dolorous versions of Calvinism which had animated so much of the preaching of America could continue to make an appeal. To keep the population religious it was necessary that some adjustment take place."³⁸

The Presbyterian Church failed to make the necessary adjustments to meet the needs of the people on the frontier. The General Assembly continued to judge the needs of the frontier by Philadelphia standards.³⁹ It maintained its undemocratic doctrine of election and its rigid church polity. This paved the way for the organization of the Cumberland Church in that it was one of the origins of the revival.

The work of the revival greatly increased the number of believers in the Cumberland Country. The available

³⁷Thompson, op. cit., p. 74.

³⁸Carl Russell Fish, The Rise of the Common Man (New York, 1927), p. 195.

³⁹Thompson, op. cit., p. 70

ministers wher wholly unable to serve the needs of the congregations seeking their aid. Smith says, "The field soon became so extensive that it was impossible for these men to supply one third of their congregation with the means of grace."⁴⁰ Because of the increase in the number of church members Transylvania Presbytery was divided, with its southern territory being cut off to establish Cumberland Presbytery. During the first meeting of Cumberland Presbytery, in 1805, requests were received from twelve congregations for ministerial service. All the ministers of the presbytery were in charge of churches, and there was no one to supply these calls. The Rev. David Rice, the father of Presbyterianism in Kentucky, visited a sacramental meeting and saw at first hand the dire need for more ministers than were available. To meet the great need for more ministers, he

"earnestly recommended that they should choose from among the laity, some men who appeared to possess talents and disposition to exercise their gifts publicly, to preach the gospel, although they might not have acquired the degree of education required by the book of discipline."⁴¹

This suggestion was adopted, and at the meeting of Cumberland Presbytery Messrs. Finis Ewing, Alexander Anderson, Samuel

⁴⁰Smith, op. cit., p. 594

⁴¹Smith, op. cit., p. 225

King, and Ephraim McLain presented themselves as candidates for the ministry. None of these men possessed the formal training required by the church of candidates for the ministry. Alexander Anderson was licensed to "catechize and exhort in the vacant congregations," and the others were assigned texts for preparation of trial sermons to be presented at the next meeting of the presbytery. The following year these were approved for membership in the presbytery and were licensed to preach.⁴²

At the meeting of the Synod in 1804 a committee was appointed to investigate the activity of the presbytery in ordaining men to the ministry who did not have the required formal education. The report of this committee was read to the Synod meeting December 6, 1805, and was unfavorable to the revival group.⁴³ The Synod cited both factions, the antirevivalist and the revivalist, to appear before it at its next meeting.⁴⁴ It also appointed a committee to attend the next meeting of the Cumberland Presbytery and then report to the Synod what they considered the difficulty to be. With one faction in a majority in the Presbytery and the other in the Synod the

⁴²Davidson, op. cit., p. 225.

⁴³Synod of Kentucky Minutes, quoted by Sweet, op. cit., p. 338

⁴⁴Blake, op. cit., p. 42.

lines were definitely drawn for an ecclesiastical battle.

The revivalist party felt that the Synod of Kentucky overstepped its authority in citing their ministers to appear before its bar.⁴⁵ They felt that the presbytery had full charge of judging and ordaining ministers and that the Synod had no right to examine ordained ministers.⁴⁶

The Presbyterian Form of Government says, "The presbytery has the power to examine and license candidates for the holy ministry; to ordain, install, remove, and judge ministers."⁴⁷ Also, the revivalist group based their contentions on the Discipline of the Presbyterian Church, which says, "The process against a Gospel minister shall always be entered before the Presbytery of which he is a member."⁴⁸

Kentucky Synod met and severely criticized the minutes of Cumberland Presbytery. The irregularities which it said that these minutes revealed were of sufficient nature to require a Commission, consisting of ten ministers and six elders,⁴⁹ to confer with the members of Cumberland Presbytery, and adjudicate upon their Presbyterial Proceedings, which appear upon the minutes of said Presbytery."⁵⁰

⁴⁵Ibid., p. 43.

⁴⁶Constitution of the Presbyterian Church, p. 359.

⁴⁷Ibid.

⁴⁸Ibid., p. 400.

⁴⁹Hays, op. cit., p. 459.

⁵⁰Blake, op. cit., p. 43.

Such a "Synodical Commission" was without precedent⁵¹ in the annals of Presbyterianism, and some of the leading Presbyterian ministers denounced it as unconstitutional.⁵²

The members of the Commission were anti-revivalists. It met at the Casper Meeting House, and the moderator, Mr. Lyle, preached a three-hour sermon on the educational qualifications necessary for a minister. The Commission's sessions lasted for four days, and all the members of the presbytery were cited to appear. On the third day the Commission adopted resolutions condemning Cumberland Presbytery for licensing uneducated ministers and for allowing an exception to the Confession of Faith.⁵³ They proposed to examine all such irregularly ordained.

The older ministers of the presbytery refused to submit for reasons stated above. Finally the Commission determined to examine the young men who had been recently ordained. The young ministers asked time to think the matter over and to pray. After spending some time in prayer the young ministers refused to submit to the commission's examination.

In defiance of all authority and precedent the Commission gave out the following decision:

⁵¹Ibid.

⁵²Ibid.

⁵³Hays, op. cit., p. 459.

"The Commission of the Synod prohibit, and they do hereby solemnly prohibit, the said persons from exhorting, preaching, and administering ordinances, in consequence of any authority which they have obtained from Cumberland Presbytery, until they submit to our jurisdiction, and undergo the requisite examination."⁵⁴

After the commission adjourned, the revival members of Cumberland Presbytery held a consultation. They decided to continue in their work as before and to pay no attention to what they considered the illegal prohibition. They refrained from any official presbyterial action, but organized a Council, so that they could be instrumental in giving the people their usual ministerial supplies. During the next four years under the leadership of the Council there was a steady progress in the revival.⁵⁵

The following October, the Reverend William Hodge and the Reverend John Rankin were sent by the Council to attend the Synod of Kentucky and seek an adjustment of the differences. The Synod, however, endorsed the action of the Commission and suspended both men from the ministry, and formally dissolved Cumberland Presbytery.⁵⁶

In May, 1807, the Council presented their case to the General Assembly in a letter. One section of the letter is

⁵⁴Blake, op. cit., p. 50.

⁵⁵Hays, op. cit., p. 461.

⁵⁶Blake, op. cit., p. 52.

of special interest. It states that

"we never have embraced the idea of an unlearned ministry. The peculiar state of the country and extent of the revival, reduced us to the necessity of introducing more of that description than we otherwise would. We sincerely esteem a learned and pious ministry, and hope the church will never be left destitute of such an ornament."⁵⁷

Thus, hope for reconciliation was passed, for the General Assembly itself was at variance as to the policy to pursue. A heated debate occurred at the Assembly the following year over the question. It finally decided that the Presbytery had erred, but that the Synod had been too rigorous, that it had overstepped its authority.⁵⁸

At the next meeting of Kentucky Synod it reviewed its action, but reaffirmed its decision. The Council then sent a second letter of remonstrance to the General Assembly, but the Assembly refused to take any official action.

The next attempt at settlement was made through the Transylvania Presbytery. They held, however, that no exception concerning "fatality" would be permitted in adopting the Confession of Faith. The revival ministers in the Council realized that they must accept what seemed to them false doctrines or be excluded from the ministry of the Presbyterian Church. They chose the latter alternative.⁵⁹

⁵⁷Smith, op. cit., p. 624.

⁵⁸Gillett, op. cit., 186.

⁵⁹Hays, op. cit., p. 464

Gillett says in regard to the chance of reconciliation:

"If a kindly feeling could have been maintained between the Presbytery and the Synod, misconceptions and misapprehensions might in time have been removed. But the extraordinary and extra judicial measures of the Synod, - However, it might seem to have been necessitated by the occasion, -and the fixed resolve to revoke the licenses already granted, produced a degree of alienation and exasperation which forbade the hope of reconciliation."⁶⁰

The revivalist group sent another appeal to the Assembly and another to the Synod in a desperate attempt to settle the differences. But these attempts were futile. So, in August, 1809, the Council met and decided to make a final attempt by appealing once more to the Synod. This appeal was rejected. Thus it remained for the members of the Council to constitute themselves into a new church.

Smith quotes Dr. Ely of the Presbyterian Church as saying, "There can be no doubt now in the mind of any sound Presbyterian but that the suspension of the ministers above named was wholly unconstitutional, and ought to be held void."⁶¹ Nevertheless, the revival Council ministers were definitely out of the Presbyterian Church.

On February 4, 1810, Finis Ewing, Samuel McAdow, and Samuel King met and organized a presbytery known as

⁶⁰ Gillett, op. cit., p. 194.

⁶¹ Smith, op. cit., pp. 616-617

Cumberland, at McAdow's home in Dickson County, Tennessee. It was out of this Presbytery that the Cumberland Presbyterian Church developed.

EARLY ATTITUDE OF THE MEMBERS OF CUMBERLAND
PRESBYTERIAN CHURCH TOWARD EDUCATION

1. The Attitude of Church Courts Toward Education

The first official action taken by the new Cumberland Presbytery after declaring the reasons for organization was to set forth educational standards for ministers entering the Presbytery. These standards stipulated that all candidates before ordination "shall be required to undergo an examination on English grammar, geography, astronomy, natural and moral philosophy, and church history."¹ A circular was sent out to the churches in which the Presbytery entreated the churches "to have no fears of any laxness in educational requirements; declaring its purpose to require a classical education in all cases where that was practicable, and when, in exceptional cases...in no case to dispense with a thorough English education."² At the same meeting of the presbytery a committee was appointed to study the educational needs of the church. The concluding part of the committee's report is as follows:

"While we thus candidly declare our intention to receive men as candidates, without a knowledge of the languages, who are men of good talents, and who appear to be evidently called of God..., we nevertheless recommend

¹McDonnold, op. cit., p. 61.

²Ibid., p. 61.

it to all parents who have sons who promise fair for the ministry to have them taught the Greek language, especially the Greek Testament. Some of us, brethren, intend to do ourselves what we here recommend, and thereby more fully convince you of our sincerity."³

Much time and attention were given during the first meeting of the presbytery to the matter of urging educational preparation on the part of the candidates for admission and to examination on this point. During the first regular meeting of the presbytery in March, 1810, two candidates were examined on English grammar, natural and moral philosophy, church history, and astronomy.⁴ The presbytery, on March 22, 1811, by mutual consent, resolved to establish a circulating library for the purpose of offering greater educational opportunity to its members. Each minister agreed to pay \$5.00 into a common fund for

"the purpose of purchasing a library for the use of the presbytery; to be called by the name of Cumberland Presbytery library; and it is also requested that they and each of them, and all others, will make what collection they can for the above purpose, and make a report to our next presbytery."⁵

Books purchased by the presbytery at the next meeting consisted of Ferguson's Astronomies, Stewart's Philosophies, Watt's Logic, Guthrie's Grammar, Addison's Evidences,

³Smith, op. cit., p. 684

⁴Cumberland Presbytery Minutes, March 20, 1810.

⁵Ibid., July 27, 1810.

Manners and Customs, Campbell's Lectures, and Study of the Bible.

The official records of the first three presbyteries abound in strong declarations of the great importance of an educated ministry, and declare it to be an absolute necessity for the presbyteries to operate their own schools.

2. Views of the Leaders of the Church Toward Education

If the founders of the Cumberland Presbyterian Church were at any time defenders of ignorance as against formal learning, the record is silent on that point.⁶ Their position on an educated ministry was made clear in a letter addressed to the General Assembly of the Presbyterian Church by ministers of the Council formed after the ouster proceedings of the Synod of Kentucky. In this letter they declared, "We never have embraced the idea of an unlearned ministry.... We sincerely esteem a learned and pious ministry...."⁷ It is evident as one reads the official documents of the first three presbyteries that great care was exercised to the end that crass ignorance should not be permitted in the incoming ministry.

However, the leaders of the church were in favor of

⁶Henry B. Evans, History of the Organization and Administration of Cumberland Presbyterian Colleges, unpublished Doctor of Philosophy thesis, Peabody College for Teachers, Nashville, Tennessee, 1938

⁷Smith, op. cit. p. 624

waiving the rule of education set forth in the Westminster Confession of Faith in special cases when the situation seemed to demand the services of men without classical training. They placed greater importance upon the need for the "caring of soul" than upon the specific requirements for classical education. The founders of the Cumberland Presbyterian church were not ignorant men, opposed to education, but rather were they men of rudimentary education and broad practical learning.

An examination of the record of the early leaders of the church throws valuable light on the view of the founders. Ephraim McLean, one of the fathers of the church, remarked on being asked to prepare for ordination, "Give me a little more time and I shall be able to come surely up to the standards. I am fully up now in everything but Greek, and am working hard on that."⁸ The request was granted, and the work was completed. He made the living for his large family on a farm and sent his sons through college.

Finis Ewing, before entering the ministry, operated a classical preparatory school at his home in southern Kentucky, near Clarksville, Tennessee. This was the first classical school in that section of the state. He insisted

⁸McDonnold, op. cit., p. 58

on classically trained teachers for his faculty. He was instrumental in establishing a school in Missouri in which to offer classical training to prospective ministers, and he boarded a group of them in his own home free of charge. Ewing made one of the most impressive addresses ever delivered before Cumberland Synod on behalf of the founding of a classical college in 1825. His stirring addresses delivered in behalf of an educated ministry were published in the church paper years after his death as a means of securing support of the church for Cumberland University.⁹

Samuel King, another of the church fathers, never neglected an opportunity to urge young preachers to obtain a formal education. He spent some time as traveling financial agent for Cumberland College.¹⁰

Samuel McAdow studied during his early days under Dr. David Caldwell, pastor of the Buffalo Congregation in North Carolina. Later he entered Mecklenburg College, where he completed the courses and was graduated.¹¹

Robert Donnell, an early minister of the church, worked diligently for the endowment of the first college. He was traveling financial agent of Cumberland College

⁹Ibid., p. 59.
¹⁰Ibid.
¹¹Evans, op. cit., p. 60.

and delivered lectures on theology at Cumberland University. He was a champion of a theological school and was the first to declare that endowed colleges were an absolute necessity for the church.¹²

3. Ministerial Aid

Additional evidence of the opposition of the founders of the church to an illiterate ministry is found in their eagerness to aid ministerial candidates in securing an education. At the fall meeting of Cumberland Presbytery in 1811 Philip McDaniel was received as a candidate for the ministry. He was urged to attend Lebanon Academy. The young man did not have sufficient funds to pay his expenses in the school. Thus the presbytery proposed to aid him by asking each member of the presbytery to collect as much as ten dollars for the purpose of defraying the expenses of McDaniel. The presbytery further resolved "If there should be any money raised than will be necessary, it shall be applied to a similar purpose by the direction of the presbytery."¹³

¹²McDonnold, loc. cit.

¹³The Theological Medium (October, 1878), p. 482.

Thus the presbytery laid the foundation for a system of direct financial aid for ministerial students which has prevailed throughout the history of the church.

5. Philosophy of Education

The church early in its history approved a broad program of general education for the masses. The Committee on Education, in its report to the General Assembly in 1845, recommended that the following system of schools be operated,

- "1st. Schools in the bounds of every congregation.
- 2nd. That a Presbyterial school be operated in the bounds of every presbytery.
- 3rd. These crowned by the University at Lebanon, and the colleges at Princeton, Beverly, and Uniontown, would constitute a system of education worthy of the best efforts of the church and be eminently calculated to do good in establishing congregational schools. They would, of course, advise co-operation with all others. Neighborhood schools are not usually to be sustained but by a co-operation with all others."¹⁴

The church proceeded in harmony with this principle, and within the next half century over eighty schools of various grades were organized under its supervision.

A summary of the philosophy of education which the

¹⁴General Assembly Minutes. 1845, p. 150.

leaders of the church advocated is found in the Theological Medium of January 1860. The following extracts from the article reveal the outstanding points of the philosophy:

"We firmly maintain the doctrine that proper education will ameliorate the condition of all, and will reclaim many feeble minded children....

"Soul and body are mysteriously united, and must be educated together. Educated mind cannot develop its energies without a healthy disciplined body. The neglect of physical education would bring the world to a dead lock.

"Sound education draws its life from, and has its foundation in, true religion....

"Instruction is only instruction as it enables you to teach yourselves. Knowledge is not poured into the mind as water into a bucket or pitcher. Education does not give you knowledge but the power to acquire it. The educator should have a perfect knowledge of the theory and art of teaching, and a distinct conception of the science and art to be taught, that he may be able to make it a matter of consciousness in the pupil....

"Its (education's) grand object is the formation of such personal character as fits one for performing dutifully, usefully, justly, honorably and happily in the family, the church, the school and the state....

"Education is not simply the study of books.... the study of things is to be engrafted upon the study of books.

"It is the duty of the state to educate all of its children...."¹⁵

In April, 1855, there appeared an article in the Theological Medium written by the Rev. H. S. Porter in which the purpose of education was stated. Mr. Porter gives his

¹⁵Theological Medium, ed. Richard Beard (Cumberland Presbyterian Publ. House, Nashville, Tenn., 1860), pp. 131-134.

philosophy of education through asking the following questions:

"Does it (education) impart any facility and accuracy in thinking, which may be of any every-day importance, amid the cares, duties, responsibilities, and multiplied relations to life? Does it store mind with food of knowledge which will be of utility in the intricacies of art and scientific investigation, and the important relations of morality, religion, and government? Has it a tendency to fit each one to act his part better as a citizen? Does it confer happiness?"¹⁶

Mr. Porter goes ahead in the article to answer and explain the answers to these questions. He points out that one aim of education is to "teach men how to think." Man is emphatically a learner in this world, and the human family, without thought, would be in a brutal state of barbarism. Mr. Porter emphasized "that every man, whether writer, or extemporaneous speaker; whether making his daily bread in commerce, at some useful mechanic trade, or in agricultural pursuits; whether pursuing law or medicine as a profession, need have the power of thinking with rapidity."¹⁷

The purpose of education in the government is pointed out when Mr. Porter says,

"Without intelligence a republic cannot. For education constitutes the vision of such a form of government; schools, and academies,

and colleges, its eyes. A republic, to be secure and safe, need have more eyes than Argus of old. An ignorant republic is a blind republic."¹⁸

The church believed in a strict form of discipline as revealed in the regulations made at Cumberland College in 1825. The officials of the school were ordered not to allow the "use of feather beds and to restrict the students to a regular and wholesome diet, avoiding all luxuries."¹⁹

6. Education Among the Indians

The Cumberland Presbyterian Church was organized about thirty miles from Indian Territory.²⁰ Soon after the organization of the church interest developed in Indian missionary efforts. Thomas Calhoun and Robert Donnell were the first Cumberland preachers to minister to the Indians. They made extended tours throughout West Tennessee and the Northern part of Mississippi. Missionary societies were organized in 1818 for the primary purpose of aiding in the enlightenment of the Indians.²¹ In October of that year, Samuel King and William Moore were sent by Elk Presbytery to work among the Indians along Tombigbee River in Mississippi. They returned the following year and requested that the Presbytery

¹⁸Ibid.

¹⁹McDonnold, op. cit., p. 128.

²⁰Ibid., p. 129.

²¹Ibid.

organize a missionary school for the Indians in that country. In 1819 Samuel King and Robert Bell returned from preaching among the Chickasaw and Choctaw Indians, and brought with them a young Indian convert who wished to prepare for the ministry. Mr. King aided the boy in securing an education and permitted the boy to live in his home.²²

In May, 1820, Robert Bell, Samuel King, and James Stewart, under the direction of the missionary society of Elk Presbytery, opened a school of missions among the Chickasaw Nation of Indians. An agreement was worked out between these men and the chief of the Indians, and part of the agreement is as follows:

"We, the said Samuel King, James Stewart, and Robert Bell, on the part of the Board of the Cumberland Presbyterian Missionary Society do promise to teach the people of the said nation reading, writing, and arithmetic, and a knowledge of agriculture and the mechanical arts...."²³

A school, named Charity Hall, was opened in Mississippi, in November, 1820, according to the agreement. The school opened with Mr. Bell in charge. He taught at first in the hut of an Indian chief named Levi Colbert, until a building, which cost \$1500, was erected. A tract of thirty acres of land joining the school was cleared and placed in cultivation.²⁴

²²Ibid., p. 132.

²³Ibid.

²⁴Ibid., p. 133.

The Federal government contributed toward erecting the building and contributed to the support of the schools. These contributions were made to aid the school in teaching "agriculture and mechanical arts" to the Indians.²⁵ The Indians were enthusiastic over the enterprise, and many of them made very satisfactory progress in learning.

The report of a commission appointed by Cumberland Synod in May, 1825, gives some insight into the workings of the school. The report reveals that the Indians were taught spelling, Bible, reading, and English grammar. The commission said,

"We heard a small class of beginners spell into syllables, and a larger class in different places in the book. When the words were given out, the little fellows seemed to catch the sound, and apply suitable letters though they missed the spelling of the word. Others, however, who were farther advanced, never missed the spelling of a single word, though the words were selected from different tables in the book.... It does not appear that they will not improve in grammar as rapidly as in spelling, reading and writing."²⁶

The report contains further light on the workings of the school by outlining the daily program at Charity Hall. At daylight a trumpet was blown to arouse the sleepers. In thirty minutes a second like signal summoned all to assembly

²⁵ Richard Beard, Biographical Sketches, Second Series (Nashville, Tenn., 1874), p. 99.

²⁶ Ibid., p. 105.

for worship in the dining hall. At the close of the worship period the men and boys went immediately to the fields to work until eight or nine o'clock, while the girls did the house work. They then assembled for breakfast, where the boys were seated on one side of the table, and the girls on the other side. The time from breakfast until twelve o'clock was spent in school activities. From twelve until one was spent in recreation, and then came dinner. Following the meal, school work was resumed and continued until four o'clock, at which time field work and household duties were again engaged in until nightfall. After the evening meal came another worship period, and then to bed.²⁷

In 1886 the denomination was engaged in another educational enterprise among the Indians. At that time contributions were being made to the support of the Hogan Institute for Cherokees, located in the Indian Territory. This school was operated for the benefit of about 300 indigent orphans of the Cherokee Nation. The extent and duration of aid rendered by the church to this institution are unknown.²⁸

²⁷ General Assembly Minutes, 1831, p. 26.

²⁸ McDonald, op. cit., p. 53.

CHAPTER III

HISTORICAL SKETCHES OF THE OUTSTANDING SCHOOLS
OPERATED BY THE CUMBERLAND PRESBYTERIAN CHURCH

1. Cumberland College

Nine years after the organization of the Cumberland Presbyterian Church Cumberland Synod took official notice of the church's need for trained leadership. In the last chapter it was pointed out that Charity Hall was organized for instruction among the Indians.

No effort toward establishing an institution on the College level was made before 1825. By this time the church was fifteen years old, and the leadership of the church was deeply conscious of the need of an institution for higher training. They believed the welfare of the church in the future depended upon a well-trained leadership. To provide leadership fully in sympathy with the principles and purposes of the new church, a college under its guidance was essential. Also, the church fathers were convinced that a type of training differing altogether from that afforded by public institutions was demanded for training leaders on the frontier. They feared that public education tended to "unfit the pupil for common employments in life, to unnerve bodily vigor, and consequently, produce mental imbecility."¹

¹Cumberland Synod Minutes, 1825

Thus the Synod of the Cumberland Presbyterian Church, in session at Princeton, Kentucky, resolved to establish a college to be known as Cumberland College. The proposed institution was to be a liberal arts college for men. A theological department was to be "annexed whenever funds permitted."

Other than the provision of intellectual training, the college was planned to develop tenacious wills and physical fiber adequate to cope with the rigors of frontier life. It was indicated, also, that simplicity of habits and economy in student costs should receive major consideration. Manual labor was included as a basic principle in the college organization. At that time the agricultural manual labor system of education, sponsored by Philipp Emanuel Von Fellenbery of Switzerland, was receiving favorable consideration throughout western Europe. The Reverend Franceway R. Cossitt, leading spirit in the establishment of the college, was acquainted with the Fellenbery system and was favorably impressed by its basic principles.² He discovered what appeared to him to be a major weakness in the system, in that at Hofwyl only the poor students worked with their hands, while those of wealth were idle. This resulted in

²Ibid.

a caste system among the students. This danger was to be avoided at Cumberland College by requiring each student to work at manual labor not less than two hours each day, regardless of his ability to pay college expenses.³

This was intended to provide the students opportunity for physical labor under the most ideal conditions. A farm of 500 acres was to be purchased on which the college was to be located. As further aid to the student's physical development, parents were urged not to send funds to the students with which they might purchase non-essential luxuries in food and clothing. The leaders of the Synod, aware that life would be rugged on the frontier, sought to prepare the young men in the college for these hardships by toughening them while in school.⁴

The Synod proposed to provide education at a nominal cost. In order that the opportunities might be within range of all who wished to attend the institution, the Synod fixed the rate of annual expense as follows:

"Rate of tuition shall be \$30.00 per year, and there shall be no charge for boarding and washing unless the necessity of the institution may require it; but in no event shall this charge exceed the sum of \$30.00 per year."⁵

³McDonnold, op. cit., p. 202.

⁴Ibid.

⁴Ibid.

This low cost was to be made possible by student labor on the college farm, the proceeds of which were to supply the college "refectory."

It was the wish of the Synod that the college be located in Kentucky. The committee, which was appointed to locate the school, received bids from several cities or towns in the state and found that Princeton had made the highest bid in the amount of \$28,000.00. So on January 13, 1826, the school was located at Princeton on a 500-acre farm bought from Mercer Wadlington. The college opened March 1, 1826, with President Cossitt receiving \$1000 per year.

The pledges made for locating the school were extremely unreliable. Only about \$6000.00 of the amount pledged by the town of Princeton was ever paid. Thus, the very first source of income proved capricious, and a spirit of financial uncertainty fell upon the churchmen supporting the college. Financial difficulties, which finally brought about the college's downfall, began early to plague the school.

The administrative setup outlined in the synodic resolution establishing the college provided for a Board of Trustees composed of all regular delegates of the Synod, which numbered 105 in 1825. Realizing that the body would

probably be too large for swift and efficient action in organizing the college, a resolution was passed reducing the number on the Board to five.⁶

The internal control of the college was to be entrusted to the president and "such professors and tutors as the Trustees did please to appoint, who shall hold their office during good behavior."⁷

During its history of thirty-five years Cumberland College was controlled from four distinct sources. These sources were Synodic, General Assembly, private and semi-private, and the Cumberland College Association. The Synod controlled the college until the Assembly was organized in 1829, when the debts which had accumulated were assumed by the General Assembly. Later on, because of financial difficulties, the college was placed under the management of private control. Finally the Assembly moved the college to Lebanon, Tennessee, and it became a part of Cumberland University.⁸

When the Synod organized Cumberland College, great care was taken in selecting men with high ideals and outstanding scholarship as members of the faculty. To qualify for membership on the faculty the applicant must have an unspotted

⁶Board of Directors of Cumberland College Minutes, 1839.

⁷Ibid.

⁸McDonnold, op. cit., p. 214.

record morally, he must possess strong qualities of leadership and reputation for piety, and must produce also evidence of sound scholarship. A diploma indicating college graduation satisfied the last demand. This was not an absolute prerequisite, as the following resolution adopted by the Board of Trustees indicates:

"Resolved, That in employing a teacher or assistant teacher in the said college due regard shall always be paid to qualifications and unless candidates for office produce a diploma, they must undergo an examination on the branches that they profess to teach, by the faculty of the college, in presence of the Trustees."⁹

It will be seen, therefore, that extreme care was taken to prevent persons lacking scholarship from entering the college faculty. If the examining faculty failed to discover intellectual weakness in an unqualified candidate, the Board of Trustees most likely would detect it. Mr. Daniel Morrison, who was not a college graduate, entered the faculty as an assistant teacher following a successful examination.¹⁰

As it has been pointed out, the founders of Cumberland College had definite conceptions as to an appropriate educational program, and these conceptions were embodied in the Synod's resolutions establishing the school. They sought

⁹Beard, op. cit., p. 185.

¹⁰Ibid.

to avoid a type of education similar to that "pursued in public institutions" by offering a course of study better suited to frontier needs and by maintaining an environment devoid of the elements of softness.¹¹ It was proposed that the institution should be of collegiate standing, offering a four-year course based on the completion of a preparatory course. However, a preparatory department was operated in connection with the school from the very beginning. In 1842 the preparatory courses required for entrance upon the college course were English grammar, Latin grammar, Greek grammar, Mair's Introduction, six books of Virgil's Aeneid, and common arithmetic.¹²

The course of study prescribed by the founding act of the Cumberland Synod in 1825 was as follows:

First Year: English, Latin Grammar, Corderii, Selectae Verti, Selectae Profanis, Vergil, and Blair's Lectures on rhetoric abridged.

Second Year: Horace, Cicero, Sallust, Greek Grammar, Greek Testament, Graeca Minora.

Third Year and Fourth Year: Geography, rhetoric, logic, mathematics, natural philosophy, astronomy, history, and such other sciences as the faculty may direct."¹³

As it has been pointed out, the Fellenbery manual labor

¹¹ Cumberland Synod Minutes, 1825.

¹² Advertisement appearing in each issue of The Banner of Peace and Cumberland Presbyterian Advocate, February 25 to July 15, 1842.

¹³ Ibid.

system was endorsed by the founders of the school. Mr. Cossitt, the president of the school for some years, modified the manual system by having all the students do some manual labor. Soon after the school opened, Mr. Cossitt said, "A college established on the laboring principle should endeavor to render all the principles of science subservient as far as possible, to the development of the science of agriculture and the principles of mechanic arts."¹⁴ This statement, coming from Synodic report of a committee of which President Cossitt was chairman, and which report Cossitt wrote himself early in 1829,¹⁵ contains significant implication in the history of agricultural instruction in the South. The Cumberland project is probably the first effort at scientific teaching of agriculture in the South and among the first in the nation.¹⁶

Gardiner Lyceum, established January, 1823, by Robert Holowell Gardiner on a large plantation in Kennebec County, was the first institution to offer experimental teaching in agriculture.¹⁷

Scientific agricultural teaching in the South was not

¹⁴"A Brief View of Cumberland College," by a committee of the Synod, 1828, p. 3.

¹⁵From a letter written November 22, 1828 by Cossitt to his brother, Ambrose Cossitt, Claremont, N. H.. The original is in the Kentucky Library, Western State Teachers College, Bowling Green.

¹⁶Evans, op. cit., p. 123.

¹⁷Ibid.

begun in a general way until much later. The state universities of Tennessee and Kentucky did not offer such work until after the Morrill Act was passed by Congress after the Civil War. The course was first offered at the University of Georgia in 1872 and the University of North Carolina in 1885.¹⁸

Yet at Cumberland College we are told that as early as 1827

"The College set aside about twenty acres of ground which was prepared and cultivated as the faculty may direct for making agricultural experiments and elucidating the science of husbandry and gardening."¹⁹

Students attending this institution were expected to carry a knowledge of scientific agriculture back to their home community and improve agricultural practices there. It was hoped that the instructions received at the school by the students would go far towards dignifying the art of tilling the soil.²⁰

In 1827 the President went into more details concerning the needs for scientific agriculture. He said,

"Who had determined the precise quantity and quality of manure suitable to each kind of soil; who by making fair and repeated

¹⁸ Alfred Charles True, A History of Agricultural Education in the United States (Washington, 1929), pp. 33 ff..

¹⁹ "A Brief View of Cumberland College", p. 2.

²⁰ Ibid.

experiments in the different methods of cultivating grain, grasses, vegetables, methods, and who has determined the kind of soil and manner of preparing it, and manner of seed sowing, cultivation, caring and saving each production?"²¹

As a means of solving these problems of agriculture, "who will be better qualified for making experiments in agriculture, than the professors of the college?"²²

Moreover, it appears from the statement of the president of the college and the official records that Cumberland College was actually teaching scientific agriculture by the demonstration method as early as 1827.

Very little is known concerning the library at the college. In 1841 the number of volumes is reported to have been 1050.

During the thirty-five years of existence, Cumberland College graduated a total of ninety-six young men, most of whom entered effectively into the professional and business life of the South. In 1827 there were students enrolled from ten states. Of the ninety-six of the college, seventy-seven entered the four learned professions, with law attracting thirty-eight; the ministry, sixteen; teaching, fifteen; and medicine, eight.²³

²¹Ibid.

²²Ibid.

²³Ibid.

In the organization of the college the founders anticipated the presence of reckless students and provided disciplinary procedure for controlling them. The Board of Trustees issued their first complete set of rules in printed form on December 24, 1827, in a nineteen-page bulletin. There were a total of 110 laws restricting the activities of the students.

It was a rugged life into which the students of the institution would enter on leaving the school, and it was the will of the founders that known laws of health should be obeyed, and that the least evidence of luxury should be avoided.²⁴

As it has been pointed out, the General Assembly of the denomination withdrew its support of Cumberland College in 1842, transferring, at least a part of the school, to Lebanon, Tennessee.²⁵ There was a great controversy over transferring the school, and, in spite of the Assembly's action, a school was continued at Princeton under the direction of Green River Synod until 1861.²⁶

²⁴Ibid.

²⁵Ibid.

²⁶Ibid.

2. Cumberland University

Cumberland University at Lebanon, Tennessee, had its origin in the failure of Cumberland College at Princeton, Kentucky. It has been pointed out that Cumberland College labored from the very beginning under a debt of increasing magnitude. By 1842 this debt had become embarrassing to the Church. It adopted a report from a special committee on education, of which President Cossitt was chairman, recommending that Cumberland College be removed to some promising location.²⁷ A commission of nine men was named to receive proposals from all the different towns or places wishing the location of the college.²⁸ The commission, in session at Nashville July 2, 1842, accepted the proposition submitted by the city of Lebanon and located the school there. The citizens of the town agreed to erect a two-story building one hundred feet by forty-five feet in size to house the school and to donate this to the Church.

The Board of Trustees proceeded to elect a faculty and made preparation to open the school in September. The Reverend Franceway R. Cossitt, president of the school in Princeton, was elected to the presidency.

²⁷ General Assembly Minutes, 1842

²⁸ Ibid.

Cumberland College opened in the Cumberland Presby-
terian Church in Lebanon on September 20, 1842. It con-
tinued to operate under the name of Cumberland College for
two years, but it became evident that the title was con-
fusing to the church people since the school at Princeton
had refused to close. It is evident from the General
Assembly Minutes that the leaders of the Church intended
for the school at Princeton to close, and the equipment
to be moved to Lebanon.²⁹ But this was not done. Also,
a private school by the same name was operated in Nashville
only thirty miles away. To relieve the situation, and also
to suggest a broader field of operation, the name of the
Lebanon school was changed to Cumberland University.

The first department to be established at Cumberland
University was the College of Liberal Arts. The school as
a whole was simply a Liberal Arts College, supported by a
Preparatory School until 1848, when the Law School was
established.³⁰ As other professional schools were added,
the College of Arts and Sciences became the center around
which these departments operated. During the early period
of the school the Liberal Arts College gave only the B. A.
degree, but following the Civil War the offerings were

²⁹Ibid.

³⁰L. S. Merriam, Higher Education in Tennessee
(Washington, 1893), p. 186.

broadened and degrees multiplied in numbers. By 1870 the graduate degrees of M. A. and Ph. D. were granted. During the first thirty years of the school's existence 478 degrees were granted. These were distributed as follows: B. A., 394; B. S., 56; M. A., 18; Ph. D., 10.³¹ At the end of the same period, 1425 degrees had been granted by the Law School, 204 in the school of Theology, and 25 in the School of Commerce.³²

The preparatory department of the school was organized in 1842. This department operated in the college building during the first years as a sort of sub-freshman department of the college. But in 1854, under the direction of Wm. J. Grannis, the school was housed in a separate building.

The chief purpose of the preparatory department was to accommodate students applying for entrance to the university who were deficient in entrance requirements and to serve as a feeder for the college. The course required four years for completion. Two years of Greek, three of Latin, and two of mathematics were required.³³

The Law School of Cumberland University gained greater recognition than any other department of the university.

³¹Ibid, pp. 189-201.

³²Ibid.

³³Evans, op. cit., p. 167.

It was first proposed in a resolution passed by the Board of Trustees of the university in 1845. Plans were made to open such a school, and Judge Abram Caruthers, then Circuit Judge, was elected to head the department. Judge Caruthers hesitated to accept the position because of the uncertainty of the salary. Finally, as the university was without funds to support the undertaking, Robert L. Caruthers personally guaranteed the salary of \$1500 per year for the professor of law. Judge Caruthers delivered his inaugural address in July, 1847, and opened the law school in October in the office of Robert L. Caruthers.³⁴

Judge Caruthers had to write his own texts to use in the courses. His first volume was American Law, which was followed by A History of A Law Suit.³⁵

The thorough knowledge of law and broad practical experience of Judge Caruthers plus his personal magnetism and enthusiasm made the law school a success from its beginning. His text books were clearly written, and his personal direction of the classes through all stages of the law suit enabled the students to get a clear grasp of the subject. His type of instruction set a standard for the

³⁴Winstead P. Bone, History of Cumberland University (Lebanon, 1935), p. 185.

³⁵Ibid.

teaching of law in Tennessee. The system of teaching by lectures only, which had prevailed in law schools, was largely discarded by Judge Caruthers. Instead of lecturing about law he chose to set up typical situations in law and directed the students in applying legal statutes to the case in hand. His text books contained the principles of law and legal practice to which the student could turn for reference. The moot court was established as a laboratory in which the principles of law could be practiced under the critical eye of the law professor. A specific section of textual material was assigned each day, and from this the students were examined the following day. Thus, the student was systematically guided from one principle of law to another until the entire scope of the subject was mastered.³⁶

The fame of the law school of the university grew rapidly because of the outstanding teachers in the department. The year 1859-59 saw an enrollment of 188 students, the largest law school enrollment in the United States.³⁷ Some of the outstanding teachers of the school were: Judge Nathan Green, Sr.; Judge Bromfield, who was a graduate of North Carolina and had served as judge of chancery court for twenty years; Nathan Green, Jr., who had one of the

³⁶Evans, op. cit., p. 172.

³⁷Merriam, op. cit., p. 198.

longest careers as professor of law in the history of legal profession;³⁸ and Andrew Bennett Martin, who taught for forty-two years in the school.

The Law School was being conducted by Nathan Green, Jr., when the university passed from the control of the Cumberland Presbyterian Church in 1906.

The distinction in leadership earned by graduates of the Cumberland University Law School is the best testimony available as to the efficiency of the work done by the school. The institution made its contribution to legal and political leaders during the Civil War. James D. Porter, of the class of 1849, became governor of Tennessee and later president of the University of Nashville. James B. McCreary, of the class of 1859, was made governor of the state of Kentucky.³⁹ Within thirty years from the opening of the law school, ten alumni had served in Congress, ten had served as circuit judges, seven as chancellors, and one as state supreme court justice. Thus is revealed something of the early influence and contribution of the school upon the development of the country. The Honorable Cordell Hull is the most distinguished graduate of the recent period.⁴⁰

³⁸Bone, op. cit., pp. 195-197

³⁹Ibid.

⁴⁰Evans. op. cit., p. 181.

The Theological School was officially added to the university on June 15, 1852, when the Board of Trustees accepted the proposition of the General Assembly to locate the school at the university. Lectures were given on theology by the president of the university until 1854, when Dr. Richard Beard was elected by the Board of Trustees of the university and was approved by the Assembly to teach theology at the institution.⁴¹

Dr. Beard was handicapped at the beginning by a lack of literature in the field of theology suitable to the needs of the denomination. He at once began writing a series of three volumes on Systematic Theology which served as basic texts for his courses.⁴²

In 1860 the name of the Rev. Benjamin W. McDonnold was submitted to the Assembly by the Board of Trustees as an addition to the theological faculty. The recommendation was approved, and the Rev. Mr. McDonnold became teacher of pastoral theology in the university. His History of the Cumberland Presbyterian Church was published in 1888 and is accepted as a standard history of the denomination.

The Theological School continued to function until 1866, when the university passed from the control of the Cumberland Presbyterian Church. The Presbyterian Church,

⁴¹Ibid., p. 189.

⁴²Ibid., p. 200.

U. S. A., continued to operate the school until 1909. Many of the outstanding ministers of the denomination received their training in the school.⁴³

The School of Engineering operated at Cumberland University from 1852 to 1912. The first announcement of this department appeared in the catalog of 1851-1852 in the statement "Prof. A. P. Stewart will give instruction in surveying and engineering."⁴⁴

The course of study in the Engineering Department required two or three years for completion if subjects in engineering proper were pursued. If the student's foundation in mathematics was inadequate, four years was required to complete the course of study.⁴⁵ Civil engineering was the only phase of engineering undertaken. The enrollment was never large, and only about thirty-five students graduated from the department.⁴⁶

A Commercial School was established in 1871 by D. S. Bodenhamer and H. T. Norman and continued in operation until 1873. In September of that year a Business College and Telegraph Institute was organized with Thomas Toney as principal.⁴⁷ This school was very successful from the

⁴³Ibid.

⁴⁴Anderson, op. cit., p. 196.

⁴⁵Bone, op. cit., p. 243.

⁴⁶Evans, op. cit., p. 201.

⁴⁷General Assembly Minutes, 1874, p. 67.

beginning, with an enrollment from 104 to 168. This was the first school of the university to permit girls to enroll.⁴⁸ In 1875 the departments were removed to Nashville in order to secure better facilities and appliances.⁴⁹ The Business College did not grant degrees, but a total of eighty-seven students received diplomas from the department.⁵⁰

The leaders of Cumberland University desired to establish a medical school in connection with the University. An agreement was worked out with the Medical College of Memphis, which had been in operation for nineteen years. This agreement lasted for two years, when it was ended with the consent of the directors of the Medical College and the trustees of the university.⁵¹

A Military Department was operated by the university from 1894 to 1897. Through the influence of Senator W. B. Bate, the War Department assigned an officer for duty at the university, to teach military science and tactics.⁵² The purpose of this department was to develop in the young men the desirable characteristics of correct posture, obedience, and self-control.

⁴⁸ Ibid.

⁴⁹ Evans, op. cit., p. 202.

⁵⁰ Ibid.

⁵¹ General Assembly Minutes, 1872

⁵² Ibid., 1894

The main divisions of the university, aside from the Literary Department, were the Law School and the Theological School. The total enrollment during the period from 1844 to 1875 was 7,770. Of this number 2,222 were registered in the Law School and 842 in the Theological School.⁵³

Cumberland University graduates have achieved prominence far out of proportion to the size of the enrollment. Forty-seven Cumberland University graduates have become college presidents, and 107, college professors. Nine have served in the United States Senate, and sixty-six in the House of Representatives; two have been justices of the United Supreme Court; ten have served on federal district benches, and four as federal circuit judges; sixty-five have been judges of chancery court, and twelve judges of courts of appeals. Eleven graduates of the university have been governors of various states of the union, one Secretary of State, and four have been United ambassadors to foreign countries. More than 862 have served in state legislatures. Over 1205 have been ministers, and twenty-one of this number have been moderators of the denomination.⁵⁴

⁵³Evans, op. cit., p. 206.

⁵⁴Bone, op. cit., p. 275.
Evans, op. cit., p. 208.

3. Bethel College

Bethel College originated under the name of Bethel Seminary and began operation at McMoresville, Tennessee, in 1842, as a Cumberland Presbyterian school under the auspices of the Synod of West Tennessee. The school operated for about five years without a charter, but a charter was secured in 1847. It was upon the basis of the charter secured in this year and subsequent amendments in 1850, 1891, 1901, that the school operated for over three quarters of a century, becoming the oldest institution in the point of continued service in West Tennessee.

The name of the first president is unknown, but it is believed that the Rev. Beuben Burrow occupied this position. Since 1942 the college has had twenty-six presidents.

The first catalogue issued by the college was for the year 1850-1851.⁵⁵ It listed as assistants to the president five other teachers. The curriculum at that time was not unlike that of other institutions operated by the Church. The course of study as outlined in the catalogue is as follows:

Freshman Class

- | | |
|----------------------|---------------------|
| 1. Virgil, completed | 6. Greek Testament |
| 2. Algebra | 7. Cicero's Oratory |

⁵⁵Typed copy of private papers of Mrs. Grace Johnson Beasley, on file in vault at Bethel College, McKenzie, Tenn.

Freshman Class (continued)

- | | |
|------------------------|-------------------------------|
| 3. Sallust | 8. Rhetoric (Blair) |
| 4. Xenophon's Anabasis | 9. Herodotus |
| 5. Geometry | 10. Eschenburg's Manual |
| | 11. Greek and Latin Exercises |

Sophomore Class

- | | |
|-------------------------------------|--|
| 1. Philosophy and Natural History | 6. Mensuration, Surveying and Navigation |
| 2. Greek Testament (continued) | 7. Botany |
| 3. Cicero De Oratore | 8. Horace |
| 4. Plane and Spherical Trigonometry | 9. Conic Sections |
| 5. Graeca Majora (1st. Vol.) | 10. Livy |
| | 11. Declamation and Composition |

Junior Class

- | | |
|--------------------------------------|--------------------------------|
| 1. Calculus and Cicero de Officiis | 5. Analytical Geometry |
| 2. Graeca Majora (2nd. Vol.) | 6. Chemistry and Geology |
| 3. Topography and Cicero de Amicitia | 7. Natural Philosophy |
| 4. Rhetoric | 8. Moral Philosophy |
| | 9. Declamation and Composition |

Senior Class

- | | |
|--|---|
| 1. Select portions of Latin and Greek reviewed | 7. Political Economy |
| 2. Elements of Criticism | 8. Constitution of United States |
| 3. Book Keeping | 9. Evidences of Christianity |
| 4. Anatomy | 10. International Law |
| 5. Astronomy | 11. Natural Theology |
| 6. Mental Philosophy | 12. Declamation, Composition and Forensic Disputation |

The catalogue announced that those attending the school had to be scholars.⁵⁶

One alteration in the course of study was permitted; any regular student who wished to study French, Spanish, or

⁵⁶Ibid.

German might be permitted to "graduate upon a shorter course in Greek, if he desired."⁵⁷

At the close of the year, students were given a public examination, according to the catalogue announcement, in all courses pursued; this examination to be continued from day to day as long as the faculty might direct. Patrons and the public generally were urged to attend and to scrutinize the proceeding in order that the examinations might not become "mere shows where the superficialness of the students is to be polished over, or covered up by the deception of the teacher."⁵⁸ In 1890 the Board of Trustees were required to attend these examinations.

From the beginning, rigid discipline was emphasized at the school. The first catalogue announced that while no efforts would be spared to reclaim all offenders and bring them to duty, it was strongly urged that "he who will not obey will be directed to return home."⁵⁹ The second president, Mr. Roach, acquired a reputation as a disciplinarian.⁶⁰ He did not spare the rod. Frequently, he led the disobedient young men into the forest adjoining the college and there whipped the culprits and prayed with them alternately until unmistakable evidences of reformation were

⁵⁷Ibid.

⁵⁸Ibid.

⁵⁹Ibid.

⁶⁰McDonnold, op. cit. p. 566.

obtained. McDonnold says, in regard to this matter:

"After whipping and praying had alternated in one case for some time, he appealed to the student, asking, 'What more can I do for you?' The answer was, 'I think you had better pray again.'"⁶¹

The president required the faculty members to aid him in detecting wrong doers. He often required the members of the faculty to stay up all night watching the students.

The catalogue of 1890 announced that the college was not a school of reform, but earnestly urged parents having boys who used profane or obscene language, and who used strong drink or played cards, and would not forsake these vices, not to send them to school.⁶² Then followed a list of twelve rules governing the student conduct.

Because of the inconvenience in transportation due to the fact that McLemoresville was an inland village, the West Tennessee Synod moved the school to McKenzie in 1872,⁶³ and the school was reorganized under the leadership of W. W. Hendrix.

In 1891, 250 students were enrolled in the school, and nine degrees were granted. These degrees were of five varieties. One was conferred in Bachelor of Arts; two in Bachelor of Accounts; three in Bachelor of Philosophy; and

⁶¹Ibid., p. 567.

⁶²Bethel College Catalogue, 1890-1891, pp. 29-30.

⁶³N. J. Finney, "A Condensed History of Bethel College", Bethel College Catalogue, 1930-1931.

one in Bachelor of Science.⁶⁴ In 1890 three graduates received the Doctor of Philosophy, the only year in which this degree was granted.⁶⁵

The curriculum at that time did not vary materially from that announced by the catalogue forty years before. Latin, greek, and mathematics still consumed about three-fourths of the students' time. A two-year curriculum was organized as a "Teacher's Department." The courses were as follows,

FIRST YEAR

English Grammar	Methods of Teaching- Raub
Arithmetic- Ray	Elements of Rhetoric- Hill
Algebra	Higher Arithmetic- Ray
United States History	University Algebra- Wells
Swinton	Science of Education- Palmer
Pedagogy- White	Etymology- Webb
School Management- Raub	

SECOND YEAR

Geometry- Wells	History of Education- Campayre
Theory and Practice of Teaching- Page	Trigonometry and Surveying
Psychology- Burney	Christian Ethics- Burney
Natural Philosophy- Avery	School Supervision- Payne
Physiology- Steele	General History- Barnes ⁶⁶
School Management- Baldwin	

Merriam in commenting on the opening of the institution observed that the college differed little from other similar

⁶⁴Bethel College Catalogue, 1890-1891.

⁶⁵Ibid.

colleges of Tennessee, except in the matter of the graduate degree, on which point he says,

"The College is to be commended for not making the Master's Degree as cheap a thing as some colleges make it. At Bethel the degree is conferred not because one has lived three years after taking the Bachelor Degree and, is willing to pay \$5.00 for a diploma, but because he has completed an organized course of Post-Graduate study.⁶⁷

In 1919, the Synod of West Tennessee tendered Bethel College as a gift to the General Assembly of the denomination. The offer was accepted, and Bethel College became the property of the whole denomination. In 1923 the college was reorganized on a thoroughly standardized basis and has since continued to render a creditable service in the field of education.

4. Waynesburg College

Waynesburg College, located in Waynesburg, Pennsylvania, had its origin in the failure of three other institutions to serve the needs of the Cumberland Presbyterian Church in Pennsylvania, and adjoining territory. These institutions were: Madison College of Uniontown, Pennsylvania; Beverly College at Beverly, Ohio; and Green Academy at Carmichael, Pennsylvania.⁶⁸

⁶⁷Herriam, loc. cit.

⁶⁸McDonnold, op. cit., p. 529.

Toward the close of the decade beginning in 1840, Cumberland Presbyterians in western Pennsylvania realized that, because of the unstable condition of the three colleges with which they were only locally connected, the security of the interest of the church in higher education in that region was in grave jeopardy. The Pennsylvania Presbytery in 1849 took note of the situation and appointed a committee to receive bids for the location of a school.⁶⁹

The citizens of Waynesburg raised \$6,000 through a stock company organized for the purpose of erecting a college building. A charter was granted the school in March, 1850, and the school opened the following spring.⁷⁰

From the very beginning provisions were made for a female department, and in the fall of 1850, Margaret K. Bell opened this department in the Baptist church of Waynesburg.⁷¹ A separate seal was used to stamp the diplomas of the young women, the seal bearing the name of Waynesburg Female Seminary.⁷²

Waynesburg College during a period of more than a half century rendered a distinct service to the church in the training of a large number of ministers and missionaries.

⁶⁹Ibid., p. 533.

⁷⁰Ibid.

⁷¹Evans, op. cit., p. 234.

⁷²Ibid.

The first missionary to go to Japan under the supervision of the Cumberland Presbyterian Church was trained in the school.⁷³ It was one of the earliest colleges in America to adopt the principle of co-education.⁷⁴ It especially emphasized the study of the classical languages, and rather advanced methods of instruction were adopted in teaching these languages. The school sought to develop in the student an appreciation for the languages. The president, Dr. Miller, said,

"The student's ear is constantly exercised as well as the eye and by recitations in concert the words become easy, and what so many looked upon as dreary grammar became a delightful exercise, and a study of absolute interest. Attention is continually directed also to the Greek and Latin roots, from which our own language has derived many words, and the points of similarity and difference between our language and these noble languages of antiquity."⁷⁵

The hope of all instruction at Waynesburg College was, according to the President, Mr. Miller, to put the student under the necessity of thinking for himself. He emphasized this by saying,

"The mastery of a suitable text book is held to be the most direct means of definite knowledge. The student is required to know what the text book teaches, but is allowed entire

⁷³ McDonnold. op. cit., p. 537.

⁷⁴ Ibid.

⁷⁵ Charles H. Haskins and William I. Hull, History of Higher Education in Pennsylvania (U. S. Bureau of Education Circular of Information No. 4.), quoted by Evans, op. cit., p. 259.

freedom in methods of expression. It is assumed that effort is the essential condition of development and every student is from the first put under necessity of thinking for himself, and required in his turn, before his class to explain and illustrate the topic assigned. By way of explanation new illustrations, and judicious questions, the professor adds what may be necessary to a full understanding of the subject under discussion."⁷⁶

The president, also, stressed the point that free and informal discussion was entered into between the students and professors. Questions, criticisms, arguments, and debates were encouraged as a regular part of the classroom procedure.

5. Lincoln University

During the darkest days of the Civil War most of the colleges of the Cumberland Presbyterian Church located in the southern states were closed. Sectional antagonisms were so intensified by the Civil War struggle as to jeopardize the value of the southern schools to members of the church living in the North. It was from this condition that Lincoln University at Lincoln, Illinois, grew. It was founded by five Synods of the denomination.⁷⁷ A charter was obtained from the legislature of the State of Illinois by an act approved in 1865.⁷⁸

From the beginning women were admitted to the institution

⁷⁶Ibid.

⁷⁷McDonnell, op. cit., p. 546.

⁷⁸Ibid.

on equal terms with men.⁷⁹ Mr. Freeman, the first president, was a man of high scholarly insight, inexhaustible patience, and untiring in his efforts for the school. Certain constituents in the church resented the rigid restrictions placed upon students, and others questioned the orthodoxy of Mr. Freeman's theological views.⁸⁰

Dr. J. C. Bowden of Evansville, Indiana, was elected president in 1869. He attempted to reorganize the college. Student management was greatly simplified, rules reduced to a minimum, and emphasis was shifted from thorough scholarship to culture and social activities.⁸¹

The college had a great struggle to meet its financial obligations. Finally, after the inflation period of post-war period, the college was on a sound financial program, and the number of students had increased.

6. Trinity University

Soon after the close of the Civil War the Cumberland Presbyterians of Texas were convinced that an educational center should be established. In 1866 the three synods of the Cumberland Presbyterian Church appointed each a committee to consider jointly the propriety of establishing a school.

⁷⁹Ibid.

⁸⁰Ibid.

⁸¹Ibid.

The committees appointed met in Dallas in 1867 and made the necessary plans for establishing such an institution. They received bids from five towns: Dallas, Waxahachie, and Round Rock, and Tehuacana. Tehuacana offered the synods \$25,000 and a large farm to establish the school at that location,⁸² and the offer was accepted.

Trinity University opened on September 23, 1869, in a two-story frame residence of eight rooms. The building was the former home of John Boyd.⁸³ In the first year of the school's existence there were two departments, literature and music. A commercial department was added the second year.⁸⁴ From the beginning the institution was open to both men and women. However, very strict rules were enforced concerning the association of the men and women. All students were required to attend morning worship. The use of tobacco in any form was prohibited. Expulsion was the only penalty for drunkenness.⁸⁵ The first college Y. M. C. A. in Texas was organized on the campus of the university.⁸⁶ The chief aim of the founders of the school was to train young men for the ministry, and this object was never forgotten. From the very beginning Trinity

⁸²McDonnold, op. cit., p. 551.

⁸³Ibid.

⁸⁴Evans. op. cit., p. 251.

⁸⁵Ibid.

⁸⁶Ibid.

University offered as good work, and afforded as good facilities for its students, as could be found in the state. A theological department and a law school were added, but the main emphasis was on the classical curriculum and the maintenance of a thorough collegiate course.

In 1902 the university was moved to Waxahachie, where the enrollment increased. The enrollment averaged about 300 per year until the school was transferred from the control of the Cumberland Presbyterian Church in 1906.

Trinity University endeavored to develop the best in the young men and women who came to them for instruction. The ideals were of the highest Christian type, and its scholastic standing was unimpeachable.

7. The James Millikin University

The James Millikin University was an outgrowth of the desires of Mr. James Millikin to advance the cause of education in his community and in the Cumberland Presbyterian Church. On May 13, 1900, Mr. Millikin formally proposed to the Rev. A. W. Hawkins, pastor of the Cumberland Presbyterian Church at Decatur, and Dr. J. B. Darby, Secretary of the Educational Society of the Cumberland Presbyterian Church, to build a college in Decatur under the auspices of the Cumberland Presbyterian Church.⁸⁷ Mr. Millikin proposed

⁸⁷Ibid., p. 300.

to donate grounds for the new college and \$200,000 in cash, provided the synods of Illinois, Indiana, and Ohio would raise \$100,000 and the city of Decatur would raise a like amount for the support of the school.⁸⁸ The funds were raised, and on May 1, 1901, A. R. Taylor, who for approximately twenty years had served as president of the State Normal at Emporia, Kansas, was elected president. The buildings for the college were completed in 1903, and a very impressive dedicatory ceremony was held on the grounds. President Theodore Roosevelt was the main speaker of the occasion.⁸⁹ It had been the ambition of Mr. Millikin to found an institution in which practical training in the duties of every-day life on the farm, in the home, in the shop, and in the scientific world should be combined with literary and classical training.⁹⁰ He had provided in his bequest for the teaching of the Bible as a book of literature and culture, rather than as a basis for creeds. The Bible course should be offered to all students, but should never be required for graduation.⁹¹ According to Mr. Millikin, the spirit of the school should be thoroughly democratic.

⁸⁸Ibid.

⁸⁹Ibid.

⁹⁰Ibid., p. 303.

⁹¹Ibid.

The university opened its doors for instruction at Decatur, September 15, 1903. The faculty of the first year consisted of twenty-four professors, conducting classes in commerce, philosophy of education, biology, ancient language, English, mathematics, history and political science, expression and physical culture, German, French, Spanish, chemistry and physics, mechanical, electrical, and civil engineering, domestic economics, fine arts, and library sciences.⁹²

The patronage and financial support of Millikin was most encouraging from the very beginning. It rapidly became one of the church's most prosperous institutions. It passed from the control of the Cumberland Presbyterian Church in 1906.

⁹²Ibid.

TABLE I
 EDUCATIONAL INSTITUTIONS OF THE
 CUMBERLAND PRESBYTERIAN CHURCH

Institution	Location	Date of Founding
Charity Hall	Aberdeen, Miss.	1819
Cumberland College	Princeton, Ky.	1826
Cherry Grove Seminary	Abingdon, Ill.	1842
Cumberland University	Lebanon, Tenn.	1842
Bethel Seminary	McLemoresville, Tenn.	1842
Beverly College	Beverly, Ohio	1842
Ewing Seminary	Illinois	1843
Spring River Academy	Missouri	1844
Mt. Sylvan Academy	LaFayette Co. Miss.	1846
Chalybeate Springs Seminary	Sparta Presbytery	1846
German Mission School	St. Louis, Miss.	1847
Bethel College	McKenzie, Tenn.	1847
Stout's Grove Seminary	Stout's Grove, Ill.	1849
Waynesburg, College	Waynesburg, Pa.	1850
Cumberland Female College	McMinnville, Tenn.	1850
Chapel Hill College	Daingerfield, Texas	1850
Chapel Hill College	La Fayette Co., Mo.	1851
Union College	Virginia, Ill.	1851
Clear Springs Academy	Green Co., Tenn.	1851
Steelville Academy	Steelville, Mo.	1851
Ocoee Seminary	Hamilton Co., Tenn.	1851
Perryville Seminary	Kentucky	1851
Delany Academy	Newburg, Ind.	1851
LeRoy Seminary	Sullivan, Ill.	1851
Cane Hill College	Boonsboro, Ark.	1852
Cane Hill Female Seminary	Boonsboro, Ark.	1852
Holston Institute	Blount Co., Tenn.	1852
McGee College	College Mound, Mo.	1853
Pulaski Collegiate Institute	Pulaski, Tenn.	1853
Winchester Female Academy	Winchester, Tenn.	1853
Lariss College	Larissa, Texas	1855
Ewing and Jefferson College	Blount Co., Tenn.	1855
Jefferson Academy	Elkton, Ky.	1855
Greenville Seminary for Young Ladies	Greenville, Ky.	1856
Milton College	Fayetteville, Tenn.	1856

TABLE I (continued)

Institution	Location	Date of Founding
Armstrong Academy	Nashville, Tenn.	1858
Columbia College	Eugene City, Oregon	1859
Cumberland College	Sonoma, Calif.	1859
Bainbridge Male and Female Academy	Bainbridge, Ind.	1859
Newburg Academy	Indiana	1859
Burney Academy	Chicksaw Indians	1860
Missouri Female College	Boonville, Mo.	1862
Bacon College	Texas	1862
LaGrange Collegiate Institution	Lagrange, Texas	1862
Parsons College	Veal's Station, Texas	1862
Cumberland Academy	Missouri	1862
Monteville Male and Female Institute	Monteville, Ala.	1862
Stewartsville College	Stewartsville, Mo.	1863
Boonville Female College	Boonville, Mo.	1864
Lincoln University	Lincoln, Ill.	1865
Ward's Seminary	Nashville, Tenn.	1865
Mount Zion Academy	Mt. Zion, Ill.	1865
Spring Hill Institute	Lauderdale Co., Miss.	1865
Greenwood Seminary	Lebanon, Tenn.	1867
Union Academy	California	1868
Malsell's Female Seminary	Bowling Green, Ky.	1868
San Joaquin Academy	San Joaquin, Calif.	1868
Trinity University	Tehuacana, Texas	1869
Bransford Female Institute	Kentucky	1869
Loudon High School	Loudon, Tenn.	1870
Robert Donnell Female Institution	Winchester, Tenn.	1871
Round Rock College	Texas	1882
Izark College	Greenfield, Mo.	1882
Southern Illinois College	Enfield, Ill.	1885
Buffalo Gap College	Texas	1885
Hogan Institute	Indian Territory	1886
School for Colored	Bowling Green, Ky.	1886

TABLE I (continued)

Missouri Valley College	Marshall, Mo.	1888
Pleasant Hope Seminary	Pleasant Hope, Mo.	1890
McAdow Seminary	Waverly, Tenn.	1890
Texas Female College	Weatherford, Texas	1890
Dick White College	Fayetteville, Tenn.	1890
Arkansas Cumberland College	Clardsville, Ark.	1891
Cumberland Presbyterian Seminary	Piedmont, Ala.	1894
The University Annex	Lebanon, Tenn.	1894
Auburn Seminary	Auburn, Ky.	1894
Southern Female College	West Point, Miss.	1896
Robert Donnell High School	Gurley, Ala.	1896
Maddox Seminary	Little Rock, Ark.	1901
Decatur College and Industrial School	Decatur, Ill.	1902
James Millikin University	Decatur, Ill.	1903

⁹³Evans, op. cit.
General Assembly Minutes
 McDonnell, op. cit.

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