

DEDICATORY EXERCISES

— OF THE —

Agnes Scott Institute,

DECATUR, GEORGIA,

NOVEMBER 12TH, 1891.

Agnes Scott College
Catalogue

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—OF THE—

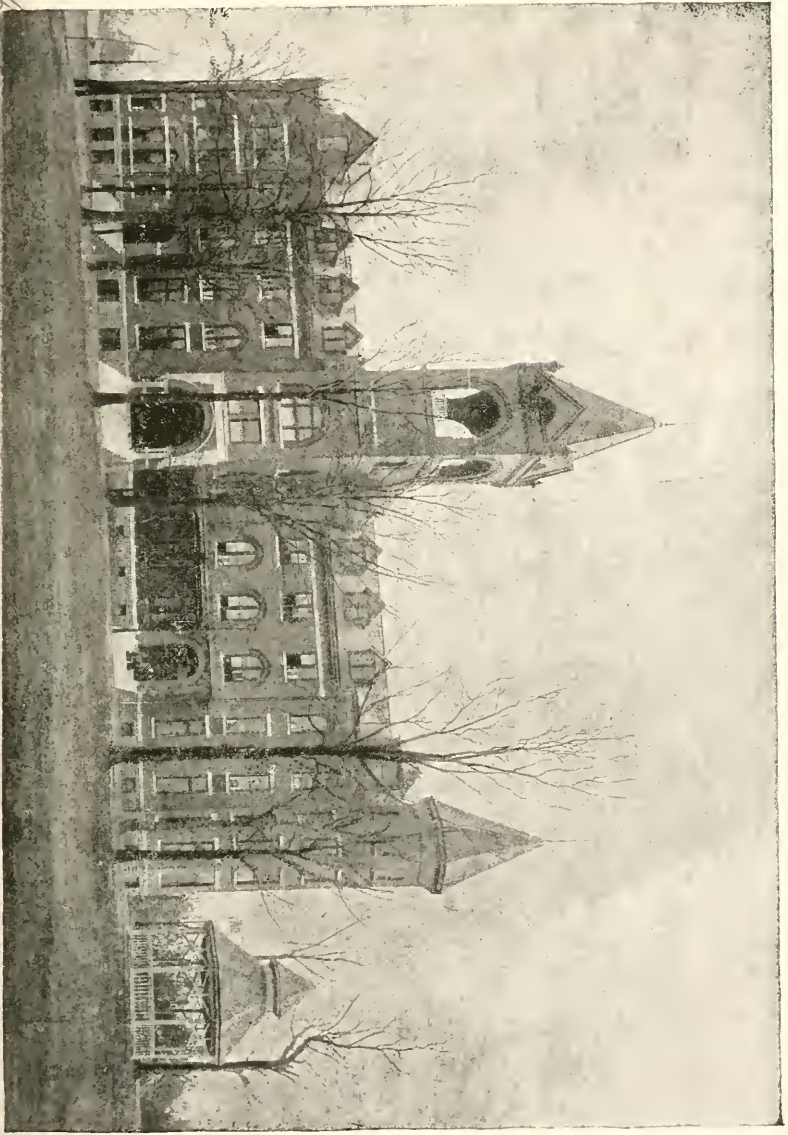
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INTRODUCTORY.

The Synod of Georgia convened in the Presbyterian Church at Decatur, on the evening of November 12th, 1891.

The Agnes Scott Institute, being by Charter provisions directly under the control of the Decatur Presbyterian Church, belonging to the Synod of Georgia, the occasion was deemed by the Trustees a proper time for the formal Dedication of the College building to the cause of Christian education.

In response to the invitation of the Board of Trustees, the members of the Synod attended upon the exercises. There were present also: Hon. John Scott, of Philadelphia, Penn. (with Col. Geo. W. Scott, the only surviving children of Mrs. Agnes Scott), the Rev. J. C. Barr, former pastor of Mrs. Scott, Dr. J. M. Gammell, and several of her descendants and friends from Pennsylvania, the Session of Decatur Presbyterian Church, many members of the Presbyterian Church from other portions of Georgia, representatives of other Evangelical Churches, the Faculty and pupils of the Institute, many of its patrons and others interested in the cause of Christian education.

PROGRAMME.

1. MUSIC.
2. INVOCATION, Rev. Jas. Stacy, D.D., Moderator of Synod.
3. READING OF SCRIPTURES, 19TH PSALM,
Rev. W. A. Candler, D.D.
4. MUSIC.
5. HISTORICAL SKETCH OF THE INSTITUTE,
Rev. E. H. Barnett, D.D.
6. DELIVERY OF DEEDS TO THE TRUSTEES BY GEORGE W.
SCOTT, ESQ.
7. ACCEPTANCE AND RESPONSE,
Rev. F. H. Gaines, President Board of Trustees.
8. DEDICATORY PRAYER, Rev. J. C. Barr.
9. MUSIC.
10. DEDICATORY ADDRESS, Rev. G. B. Strickler, D.D.
11. MUSIC.
12. BIOGRAPHICAL SKETCH OF MRS. AGNES SCOTT,
Hon. John Scott.
13. ADDRESS, Rev. W. A. Candler D.D., Pres't Emory College.
14. MUSIC.
15. BENECTION.

HISTORICAL SKETCH OF AGNES SCOTT INSTITUTE.

BY REV. E. H. BARNETT, D. D.

In 1844 and 1845 movements were made in the Synod of Georgia to establish a school of high grade for females, in the bounds of the Synod. Rev. Dr. Wilson, then the honored pastor of the Decatur Presbyterian Church, earnestly advocated the measure, and proposed that it should be located in the cultivated and thriving town of Decatur. He even went so far as to choose the lot on which the building should stand, and, strange to say, he selected the lot on which this beautiful building stands.

After much discussion two points were finally selected, Greensboro and Griffin, and Decatur's location was abandoned.

But in the Spring of 1889, Rev. F. H. Gaines, the worthy successor of Dr. Wilson, thought that the establishment of such a school was a pressing necessity. He discussed the idea and feasibility of the undertaking with several members of the church, and finally, as the result of his talk and earnest work, on the 17th of July, 1889, Messrs. Geo. W. Scott, Milton A. Candler, Sr., Dr. Robt. C. Word, James W. Kirkpatrick, James A. Mason, John B. Swanton, Geo. A. Ramspeck, B. S. Crane and Hiram J. Williams, all members of the Decatur Presbyterian church, met their pastor, at the manse of the church, for the purpose of advising as to the need and feasibility of establishing in Decatur a school of high order for young ladies and girls, under Presbyterian control and influence.

After discussion, Elder Geo. W. Scott offered the following resolution, which was unanimously adopted, to-wit:

“Resolved, That we determine to establish at once a school of high character.”

Two committees were, therefore, appointed, one to canvass for pupils and a suitable building; the other to prepare and report a plan of organization, and to correspond as to teachers.

This was the beginning of the Agnes Scott Institute. At a subsequent meeting, a week later, the first committee reported that thirty-

nine pupils had been promised, and that the residence of Mrs. M. E. Allen, a large frame building, which stood just in front of this edifice, could be leased for three years.

The other committee reported a plan of organization, and suggested that a charter be obtained from the courts, for a corporate institution, vesting the control of the school jointly in the Decatur Presbyterian Church and such persons as might subscribe to the capital stock.

The necessary legal steps having been taken, on August 27th, 1889, a charter was granted by the Superior Court of DeKalb county, incorporating the "*Decatur Female Seminary.*"

The object stated in the incorporation was "to establish in Decatur, DeKalb county, an institution of learning, for the moral and intellectual training and education of female youth."

The capital stock was fixed at five thousand dollars, with the privilege of increasing the same to twenty-five thousand dollars.

To quote from the charter, "the entire management, control and direction of said Seminary, shall be vested in a Board of Trustees composed of five persons, to be constituted as follows: the Pastor of the Decatur Presbyterian Church shall be ex officio, during his pastorate, a Trustee and Chairman of the Board. Two of the remaining Trustees shall be elected by the session of the Decatur Presbyterian Church, and shall be members of said church in good and regular standing. The remaining two Trustees shall be elected by the stockholders in said Seminary, and shall be members of the Presbyterian Church in the United States, in good and regular standing."

"The Trustees shall submit annual reports of their transactions, together with such information as will fully show the condition of said Seminary, to the session of Decatur Presbyterian Church, which reports shall be subject to approval or disapproval by the session. Said session shall also have authority, in its official capacity, to visit and inspect said Seminary as often as it may desire, and to investigate fully into its condition, needs and conduct."

On September 2d, 1889, the charter was accepted, the required capital stock subscribed, and the following Board of Trustees constituted: Rev. F. H. Gaines, pastor and ex officio a member and chairman, Rev. E. H. Barnett, D. D., and George W. Scott, elected by the stockholders, and C. M. Candler and B. S. Crane, elected by the session of Decatur Presbyterian Church.

The Trustees subsequently elected Miss Nannette Hopkins, of Warm Springs, Va., Principal; Miss Mattie E. Cook, of Augusta county, Va., Assistant; Miss Fannie Pratt, Teacher of Piano, and Miss Valeria Fraser, Teacher of Art and Physical Culture.

With this organization the Decatur Female Seminary opened its

doors, in rented quarters, September 17th, 1889, and enrolled during the first year fifty girls, of whom three were boarders.

During the early part of 1890 some effort was made to secure an endowment, but without success.

On May 27th, 1890, George W. Scott, a ruling elder in the Decatur Presbyterian Church, submitted to the Board of Trustees the following, to-wit:

DECATUR, GA., May 29, 1890.

To the Trustees of the Decatur Female Seminary:

I have purchased Mr. Deas' residence and lot, and Messrs. Ansley & Cowles' vacant lot adjoining Mrs. Allen's lot now leased to the Seminary. I have also bargained for Mrs. Allen's residence and lot, the conveyance to be executed on her return to Decatur next month. These properties together, contain about 5½ acres of land, and will cost as they now are, \$13,750. Upon the combined properties I propose to erect, at once, a commodious college building with the necessary halls and class rooms sufficient to accommodate at least 150 pupils.

When these improvements are completed and the proposed main building is ready for occupation, I desire, and will convey all of this property to your corporation in fee simple upon two conditions, to-wit:

1st. The institution shall be perpetually known as the "Agnes Scott Institute." I desire it to bear this title in memory of my deceased mother, to whose prayers and faithful training I owe much.

2nd. The property shall be used perpetually as a female seminary of learning, and should its use for such purposes be at any time abandoned, the title to revert to my heirs.

For the purpose of improving this property according to plans now being prepared, I have set aside so much of the sum of \$40,000 as may be necessary, that being the sum I desire to give the institution; the remainder of said sum not so expended I desire to invest either for the endowment of needed chairs, or in establishing scholarships for worthy young ladies. * * * * *

With my earnest prayers for God's blessing on this young institution fostered by our church,

I am, fraternally yours,

GEO. W. SCOTT.

The Trustees and Stockholders unanimously accepted the gift and agreed to the conditions.

An amendment to the charter was at once obtained, changing the name of the Seminary to "*Agnes Scott Institute*," and also providing for one additional trustee. Rev. G. B. Strickler, D. D., was elected a trustee, and with those first mentioned, constitute the present board.

The Second Term opened in September, 1890, with the faculty increased to seven instructors, and an enrollment during the year of one hundred and thirty-eight pupils from seven States, of whom twenty-two were boarders.

Work was commenced on the foundations of this edifice on June 24th, 1890, and on October 20th, 1890, after reading of the Scriptures by Rev. F. H. Gaines, the first bricks were laid in the base of the octagon tower by the grand children and great-grand children of Mrs. Agnes Scott, and the teachers and pupils of the Institute.

The third year opened September 3d last, with an enrollment on the first day of one hundred and thirty-eight pupils. The faculty to-day numbers fifteen, and the enrollment of pupils has reached two hundred and forty-six, representing nine States, of whom eighty-two are boarders.

Miss Nannette Hopkins continues, as from the opening day, the Principal.

This building has been erected entirely by day labor, under the personal supervision of Col. Scott, and his son, Mr. G. B. Scott, who have seen that only the best materials have been used and the work done in the best manner.

Thus, after nearly fifty years the prayers of Dr. Wilson and his co-laborers have been answered; the dreams of these faithful men of God have been realized, and this commodious and beautiful structure stands here to be consecrated to-day to the cause of Christ in the higher education of the girls of Georgia.

May it stand for ages, and from its halls flow out into the families of our State streams of enlightened, holy influences that shall make glad the city of our God.

DELIVERY AND ACCEPTANCE OF DEEDS.

In delivering the deeds, Col. George W. Scott said:

In compliance with the agreement set forth in the letter just read by Dr. Barnett, I now hand to you (Rev. F. H. Gaines), as the representative of the Trustees of the Agnes Scott Institute, the deeds to this property. In it you will find a statement of the material used and the cost of construction that you may see how fully I have complied with my agreement.

Rev. F. H. Gaines, President of the Board of Trustees, in accepting the deeds from Col. Scott, spoke as follows:

As the representative of the Board of Trustees of the Agnes Scott Institute, I accept this gift at your hands. In this acceptance, however, I recognize the fact that I stand not only in an official capacity, but also, in some measure, as the mouthpiece of this community, of the Decatur Presbyterian Church and of the school here gathered. I feel, therefore, that every heart I represent here to-day, as well as my own, demands from me an expression of the sincere and hearty appreciation of your noble generosity.

We appreciate, my dear sir, not only your large pecuniary gift, but also your personal supervision, your unsparing and untiring labor, your unceasing interest and your love. We prize this splendid structure not only for what it is of itself, but also because we know that every brick in it was laid in your love and prayers. May God return unto you and yours double for all the blessings which you thus seek to bestow upon others.

I proceed now to note the objects of this gift. These objects are subjects of distinct understanding between the donor and the Board of Trustees. They are as follows:

First. The glory of God. This object stands not only first in order but first in importance. It is the supreme and ruling idea in this Institution. Nothing inconsistent with this object is to be knowingly allowed in the school, but everything is to be done, that can be done, to advance this end.

Second. The higher Christian education of woman. That is to say, the design is to seek the glory of God in the higher Christian education of woman.

Third. A memorial to Mrs. Agnes Scott, the sainted mother of

Colonel George W. Scott. That a true mother ever lives in the memory and affection of true children is a blessed fact. That a true son should desire to honor the memory of a noble Christian mother is in accordance with the best impulses of a true filial heart, as well as with the law of God. "Honor thy father and thy mother" is the first commandment with promise. And what more fit and beautiful memorial than an institution which seeks to communicate to young womanhood the impress of that holy religion which was the adornment, the inspiration, the joy and the very life of that mother? If, under God, we can succeed in this Institution, in moulding a type of Christian character like that of Mrs. Agnes Scott, the influence and power of this Institution will be incalculable. Her Christian character and spiritual life are beautifully illustrated by this prayer found in her own handwriting in her Bible: "Heavenly Father, I leave all that belongs to me to Thee. Undertake Thou for them." (Speaking of her children.) "Bless them and make them blessings. Hide them under the shadow of Thy wings and direct their steps. May the grace of the Lord Jesus Christ be with you all."

This prayer was, doubtless, written when she was alone with God and her Bible. Already this prayer has been answered in a remarkable degree. May God multiply the answer many fold in making this Institution a fountain of blessings to many generations.

I note, now, how these objects are to be promoted in this Institution. The trustees propose to make the Agnes Scott just the kind of an institution which will most fully realize the great objects of this gift. In accordance with this purpose they have laid down the following great fundamental principles as the guiding and controlling principles in the management and the working of the school:

First. A liberal curriculum. The great advancement in female education in recent years is fully recognized. The college course embraces eight schools and is believed to be fully abreast with any female college in the South.

Second. A high standard of scholarship. In order to pass from one class to the next higher the student must make an average of 80 on sessional grade and final written examinations. In order to graduate the prescribed course must be thus mastered step by step. It is the desire of this Institution to do nothing but honest and thorough work, so that its diplomas will represent actual attainments and accurate scholarship.

Third. The Bible a text book. The Bible Course constitutes one of the special features of this institution. It is a three years' course; two recitations a week. The object is to give a correct and systematic knowledge of the Bible by regular study, class room drill and written reviews and examinations.

Fourth. A Christian home. As no pains or expense have been spared to make the building itself a beautiful and attractive home, so it is designed in all its order and appointments to make it a model Christian home. It is our desire and purpose that this home shall be characterized by a firm, but kind and considerate discipline; constant regard for the health, enjoyment and the improvement of each and all; refinement; inculcation and practice of Christian principles and the cultivation of all the graces of Christian womanhood.

Fifth. The best instructors. In the selection of teachers the Trustees have kept in view two things: first, Christian character; second, special qualifications for teaching in each school; but no teacher will be chosen or retained who is not believed to have the highest Christian character.

The stewards to whom this gift is entrusted. In order that the grand objects of this gift may be attained; in order that the kind of school described may be secured and maintained, full provision has been made by charter stipulation for the management and control of the institution.

First. The Board of Trustees, constituted as already described, and I need not repeat.

Second. The Session of the Decatur Presbyterian Church. The charter gives to the Session of this church power to visit and inspect the institution as often as they may desire; and also requires that the Board of Trustees shall make annual reports to the Session, which reports shall be subject to approval or disapproval by the Session. It is therefore eminently proper that the members of the Session should be present to-day, in their official capacity, to witness these ceremonies.

Thus it will be seen that the management and control of this school is secured to the Presbyterian Church. You will, therefore, see that this gift is virtually a gift to the Presbyterian Church, and the largest individual gift it has ever received. It is, then, highly appropriate that we should have present to-day the Synod of Georgia to witness these ceremonies and take part in these exercises.

Finally, as the representative of the stewards of this great and noble gift, let me say that the success for which we strive is this: the highest and noblest type of Christian womanhood, unto the praise and glory of our God.

The Rev. J. C. Barr of Pennsylvania, the pastor of Mrs. Agnes Scott at her death, then offered the Dedicatory prayer.

DEDICATORY ADDRESS.

BY REV. G. B. STRICKLER, D. D.

SUBJECT:—"TRUE CULTURE."

This century in which we live claims to be preëminently the century of culture; and in many respects there can be no doubt that the claim is well founded. There are more printing presses, more books, more literature of every kind; more schools, more colleges, more seminaries and universities, more teachers, more scholars, more art, more science, more learning, more thoroughly educated and refined men and women in the world than ever before. It is true that much of the literature of the day is of an inferior character, mere fiction of a very pernicious kind. It is also true that much that is denominated science consists of very little more than an attempt to array God's works against His Word, and to extort from the world under the fires of the chemist's crucible and the blows of the geologist's hammer, a denial of its Maker. And it is still further true that many literary institutions, calling themselves colleges, seminaries and universities, by so denominating themselves, awaken expectations as to their standard of education that are never realized. Still, after all necessary deductions have been made, it is doubtless true that there is more real culture in the world at the present time than at any former period.

The word, however, has come to be very much abused. It is applied to much that does not deserve to be so designated. Many persons flatter themselves that they have true culture because they possess a certain measure of superficial refinement of manners; because they have an acquaintance with the conventional forms of good society; because they have a good stock of polite and elegant phrases with which to adorn social intercourse and epistolary correspondence; because they have spent two or three months in traveling in foreign countries, and have some knowledge of the best known productions of art and literature, and because they are able to exhibit, in dress and equipage and general surroundings, the recognized insignia of accepted fashion. But, is this true culture? Is this all of it? Is this what the Nineteenth Century is

boasting of when it boasts that of all the centuries it is the century of culture? Is it to secure nothing more and nothing better than this, that so many literary institutions are built and endowed; that so much time and means are expended for the education of our sons and daughters? By no means. This is simply the imitation of true culture. This is the polished brass that would pass for the true gold. This is the plausible counterfeit that would be accepted for the established currency of the realm. This is only a sort of social and literary hypocrisy that would be received instead of those solid accomplishments and that real refinement by which the best men and women are characterized.

What, then, is *true culture*? I know of no subject more appropriate for our consideration on this interesting occasion when this splendid edifice, the gift of splendid Christian liberality, has just been consecrated to the cause of sound Christian learning.

The answer, in general terms, is that true culture is the process by which anything is completely developed. It consists in making anything all that it was originally intended to be; in perfectly fitting it to accomplish the end for which it was originally designed. As applied to ourselves, true culture means the complete development of all our powers—physical, mental, moral and spiritual—so that we shall be made all, and shall be qualified to do all, in this life, of which we are capable.

In the first place, then, true culture consists in a complete development of the body, so that there shall be health and vigor. This is necessary to the higher parts of true culture. It is necessary to the development of the mind. In order that the mind may be fully developed, years of laborious study are necessary, imposing a tax upon the vital energies long protracted, and so great, that unless there is health and vigor of body it cannot be sustained, and this intellectual development, therefore, cannot be secured. Accordingly, it is said that almost all of the great men of the world have been men who, somehow, in early life, secured a good physical development, thus effecting that storage of vitality and energy which enabled them, in subsequent years, to do the great work on which their great fame now rests, and which otherwise would have been impossible. Almost all of them, it is said, came, not from cities, where physical development is apt to be neglected, but from the country, from the labors of the open air and of the fields, which secured for them that brawn and those powers of endurance which made it possible for them to accomplish those glorious results by which their histories are now illustrated. Physical development, then, is necessary to mental development.

Not only is this true, but even when the mental powers have been

developed, health and vigor of body are necessary to enable those powers to accomplish the work for which they have thus been fitted. No matter how perfect a mechanism may be; no matter how thoroughly adapted to accomplish an important end, if the frame work in which it is lodged is so delicate and fragile as not to be able to stand the strain of its own movements, it is, after all, utterly worthless. So, many a thoroughly educated and brilliant mind has been unable to perform any work worthy of its powers, because the body, the instrument through which and by which it must work, was, on account of feebleness, incompetent for the task.

There is still another reason why physical development is necessary to true culture; it is necessary to secure beauty of person and grace of form, excellences by no means to be lightly esteemed. It is evident that God Himself attaches to them great value. We see them in all the works of His hands; in every cloud that floats across the heavens; in every flower that blooms; in every blade of grass that springs up at our feet; in every leaf that hangs in the forest; in every mountain and hill and valley and landscape; we see them wherever we look. There is no architecture so magnificent as His; there are no forms in Roman Temples or in Grecian Parthenons, so graceful as those with which He has crowded the universe; there are no colors so rich and so beautiful as those which He has mixed in the laboratory of the heavens, and with which He has embellished and glorified the earth and the sky.

Not only is it true that He attaches great value to these excellences, but it is also true that He has implanted in man a strong and instinctive love of them, so that he cannot but admire and rejoice in them; and, all this being true, can it be possible that He desires beauty and grace in everything else and does not desire it in the human form? Can it be possible that He desires it in every other creature and not in that creature that was made in His own image and after His own likeness? Can it be possible that He has implanted in man's nature a strong and instinctive love of these excellences, and yet would not have them where that love prompts man most to desire them: in his own person? Surely not. But they are impossible without health and vigor of body.

Thus, there are several reasons why physical development is an important part of true culture. The fact is, it constitutes the very foundation on which the whole superstructure rests. And, therefore, in all schemes of education that neglect it, there is a radical defect.

But the most important part of true culture is the development of the powers of the mind. For lack of time, I shall say, in general terms, only that it consists in the development of the observing fac-

ulties of the mind, so that we shall be able to gather pleasing, useful and necessary knowledge, not only from the books that we read, but from all the persons and objects by which we may be surrounded, and from all the events that fall under our notice. It consists in the development of the memory, so that it shall become like the faithful servant who is able at any moment to account for everything that has ever been entrusted to his care. It consists in the development of the understanding, so that we may be able successfully to grapple with the great problems of life that are ever presenting themselves to us, and urging themselves upon us, for solution. It consists in the development of the imagination and taste, so that we shall more and more appreciate, and be more and more elevated and refined by all of the excellences and beauties of art, of literature and of nature. It consists, also, in the development of the will, so that it shall be able to control all the other faculties of the mind; to bring them up to their work, and keep them at it, until it shall be accomplished. I emphasize this point, because I think it is very much overlooked in education. The great difference between successful and unsuccessful students; between successful and unsuccessful men in all departments of human endeavor, is not, generally, that some have more strength of mind than others; but that they have more strength of will, and so concentrate all their powers upon the task of life, and keep them concentrated there until that task is successfully completed. Upon the will, I think, more depends than upon almost any other faculty.

An important part, then, of education is this development of the mental powers. Indeed, it is so important a part that it is regarded by many as all of it. Where there is an informed and enlarged understanding; acute and discriminating logical powers, and a taste formed upon the highest models of art and of literature—there, it is supposed, we have culture—true culture, the highest form of culture that it is possible to attain.

The advocates of popular education have always insisted that all that is necessary to make men what you wish them to be, is simply to develop their intellectual powers. It is insisted that they will then be intelligent, moral, obedient, useful. Experience, however, is beginning to teach that this is a great mistake. It does not make them truly intelligent. The leaders of those great movements that are now most seriously threatening the most important institutions of society; the great leaders of anarchism, of communism, and of socialism, are educated men; some of them are very highly educated men. It does not make them useful and obedient citizens. In Prussia, where popular education has been carried to the very highest point of excellence, there are five hundred thousand citizens insist-

ing on revolution in the order of society, as to principles that ought not to be changed, and cannot be changed, without destroying society itself, as to everything good and desirable. It does not make men moral; it does not make them conscientious. All history so teaches, from the beginning to the present hour. Take, for instance, the history of the Greeks. The Athenians had every day the opportunity of conversing with Socrates, the great common sense philosopher of the world; of listening to the matchless orations of Pericles; of witnessing the plays of Sophocles and of Aristophanes. Many of them could recite from memory the whole of the Iliad and Odyssey of Homer. Every day they could hear on the street corners the rhapsodists reciting the noblest productions of human genius. They lived and moved and had their being in the very presence of sculpture and painting that have never been surpassed, and, in some respects, have never been equalled. Often they could listen to debates in the Areopagus, and on great questions of war and peace that have constituted models for all the orators of subsequent ages. Thus they had what many consider the highest degree of true culture. I suppose, however, that we are fully warranted in pronouncing upon them the judgment of Dr. Samuel Johnson, that, after all, they were only a race of polished barbarians, in morals utterly degraded and debauched. There may, then, be the highest intellectual development where there is the lowest moral degradation.

This is true, not only of Grecian, but also of Roman history. When the intellectual life of the Romans was at its flood, their vices were so great that none of the historians have undertaken to give us a full description of them. When they do make any very plain statement in regard to them, they do as Gibbon does—they put it in foot notes, or in appendixes, in dead languages that few can read. During the Augustan age, two phrases, a distinguished historian says, describe them: "heartless cruelty and unfathomable corruption." I may mention a Roman of that period as substantially representative of a large class. He was very handsome—the admiration of the noblest maidens. He was remarkably graceful in all his movements, and excelled in athletic accomplishments. His speeches were greatly applauded. When he ascended the throne, as he afterwards did, his reign for awhile eclipsed that of the worthiest princes who had preceded him. Indeed, the first five years of his reign were called the golden quinquennium of Roman history. He was saluted on the coins of the country as Apollo; as Hercules; as the Saviour of the world. The poets declared that there was no God in the Heavens that would not think it an honor to surrender to him his throne. In the extravagance of their laudation they assured him that if he did not place himself carefully on the very centre of

Olympus the equilibrium of the universe would be destroyed. Victims were slain along his path, and altars were erected in his honor, as if he were divine. Here was the highest intellectual and æsthetic culture; and yet how far that may be removed from moral excellence becomes plain when I tell you that that man was Nero; the man whom subsequent ages have never been able sufficiently to execrate; the man who fiddled while his own capitol was burning, himself believed to have been the incendiary; the man who sewed up multitudes of Christ's servants in sacks, covered them with pitch, set them on fire, and used them as torches to illuminate his pleasure gardens; the man who wrapped the best men and women of his empire in the skins of wild beasts, and threw them into the amphitheatre, where, in the presence of thousands of spectators, they were torn in pieces by famished dogs. Thus there may be the highest development of the intellectual and æsthetic faculties—a development that expresses itself in eloquence and song, in painting and sculpture; and yet, with it all, there may not be a particle of that moral excellence without which man is but like the tiger—a graceful and beautiful brute. Something more is needed, then, for true culture than mere intellectual development. It is necessary that this intellectual development shall be of the right character. To develop the physical energies secures an increase of physical power, but it does not change the character of that power. To develop the intellectual energies secures an increase of intellectual power, but it does not change the character of that power. What we want, in order to have true culture, is not only increased power, but right character to control that power. Well, "Out of the heart are the issues of life." If the heart be right, the character will be right, and the life will be right, and the increased physical and intellectual powers will be used for right purposes. If, however, the heart be wrong, the character will be wrong, and the life will be wrong, and a wrong use of this increased power will take place. The fact is, when we develop man's mind without cultivating his heart, we put into his hands a sword with which he is almost as apt to do harm as to do good; to assail the right as to assail the wrong. We put in motion streams of influence that are corrupt at their very fountain, and that wherever they flow are apt to generate disease and death.

Now, what kind of culture is that for Christian parents to provide for their children, which, while it seeks to secure this increase of power, does not as earnestly seek to secure right influences to control the power, so that it shall be employed for useful and honorable purposes? What is to be thought of that kind of culture which, while it labors to develop the understanding, and the reason, and the taste, and the imagination and the will, does not just as earnestly

labor to cultivate the heart, that all this development may be so controlled and employed that it shall be a blessing to those who possess it, and to the Church and to the world? The cultivation of the heart, then, as well as the development of the intellect, is an important part of true culture.

Not only should the heart be cultivated, but the conscience should be developed. The conscience is the regal faculty of the soul. It is intended to control all the other faculties, and to it all the other faculties give account of the character of their exercises. To it the understanding gives account of the character of its thoughts, and the will of the character of its volitions, and the heart of the character of its emotions. But it, itself, gives no account at all, except to Him who is the "Judge of all the earth." It may, and it often does, condemn the exercises of the other faculties, but they never condemn its exercises. But while it is intended to be the regal faculty of the soul, it is not so, in fact. There is a great difference between the power of a principle and the authority of a principle. The conscience has the authority to rule over all the other faculties, but because evil has come into the soul, it has not the power to do it. The fact is, conscience has, in large measure, been dethroned, and evil principles have the supremacy in the soul and wield the sceptre of government.

Now, what must we think of a culture for the children of Christian parents that does not take account of this fact? What must we think of a culture that does not seek to cure this disorder in the soul? What must we think of a culture that does not, above all things, attempt to put the faculties of the mind in their right relation to each other; that does not attempt to put the higher powers in the higher places and the lower powers in the lower places? What are we to think of a culture that does not aim, above all things, to put the regal faculty of the soul upon its throne, that it may rule over all the other faculties in their proper sub-ordination, for without this there cannot be a healthy state of the mind; there can be no right action of its powers; there can be no true morality; there cannot be exalted character; and our children cannot become what we want them to be, and cannot live the lives of usefulness and honor we desire.

The heart must be cultivated, then, and the conscience must be developed, as well as the intellectual powers. In other words, morals must be inculcated wherever we are to expect true culture. It is said that morality ought to be inculcated at home, in the Sunday-school, and in the Church; and so it ought to be, because it belongs to the home, to the Sunday-school, and to the Church. But it belongs, also, in the school. It belongs there just as much as it belongs

anywhere. The whole government of a school like this must be administered in accordance with strictest principles of the highest morality. It must pervade all the intercourse of these scholars with each other, and with their teachers, and of the teachers with them. In fact, the very spirit of the purest morality must infuse itself into and pervade the very atmosphere of a school like this, else it is not fit for the children of christian parents.

Morals, then, must be inculcated in the school. But how is this to be accomplished? If morality must be in the school, why not bring it in? Why not recognize its place? Why not formally give it its place? Why make it necessary for it to come in clandestinely, and, as it were, by stealth? Why not openly conduct it in with becoming honors, and seat it on the throne, and crown it sovereign?

But how is morality to be introduced into the school? If there were time, I should be glad to discuss this point fully. Whence is a true morality to be obtained? There is no true morality anywhere except in the Bible. You cannot find it in any other system of religion. You cannot find it in any system of philosophy not based upon the Bible; and in the Bible, morality so strikes its roots down into the soil of all its great truths that you cannot separate it from them without destroying its life. Therefore, if you would bring true morality into the school, you must bring the Bible in. You cannot have the one without having the other.

There are other reasons, of course, why the Bible should be introduced, for you cannot give any reason why these scholars ought to study any book that is not a better reason why they should study it. Should they study a book because its author is great? The author of this book is infinitely great. Should they study a book because of the information it contains? There is no book in existence that contains information more important than this book contains. Should they study a book for its history? There is no history anywhere so valuable as that here recorded. Should they study a book for its poetry? Milton himself said "There are no songs like the songs of Zion." Should they study a book for its philosophy? Newton said that the Scriptures contain the sublimest philosophy. Should they study a book because of the influence for good it may exercise over them? What book can exercise such influence for good as this book? Should they study a book because of the great truths it contains? Why, the truths in these Scriptures are so great that on all sides round they touch upon the infinite; they are of such a character that if our children read and study the book, their minds must be enlarged; their intellects must be quickened; their hearts must be purified; their consciences must be awakened; their characters must be elevated, refined and ennobled.

Thus, there are many other reasons for introducing this book, besides the fact that if you would have pure morality in the school, it can be found only in its pages. Many persons are coming to see this. Our honored friend (Col. Scott) sees it, and this is the reason we witness what we do to-day; this is the reason this splendid edifice has been erected.

Thus have I undertaken, in the limited time at my disposal, to indicate to you what I conceive to be true culture; the complete development of the body; of the intellectual powers, of the heart and of the conscience, and all controlled by a pure morality and a divine Christianity. That is the only culture that can realize the exalted hopes of Christian parents for their children.

I rejoice, therefore, to-day, and I doubt not all present rejoice, in the consecration of this splendid building to this kind of culture, and in the fact that it is placed in the hands of a faculty so eminently qualified and so earnestly resolved, to achieve the purposes to which it is dedicated. I doubt not that the benediction of heaven rests upon it; and that the answer to the prayer of the sainted mother is right now before our eyes; I doubt not that the prayer of our brother (the Moderator) at the beginning of these exercises, will also be heard, and that forth from this place shall flow many streams of sacred influence that shall make glad the City of our God.

BIOGRAPHICAL SKETCH OF MRS. AGNES SCOTT.

BY HON. JOHN SCOTT, PHILADELPHIA.

I was invited to deliver an address upon this occasion. An address suggests the discussion of some educational problem or the privilege of inflicting upon an audience a dissertation upon almost any phase of current thought that may occupy the speaker's mind in connection with female education. I have no ambition to do either, and, therefore, replied to the invitation of the Trustees that I would prepare and read a very brief biography of my mother, whose name has been given to this Institute.

The generous act of my brother and its appreciation by the Board of Trustees in thus naming this school will naturally beget some desire to know who Agnes Scott was.

I am not about to write a long pedigree. One member of the numerous families of Scotts did send me a dissertation upon the antiquity of the name, and from it I learn that some writer traced it back to the days of Charlemagne, in the 8th century; another so far back as Scota, the daughter of Pharaoh, who, with her husband Gathelus, he alleged, left Egypt, came to Portugal, hence to Ireland and Scotland, and gave the name of "Scott" to the inhabitants.

Walter Scott's last minstrel is made to speak of "Good Earl Francis Scott," Earl of Buccleugh, and of

" Nine and twenty Knights of fame,
Kinsman to the bold Buccleugh."

who hung their shields in Branksome Hall.

Scotts there have been; and Irvines, too, eminent in private worth and public life; in church and state; but no long line of ancestors will I array upon either side of the family of Agnes Irvine, who became Agnes Scott.

McCauley says: "A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants."

That may be true of the aggregate nation or people; but among

individuals, descendants make their own way, and we all know that in doing that in these days ancestors are not of much account. He expressed the sentiment I have quoted in closing a narration of the siege of Londonderry, of which he also said :

“It was a contest, not between engineers, but between nations, and the victory remained with the nation which, though inferior in numbers, was superior in civilization, in capacity for self-government, and in stubbornness of resolution.”

In that town of Londonderry, and among the Presbyterians who made part of its united Protestant population, and had the characteristic of “stubbornness of resolution,” we have good reason to believe were Irvines and Scotts. Enniskillen contributed the Irvines; and whether the Scotts were residents of the town or came from some other part of Ulster, it is among the traditions of the family that during that siege one of its members, not over critical as to his bill of fare, and doing his best in a scant market, paid a guinea for a rat.

Now, as both my father and mother, being of Scotch and Scotch-Irish Presbyterian extraction, would undoubtedly have made some protest against certain doings that went on in the courts of the numerous Pharaohs, and would not certainly have taken any pride in being identified in blood with that particular Pharaoh, Scotta's father, who would not let Israel's people go; and as they would also have looked with disapproval upon the exploits of the more modern barons, who located their castles with the view how best to capture and secure the cattle of their neighbors across the border, I will not go beyond Londonderry or the north of Ireland in even more recent times; but, discarding courts, and coronets and titles, I am glad to say that the lives of the Irvines and the Scotts, of whom I shall speak, begin and in largest part continue with

“The short and simple annals of the poor.”

Agnes Irvine was born in Ballykeel, County Down, Ireland, June 13th, 1799. Her father was William Irvine; her mother's maiden name was Mary Stitt. They were married June 22d, 1793. She was their youngest child. Two sisters older than she, Susanna and Mary, were born respectively in 1796 and 1797. The elder, Susanna, married James Stewart; the younger died 29th December, 1801. William Irvine died in 1799. In 1805 his widow was married to a distant relative, Edward Stitt. One son, Jonathan, was born to them in 1806, and died in 1807. Edward Stitt died November 29th, 1814. The family then left was Mary Stitt, his widow; Agnes Irvine, my mother, James Stewart and Susanna, his wife. These all sailed from Warren's Point, five miles below Newry, Ireland, for Philadelphia, on the 29th of March, 1816, and landed at that city May 3d,

1816. Susanna Stewart having died during the voyage, was buried at sea.

Mary Stitt and Agnes Irvine went from Philadelphia by the slow and uncomfortable mode of travel then in use to the town of Alexandria, Huntingdon County, two hundred miles in the interior of Pennsylvania, where some of their relatives from County Down, named Stitt and Dorris, had preceded them.

I will not go back to Londonderry in detail; but suffice it to say that among the names of my mother's maternal ancestors occur those of Adair, Hamilton, McElroy, McClure, Stitt and Howell; and on the paternal side those of Irvine, Dorris, and McKee.

Her uncle, James Irvine, lived in Newry. After her father's death she made her home for some years with this uncle, and was attending school in Newry at the time her mother concluded to emigrate to the United States. This uncle was in comfortable circumstances and wished to adopt my mother and have her remain with him, but her mother decided otherwise. Her two husbands had been of the class of small farmers in the north of Ireland, although I infer her first husband had also, to some extent, engaged in trade, as the ruins of the store-house built by him near Kilkeel, County Down, were pointed out to me by some of his surviving relatives when I paid a visit to that place in 1853. She believed it was best not to remain in Ireland, and having means and courage enough in that day, after settling her husband's estate, to do so, she came to America, where she thought a better prospect opened for her children.

This was to my mother, then about seventeen years of age, a sore trial. She came from the comforts of her home in Newry, not by a seven-day steamer, but in a sailing vessel, which made the voyage, doubly darkened by the death and burial of her sister, in thirty-six days. A journey to the interior of Pennsylvania in 1816, before a canal was opened or a railroad thought of, and a settlement even among old friends and relatives, with the primitive mode of living, necessarily attendant upon a new and sparsely settled country, so strongly contrasted with the comforts and opportunities she had relinquished in the homes and schools of Newry, that she frequently spoke of the bitter tears she shed after her arrival, as memory carried her back to the Mountains of Morne, the beauties of Carlingford Bay, the scenes and friends she had left in Newry and Ballykeel. They made their home in Alexandria, and there, on the 29th of October, 1821, Agnes Irvine was married to my father, John Scott, then a widower with five children. He was a native of Adams county, Pennsylvania, where his ancestors, after emigrating from Ireland, had settled on Lower Marsh Creek, as farmers, as early as 1740. He was at the time of the marriage prosperous in his business.

It was before the days of large corporations or combinations of any kind. He conducted a manufactory of shoes and boots from leather tanned in a tannery owned by himself, and with these supplied the furnaces and forges scattered through the county, as well as the community at large. He continued in business until about the year 1842. During that time her husband had been once a representative of his county in the Legislature of Pennsylvania and of his district in Congress, but his business had been kept in operation. He died in 1850, all his children by his first marriage having died before him. The children of his second marriage were, Susan, who intermarried with George Bucher, John Scott, James Irvine Scott, George W. Scott, William Scott, Mary Irvine Scott, and Alfred M. Scott. Her mother made her home with her, and died in 1854. Her residence continued in Alexandria, where she died October 23d, 1877, aged over 78 years. She was buried in the beautiful cemetery ground near the village in which she spent so large a part of her life, and overlooking the peaceful valley of the Juniata River. She and her mother became members of the Hartslog Presbyterian Congregation by deposit of certificate of membership from the church at Kilkeel, and when the Hartslog organization merged into the Alexandria Presbyterian Congregation they continued members of it until their respective deaths.

I take pleasure in saying, as illustrative of how Presbyterians keep up their association, that in this audience, among those who have accompanied me from Pennsylvania to be present on this occasion, are the grandson, Dr. J. M. Gammel, and great-grand daughter, Mrs. Eliza Cresswell Barr, of the honored woman who made gratuitous deeds to both congregations for the lands on which their houses of worship were built; and also the pastor of the Alexandria congregation at the time of mother's death, Rev. J. C. Barr.

Of the children I have named, James and William, died, respectively, in 1836 and 1849. Alfred died in Savannah in 1876, and lies buried in Decatur. Susan died in April, 1887, and in a month afterwards Mary died in your midst; was borne back to be buried amid the scenes she so dearly loved, and by the side of her mother, whose memory she so fondly cherished. My brother George and myself are all who remain.

This, you will say to me, is an uneventful and every-day life. That is just what it is. One of the every-day lives that through the homes of this country give it the strongest hope it has of prosperity, honor and stability. There were traits in her character of which others would more appropriately speak. There yet live many outside her own home circle who were the recipients of her kindness; who sought not only her aid, but her counsel; who were encouraged by

her cheerful words; who were prompted by her example, and who revere her memory. What they would say I will not venture to utter.

It is not for the spirit of mortal to be proud; but if men, yea, men whose hairs are whitened with the flight of years, may justly, at any time, feel any pride, I am sure it is when they mingle with that pride the gratitude, reverence and affection which are due to an intelligent, conscientious, good Christian mother. That pride and gratitude, reverence and affection, speaking for my brother, we express of and to that mother whose name this Institute is to bear.

She is worthy of our pride, gratitude, reverence and affection, and of your commemoration.

She met the duties of her sphere with the sublimest faith and trust in the goodness of God, and in His overruling Providence. "There is a God who rules and reigns in the armies of Heaven, and who doeth His will among the inhabitants of the earth," was one of her daily utterances to her children. She was a Presbyterian, and loved her church. She believed in the sovereignty of that God as devoutly as in His goodness and mercy; and did not waste her time in metaphysical disquisitions attempting to reconcile them, but diligently went about her duties and saw to it that no child of her's should go out into the world ignorant of the Shorter Catechism. Her early education had awakened in her the love of the true and the beautiful; hence, the first of all books to her was the Bible; and after this and her devotional books she appreciated Shakespeare and Burns. I have two treasures from her hand, both presented on the 14th of April, 1840—a copy of Shakespeare and a Bible. In the latter, written with her own hand, is an admonition which was the reflection of her own life:

Proverbs, c. 3; v. 5, 6.

"Trust in the Lord with all thine heart, and lean not unto thine own understanding."

"In all thy ways acknowledge Him and He shall direct thy paths."

Had she foreseen that her name would have been connected with this school she could not have written more fitting counsel to every graduate who shall go out into the world from it.

The poetry of Burns she admired, and took pleasure, when she would speak of the fleeting character of earthly joys, in quoting his beautiful and familiar words from Tam O'Shanter:

"But pleasures are like poppies spread,
You seize the flower its bloom is shed;
Or like the snow falls in the river
A moment white then melts forever:
Or like the Borealis race,
That flit ere you can point the place:
Or like the rainbow's lovely form,
Evanishing amid the storm."

When she did so she often closed with the remark, "But this is not more expressive and not so instructive as Isaiah's words. 'The grass withereth, the flower fadeth, but the word of our God shall stand forever.'"

And thus it was that in her home alike in pleasure, in sorrow, in the midst of the ever-recurring duties of wife, mother, friend and counsellor, she seasoned all her lessons with the truths of inspiration.

I gladly note that in sending forth the announcement of this Institution you say:

"*Next to the home* we consider the school the most important factor in the formation of character and in determining human duty."

It is because the *home* influence precedes the school that I have said that the every-day duties of the Christian mothers of this land are the most important factor not only in our domestic but in our national life.

As she, in her Pennsylvania home, illustrated in her daily life the doctrines of the Lord and Saviour in whom she trusted, so may there come from many Christian homes, whether in Georgia, in Pennsylvania, or elsewhere, to this Presbyterian School, those who shall have added to their blessed home influences that sound training and instruction which will fit them to go hence to meet the duties of life in their various spheres, and in their time and homes, aid in bringing speedily in our land, and in all lands the acknowledgment of His rule who came to bring

"Peace on earth and good will to men."

ADDRESS OF REV. W. A. CANDLER, D.D.

President Emory College.

“ANOTHER CHRISTIAN COLLEGE IN THE SOUTH.”

MY FRIENDS:—I rejoice with you to-day in the dedication of this Christian College, founded by a great-hearted man to perpetuate the memory of a Christian mother, and to educate Christian mothers for the future. I am sure I fairly represent the Church to which I belong when I say, nearly, if not quite, 150,000 Methodists in Georgia salute you to-day with words of congratulation and thanksgiving. Georgians of every denomination, and of no denomination, rejoice with you, and their joy would be even greater if they apprehended more fully the significance of this occasion.

What do we here to-day? We dedicate ANOTHER CHRISTIAN COLLEGE IN THE SOUTH. Such a fact means much.

Prior to the war between the States, the South had more children in college than did any other section of the Union. But war, that fell destroyer and arch-demon of evil, closed our colleges, dispersed their patronage, destroyed buildings and endowments, and left most of our people too poor to do anything for the rehabilitation of our prostrated institutions. Worst of all, from our poverty and other conditions resulting from the war, many of our people conceived a passion for wealth and a hunger for mere material prosperity, which has led them to ignore, if not despise, higher education.

And so it has come to pass, from having been the foremost patrons of learning in the country, the Southern people have become the hindmost.

New England has one college for every four thousand square miles of her territory and five dollars worth of college property for every man, woman and child within her borders; while the South—meaning by the word, Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Kentucky, Arkansas, Mississippi, Louisiana and Texas—has only one college for every seven thousand square miles of territory, and one dollar's worth of college property *per capita* for all her people. The average New England boy or girl, by reason of superior wealth, can afford to go twice as far to college

as the Southern boy or girl; but as it is, the New Englander has only about half as far to go as the Southerner to reach his college, and on arrival finds it five times as well equipped. Massachusetts alone, which is about one-sixth as large as Georgia, and has ninety thousand less children to educate, has college endowments exceeding in value all the endowments in the South by a million dollars; and little Rhode Island, whose area is contained in that of Texas over two hundred times—so small that if it were lost in Texas, the services of a land-surveyor would be required to find it—has college property valued at more than a half million dollars above the total value of all the college property in the Lone Star State.

And great as is this inequality, it is daily growing greater. Of bequests and gifts to colleges and universities in the United States during 1890, institutions north of Mason's and Dixon's line, received more than the entire value of every sort of college property in the South. The amounts received by the institutions of Massachusetts alone during last year, aggregated considerably more than was received by all the Southern colleges during the same period. The Leland Stanford, Jr. University, with its eighty-three thousand acres of land and fifteen million endowment, is alone worth more than all the college plants in the Southern States. And thus it appears we are falling behind even the West in educational enterprise.

It is well to look these facts squarely in the face and set about at once remedying the evil which they suggest. It avails nothing to plead our poverty as an offset to them. To offer explanations of them and excuses for them does no good. That is an easy but very unprofitable task. Explanations and excuses can save our reputation only. But that does not greatly need saving. We should be most concerned to save the generation of boys and girls now about us, clamoring for the opportunities of a college course. To-day is the day of their salvation. To-morrow will be too late, for they will soon pass the age of pupilage and when that is gone it is gone forever. To save them to the purposes of educated, Christian manhood and womanhood, we must rely upon something more substantial than plausible explanations of our poverty and fair excuses for our illiberality. Nothing will answer for this great work but cold cash and warm consecration.

Because I believe the munificence which founds this admirable institution, marks the beginning of a new era in the history of education in Georgia, if indeed I may not say a new era in the history of education in the South, I rejoice in this hour with joy unspeakable. The Scotts and Pattillos and Harrises are harbingers of a brighter and better day in this commonwealth. Their example will be contagious, and from them, others will learn the high art of

giving good gifts to colleges for the glory of God and the blessing of men. The sight of such men is an inspiration. The sight of a man who founds such an institution as this, is so refreshing, and in the South so uncommon, I am tempted to ask our generous friend and brother to stand up and let us look at him, and see what manner of man is he who believes it better to invest money largely for the elevation of the race, than to retain it for the gratification of himself—who finds his chief gratification in giving. A man who can do such a thing without dying and while still in the flesh is a most uncommon person. As great a man as the late Mr. Tilden, was capable of only *post mortem* benevolence. He made an assault with intent to give five million dollars to a public charity, but died in the act, and his relations have since interposed to prevent such an act of violence against the peace and dignity of Mammondom. But here is a man, still in life, of sound mind and memory, and many years this side of the grave (we fondly hope) giving away thousands. It is a most uncommon and glorious spectacle.

But I know his modesty and forbear, for he is like the first king of Israel, not only in that he is head and shoulders above his fellows, but also in that when the people are most inclined to honor him, he is found "hiding in the stuff." Saul was a king of inches but one who does a deed of benevolence like this, the completion of which we witness, is every inch a king. In Europe, kings and princes have delighted to establish and endow institutions of learning. In this country we must look for such high service, not to men of regal birth but of royal souls, and with the unconstrained loyalty of grateful hearts we do reverence this day to the princely man by whose generosity this Christian school is planted. The crown which a loving people place upon his brow will provoke no enmity and bring no anxieties, and it

" Shall new lustre boast
When victors' wreaths and monarch's gems
Shall blend in common dust."

While I rejoice at this dawning of a better day in Georgia, I am especially glad that this is to be a Christian school. One of the most hopeful facts in the present history of the United States is that the higher education—and especially that of women—is for the most part in the hands of the churches, and is likely to remain there. Of the 384 colleges and universities in our country, 288 belong to the churches; and of the 89,000 students in these colleges, there are over 70,000 in the denominational colleges.

Moreover, these religious colleges will ultimately become the richest and best equipped educational institutions on the continent. Many of them are so already, and every year will witness progress in

this direction. Colleges and universities must depend in the main upon private benevolence for their equipment and endowment, and the vast accumulations of consecrated Christian industry will, in the future, be dedicated to the enrichment of Christian schools. The wealth of these United States is in Christian hands, and the motives which lead to its distribution for benevolent purposes are inspired and influenced by Christian instruction and creed. It must follow, therefore, that most of such benevolence will be bestowed in the future upon Christian institutions. Neutral or negative institutions cannot reasonably expect such support. And this is well. It guarantees the permanence of such gifts and insures the best results from them. The church of God never dies. States rise and fall; policies based on the popular will fluctuate with the caprice of the masses; personal and private enterprises perish with their projectors, but the church of God goes on forever! And he who places in her hands the administration of his gifts appoints an executor who is immortal, and to whom is given the promises of divine guidance and the pledges of divine favor "as long as the sun and moon endure throughout all generations."

Furthermore, for doing the work designed to be accomplished by a college, the church, of all institutions, is the best fitted. Most students who secure a collegiate education must spend four years away from home. The religious influence of the home is thus withdrawn, or operates at best under the great disadvantage of distance during the most critical years of life. During these years opinions are formed, habits contracted and passions aroused which determine the character of all after-life. It is indispensable at such a period, if the student is to come forth at the end of the four years a Christian, that for the home influence which has been withdrawn there shall be substituted in the college the most emphatic and distinct religious influence. In a republic like ours, where church and state are widely and wisely separated, such a definite religious instruction can not be had elsewhere than in a denominational college. Doctrinal vagueness and ethical generalities are not sufficient to curb youthful passions, form youthful opinions and control youthful habits as is necessary at such a time. An ambiguous faith and an indefinite instruction are not reliable securities against the perils which beset a boy or girl at college. Guizot said: "In order to make education truly good and socially useful it must be fundamentally religious. It is necessary that it should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts." All this I steadfastly believe, and I am glad this school is to be a denominational

school—a *Christian school*—for outside the denominations there is no Christianity worth speaking of in this or any other land.

It is well for the people that the higher education of this country should be in the hands of the churches. As I see it, the church must control with her authority and permeate with her influence the higher education of this great nation, or irreligion will become the mark of intelligence and ignorance the badge of piety among the people. If this should ever be the case, godlessness would become the fashion and holiness the jest of the people, and modish vice would laugh obsolete virtue out of countenance. Ichabod might then be written upon all our institutions, for our glory and greatness will have passed away forever if such a condition of things shall ever take place. Against the approach of such direful possibilities an institution like this stands as a fortress of heaven, and he who establishes such an institution works a deed both of patriotism and piety for which all men should be grateful. You (addressing Colonel George W. Scott, the founder of the institute,) owe the public no apologies for placing this memorial of your devotion under the direction of the church of your faith and love—the church which blessed with its benign ministrations your ancestry, and which will remain to guide with her instructions the footsteps of your posterity. You are rather entitled to the thanks of the entire Christian community that at the very outset you give to the Agnes Scott Institute a definite, strong, religious character. Let him who will, caricature it with the bad epithet “sectarian.” For one, I thank God a Presbyterian has made a Presbyterian college which is not to be moluscan in the pulpy vagueness of its instruction, but which, vertebrated with a definite faith, will walk uprightly before God and man, bearing the burdens and doing the work which only an institution thus organized can endure.

It is proper that this ceremony should be enacted in the presence of the reverend fathers and brethren of the Presbyterian Church in Georgia met in Synod. Let this institution be baptized amid their benedictions and prayers, and if it shall serve to make the church of Knox and Edwards and Alexander and Hodge and Thornwell stronger in this section of the country, it will make this a better land to live in, and will merit the favor of all good men.

Finally, I rejoice that a mother in Israel, whose unwearied ministries, unseen and unsung of men, produced such a son, is honored, through his devotion, by such a monument. By it, the name of Agnes Scott will be carried down to the latest posterity. Unborn thousands will enshrine that name in their hearts, and rise up to call her blessed. That name will be entwined among the school-day memories of thousands of girls who in the years to come will tarry

here awhile, and go hence thanking God they ever knew such a place. And when they have grown old they will whisper to children's children in accents low and loving the precious name of Agnes Scott.

In the shadow of the monument, erected to the memory of this sainted woman, my mind reverts to the words of Robertson of Brighton, concerning the monumental work of the Egyptian princess who cared for the infant Moses. He says: "In those days the Pharaohs of Egypt raised their memorials in the enduring stone of the pyramids, which still remain almost untouched by time. A princess of Egypt raised her memorial in a human spirit, and just so far as spirit is more enduring than stone, just so far is the work of that princess more enduring than the work of the Pharaohs; for when the day comes when the pyramids shall be crumbled into nothingness and ruin, then shall the spirit of the laws of Moses still remain interwoven with the most hallowed of human institutions. So long as the spirit of Moses influences this world, so long shall her work endure, the work of the royal-hearted lady who adopted this Hebrew orphan child."

Ah! when one builds a monument like this—a school which instructs and inspires human spirits—he builds a monument which time cannot corrode or destroy, he builds a monument before which the fleeting years pause in passing, to write ever new inscriptions of honor and praise. How holy, how almost divine is the toil by which is secured the means to build such a monument! The homliest business is transfigured by it. The merchandise by which such gain is got is exalted almost to the level of worship. Why, sir, as I have thought of how you were using the fruit of your labor for the blessing of men and the spread of the truth, your vocation has become suffused with a poetic radiance—an epic significance. I have thought of you as joining hands with the Almighty power, which, thousands of years ago in preparing this world for the habitation of men, slew hecatombs of beasts and creeping things, and hid away their bones under the soil of Florida that those rich deposits might, in these distant centuries, so fertilize the earth as to soften the rigor of the decree of toil laid upon the sons of Adam, and multiply seed for the sower and bread for the eater. Thither have you gone and exhumed them and turned them into a vitalizing power which makes the harvest fields of the South to wave in double beauty and plenteousness. But it has not been enough for you to unearth hidden resources and quicken the fertility of all our fields. You have looked deeper than secret treasures, and wider than waving harvests, to find the meaning of life and the purposes of God in the ages which have gone before and the years which are yet to come. You have found

in the soul of man the goal to which nature has tended from the beginning, and with the rewards of your labor, you have sought to develop the hidden resources of mind and to enhance the beauty of that fairest growth under Southern skies—Christian womanhood.

The fields bless such a man with their fragrance and fertility, the heavy-headed harvests nod in reverence as he passes by, the valleys rejoice and the little hills clap their hands. The prattling voice of childhood praises him and the faltering accents of the aged call his name in prayer. All nature blesses him. The heavens bend kindly above him, while from beyond the stars the voice of a sainted mother's approval comes softly falling down to mingle with the commendations of all good men and the benedictions of the Almighty Father which rest upon his head to-day.

God be merciful unto you and bless you and cause His face to shine upon you, guide you with His favor in the day-time and guard you with His faithfulness every night; establish the work of your hands upon you, and make His glory to appear unto your children.

DIMENSIONS AND COST OF THE BUILDINGS AND PROPERTY.

THE MAIN BUILDING

Is one hundred and ninety-four (194) feet in length, fifty-four (54) feet in width, and is four stories high, exclusive of basement.

The engine room, electric and steam plant annex is sixty-five (65) feet in length, thirty (30) feet in width and one story high.

The kitchen and store-room annex is fifty-five (55) feet in length, twenty-eight (28) feet wide and one story high.

All of the buildings are constructed of brick, marble and granite, and covered with slate, lighted by electricity, heated and ventilated by the indirect steam method, and supplied with water, and fire hose.

COST.

The cash cost of the property, buildings, equipment and furniture was as follows:

Five and one-half acres of land, net	\$ 9,500 00
Buildings	82,500 00
Electric light plant, steam heating plant and equipments, school and household furniture, pianos, chemical and physical apparatus and laboratories	20,150 00
	\$112,150 00
Total cost grounds, buildings and equipments . . .	\$112,150 00

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