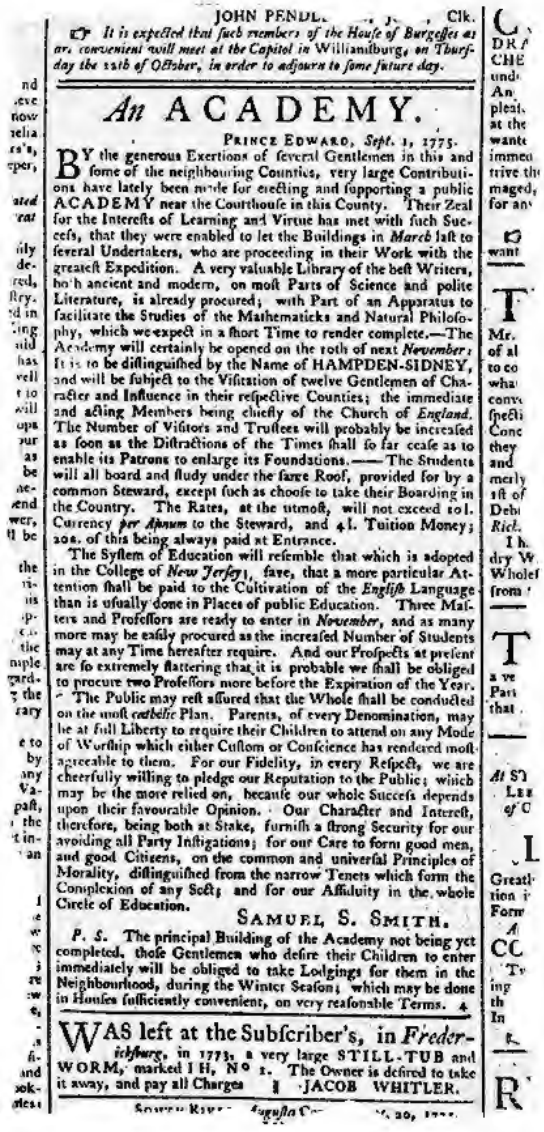
TWO HUNDRED FIFTY YEARS

HAMPDEN-SYDNEY COLLEGE

Neither All the Questions nor All the Answers

A Brief History of Hampden-Sydney College

Thomas H. Shomo



JOHN PENDL… …, Clk.

☞ *It is expected that such members of the House of Burgesses as are convenient will meet at the Capitol in* Williamsburg, *on Thursday the 12th of October, in order to adjourn to some future day.*

An ACADEMY.

PRINCE EDWARD, *Sept.* 1, 1775.

BY the generous Exertions of several Gentlemen in this and some of the neighbouring Counties, very large Contributions have lately been made for erecting and supporting a public ACADEMY near the Courthouse in this County. Their Zeal for the Interests of Learning and Virtue has met with such Success, that they were enabled to let the Buildings in *March* last to several Undertakers, who are proceeding in their Work with the greatest Expedition. A very valuable Library of the best Writers, both ancient and modern, on most Parts of Science and polite Literature, is already procured; with Part of an Apparatus to facilitate the Studies of the Mathematicks and Natural Philosophy, which we expect in a short Time to render complete.—The Academy will certainly be opened on the 10th of next *November*: It is to be distinguished by the Name of HAMPDEN-SIDNEY, and will be subject to the Visitation of twelve Gentlemen of Character and Influence in their respective Counties; the immediate and acting Members being chiefly of the Church of *England*. The Number of Visitors and Trustees will probably be increased as soon as the Distractions of the Times shall so far cease as to enable its Patrons to enlarge its Foundations.—The Students will all board and study under the same Roof, provided for by a common Steward, except such as choose to take their Boarding in the Country. The Rates, at the utmost, will not exceed 10l. Currency *per Annum* to the Steward, and 4l. Tuition Money; 20s. of this being always paid at Entrance.

The System of Education will resemble that which is adopted in the College of *New Jersey*, save, that a more particular Attention shall be paid to the Cultivation of the *English* Language than is usually done in Places of public Education. Three Masters and Professors are ready to enter in *November*, and as many more may be easily procured as the increased Number of Students may at any Time hereafter require. And our Prospects at present are so extremely flattering that it is probable we shall be obliged to procure two Professors more before the Expiration of the Year. The Public may rest assured that the Whole shall be conducted on the most *œconomic* Plan. Parents, of every Denomination, may be at full Liberty to require their Children to attend on any Mode of Worship which either Custom or Conscience has rendered most agreeable to them. For our Fidelity, in every Respect, we are cheerfully willing to pledge our Reputation to the Public; which may be the more relied on, because our whole Success depends upon their favourable Opinion. Our Character and Interest, therefore, being both at Stake, furnish a strong Security for our avoiding all Party Instigations; for our Care to form good men, and good Citizens, on the common and universal Principles of Morality, distinguished from the narrow Tenets which form the Complexion of any Sect; and for our Assiduity in the whole Circle of Education.

SAMUEL S. SMITH.

P. S. The principal Building of the Academy not being yet completed, those Gentlemen who desire their Children to enter immediately will be obliged to take Lodgings for them in the Neighbourhood, during the Winter Season; which may be done in Houses sufficiently convenient, on very reasonable Terms.

WAS left at the Subscriber's, in *Fredericksburg*, in 1773, a very large STILL-TUB and WORM, marked I H, N° 2. The Owner is desired to take it away, and pay all Charges. JACOB WHITLER.

Samuel Stanhope Smith's announcement of the College,
The Virginia Gazette, *September 21, 1775.*

Neither All the Questions nor All the Answers

A Brief History of Hampden-Sydney College

Thomas H. Shomo '69

VOLUME I
in a series of booklets published
on the occasion of the
250TH ANNIVERSARY OF THE FOUNDING OF
HAMPDEN-SYDNEY COLLEGE
in 1775-1776

250th Anniversary Volumes
To celebrate its two and a half centuries of service
to Commonwealth and Nation, the College commissioned
this set of six studies on various aspects of its institutional history.
The Network for Vocation in Undergraduate Education (NetVUE),
a program of the Council of Independent Colleges
supported by the Lilly Endowment and member dues,
generously funded this project.

ON THE COVER

Portrait of Samuel Stanhope Smith,
founder and first president of Hampden-Sydney College.
(Oil on canvas by David Dodge Lewis, 2024, detail)

The marbled paper was produced by
Miles Wilkin ’27 & Pierce Strubhar ’27
in the class “English 360: Authorship and the History of the Book,”
taught by Evan Davis.

Neither All the Questions nor All the Answers

Samuel Stanhope Smith
PORTRAIT BY DAVID DODGE LEWIS, OIL ON PANEL, 2024

THE 2025-26 ACADEMIC YEAR MARKS THE 250TH anniversary of the founding of Hampden-Sydney College. This is a time for both celebration of and reflection on the individuals and events that shaped the past and thus the present of the College. The focus is the period between 1765 and 1788, from the first stirrings of the religious, social, and political forces that led to the College's founding, through the years immediately after the granting of a charter in 1783. This period coincides with the formation of the nation from the end of the French and Indian War in 1763 to the ratification of the U.S. Constitution in 1788.

The history of the College continues long after 1788, and so does this Volume. It is intended to provide the reader with a brief history of the College and to indicate others in the series which examine specific topics in greater depth. This is the first in a series of six volumes on the history of Hampden-Sydney College, issued to commemorate the 250th Anniversary.

This first is meant to spark your interest in the fascinating story of a small college dedicated to its founding mission "to form good men and good citizens" which has survived and prospered for longer that there has been a United States of America.

Although the information is abbreviated, the facts are correct as we know them, and if we do not know them with certainty, the author says so. Legends, traditional stories sometimes popularly regarded as historical but unauthenticated, can distort history, but if understood as what they are, myths can add color and richness to the historical narrative.

When Was Hampden-Sydney Founded?

That question is different from someone asking you when you were born. That answer is uncomplicated. For Hampden-Sydney, and for most institutions, it is not so straightforward, because such efforts took considerable time and involved several individuals. Let us review the agreed-upon and verifiable facts.

A quick note on religion: the official religion of the Virginia colony in the 18th century was Anglican, but there was a substantial and growing population of dissenters, including Presbyterians. Presbyterian churches are organized into local presbyteries that serve under larger organizations known as synods; the College was formed under the auspices of Hanover Presbytery in Virginia, which served under the Synod of New York and Philadelphia.

Volume Four deals with the religious context of the Founding.

February 1, 1775: There was a session—organizational meeting—of Hanover Presbytery at Slate Hill, a plantation owned by Nathaniel Venable, to review the results of a successful fundraising effort by local Presbyterian congregations to establish an academy east of the Blue Ridge Mountains. Though the idea of an academy had first been proposed in

Slate Hill, the plantation house of Nathaniel Venable. At left is the plantation office, in which the Presbytery met to found the College. It now stands on campus.

CONJECTURAL RESTORATION OF THE FACADE, BASED ON A PHOTOGRAPH TAKEN IN 1936.

1771, this was the first allocation of funds for the purchase of books and mathematical and scientific equipment.

February 2, 1775: Members of the Presbytery visited potential sites near Prince Edward Courthouse (now Worsham) and decided on a tract of about 100 acres offered by Peter Johnston. There they decided to build an academy building, rector's house, and such other necessary buildings as funds allowed. At the same meeting, four ministers and eight laymen were elected to serve as the Board of Trustees.

February 3, 1775: The Board elected Samuel Stanhope Smith as the Rector—chief administrative officer—of the new academy and fixed the tuition at four Pounds per student.

April 20, 1775: Control having passed from Hanover Presbytery to the Board of Trustees, the Johnston land was surveyed and conveyed to the new academy. The deed was recorded on May 15, 1775.

September-October 1775: Smith advertised for students in Williamsburg's *Virginia Gazette,* with an anticipation of beginning classes in November. In the 18th century, the academic year was divided into two sessions: a winter term of six months—November through April—and a summer term of four months—June through September.

Smith's advertisement noted, however, that "the principal building of the Academy not yet being completed," students would be "obliged to take Lodgings…in the Neighborhood."

November 8-10, 1775: The trustees met, a steward was chosen, and requirements for food drawn up. The steward was to provide a "good and wholesome diet for students." The steward was to provide servants, most likely enslaved individuals, to help students keep their lodgings clean. Students furnished their own beds and candles and were responsible for laundry and firewood.

We celebrate November 10, 1775, as Founder's Day, and know that there was a Board in place, as well as a rector, three assistants (tutors or teachers), and a steward to feed students, but how many students were there, and had traditional classes begun?

When Did Classes Begin?

Smith's advertisement promised that classes would start on November 10. Documentary evidence is scanty, so we cannot prove that they did start then. But there is definitive evidence that classes, with students in attendance, were held in January 1776, about the middle of the winter term. It is possible that traditional classes were held before that date. We do not know the exact number of students who may have enrolled in November or were expected later in the winter term, but by the beginning of the second term, 110 were enrolled.

Volume Six deals with the College's built environment and the archeological dig on the site of the Academy Building.

Construction of the Academy Building continued to be problematic. The steward's house and other campus buildings were made from wood, but the main building was to be more substantial; scholars agree that the structure, begun in the summer of 1775, was not expected to be completed until summer 1776. Standing three stories high, the twelve-room building is believed to have been the largest structure of its kind west of Williamsburg. It was constructed of

bricks made and timber cut on campus, and built by local craftsmen and laborers, free and enslaved.

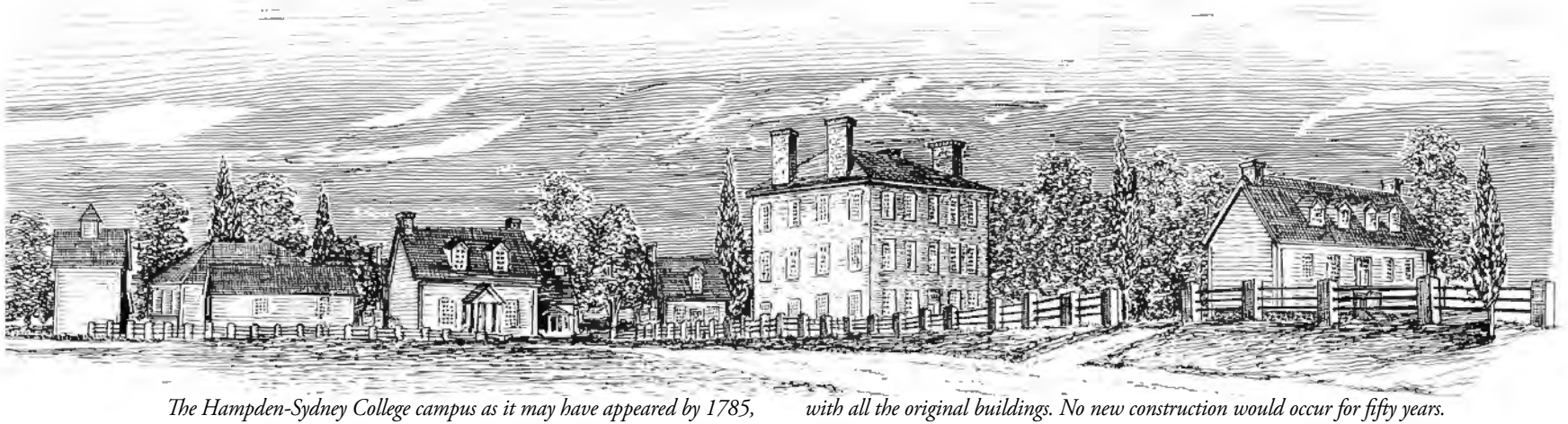
Almost all the 18th-century structures had deteriorated or were demolished by 1840. The legend is that bricks and timbers from the Academy Building were used in the construction of a house for President Jonathan Cushing in 1833. That house is now part of Graham Hall.

In conjunction with the 250th Anniversary, an archæological dig at the site of the original main building uncovered one of its corners.

If Hampden-Sydney Opened in 1775, Why Do We Claim 1776?

It was a matter of money, and proves that history can at times be subject to rewriting for the sake of convenience.

Fast-forward to the mid-1800s. Ten years after the end of the Civil War, Virginia still struggled with the social and economic impact of the conflict. Agriculture had been slow to recover. The Financial Panic of



The Hampden-Sydney College campus as it may have appeared by 1785, with all the original buildings. No new construction would occur for fifty years.
SKETCH BY N. DOUGLAS PAYNE '95, BASED ON A CONJECTURAL RECONSTRUCTION IN THE ATKINSON MUSEUM AND ON THE ARCHÆOLOGICAL DIG BEGUN IN 2025.

1873 triggered a great depression in the United States and at least 100 banks failed nationwide.

With no funds for a celebration in 1875, the Board declared Hampden-Sydney's founding date to be 1776, neatly aligning with that of the Nation. Although the Centennial celebration was a modest affair, it did take place in June 1876. Afterward, the designation of 1776 as the founding year stuck.

What Parts did Patrick Henry and James Madison Play in the Early Years?

As indicated above, on February 2, 1775, four ministers and eight laymen were elected to serve with Samuel Stanhope Smith as the original Board of Trustees. The Board met on November 8, 1775, and elected five new members, a Presbyterian minister and four Anglicans. Among the latter were Patrick Henry and James Madison. The contributions of these men to the College's early years were as different as the men themselves.

Patrick Henry

Henry was famous as a political activist and orator at the time of his election to the Board. At the Virginia Convention in March 1775, he delivered the phrase for which he is best known—"Give me liberty, or give me death!" Henry helped Hampden-Sydney secure a charter in 1783, which officially promoted the "academy" to a "college." He lived in Prince Edward County from 1784 to 1792, and several of his sons attended Hampden-Sydney.

Madison at the time was not as well known. His fame as "The Father of the Constitution" would not come until years later, but Madison was a towering intellect who, according to his biographer Terence Ball, at The College of New Jersey "was immersed in the liberalism of the

Enlightenment and converted to eighteenth-century political radicalism. From then on James Madison's theories would advance the rights of happiness of man, and his most active efforts would serve devotedly the cause of civil and political liberty." Madison and Samuel Stanhope Smith studied together at the College of New Jersey under John Witherspoon and remained friends thereafter. Their shared views were the principles upon which Hampden-Sydney was founded.

James Madison

Henry and Madison are the notable names here, but it was Samuel Stanhope Smith, a 23-year-old native Pennsylvanian and a 1769 graduate of the College of New Jersey (now Princeton University), who pulled it all together. He stepped forward with an offer to lead the new academy, was elected first head, traveled north to purchase books and scientific equipment and to recruit faculty, and determined a curriculum of general education with, as he said, "a more particular attention" to the study of English than at other universities; he established the mission of the College "to form good men, and good citizens." Hampden-Sydney's first students arrived during his tenure. Smith was dedicated to the religious and moral education of his students. He was also a slaveowner who paradoxically theorized about the "unity of mankind."

The mission of the College is rooted in the idea of civic virtue and is unchanged since the founding because we believe that it is critical to the functioning of our republic. Civic virtue is an ethical concept that goes back to Aristotle and is also found in other cultures throughout human history. The concept of civic virtue was of particular interest to the founders of the nation and of the College, who were influenced by the Enlightenment as well as by local circumstances. It means to be motivated by a desire to achieve the public or common good—the benefit or interests of all. Civic virtue both motivates the actions of the

good man and good citizen and is the standard by which one's actions are judged.

The names of Patrick Henry and James Madison remind us that Hampden-Sydney was conceived during a time of political and social turmoil and born on the eve of the war for independence, which would last seven years.

Volume Four covers the founding of the College in the context of the American Revolution.

When and Why the Name?

The legend is that the name Hampden-Sydney was the idea of Smith's father-in-law, the president of the College of New Jersey, John Witherspoon. Smith brought the name back to Virginia in the summer of 1775 along with books, scientific equipment, teachers, and a new wife, Witherspoon's daughter.

But who were Hampden and Sydney? If you are establishing a school in America today, you have a wide choice of historical figures from which to choose a name. That was not the case in 1775; history for most colonial Americans was the history of Great Britain. From that history were drawn John Hampden (1594-1643) and Algernon Sidney (1623-1683). For leaders of the revolutionary movement in America, including Witherspoon, Madison, and Henry, these men represented the admirable defense of political freedom against tyrannical governments. Hampden is seen by some scholars as the first Englishman to object to taxation without representation, which would become a major rallying point for the colonists by the 1760s and 1770s.

Volume Two deals with the lives ofHampden and Sydney and why the American revolutionaries admired them.

While the only other Virginia college that existed at this time, William and Mary, was named for monarchs, the decision to name Hampden-Sydney after two men seen as inspiration for revolutionary ideas is notable.

John Hampden was a Puritan, landowner, and Parliamentary leader famous for his opposition to King Charles I over Ship Money, which was a form of royal taxation. This controversy contributed to the English Civil Wars. Hampden subsequently fought against the monarchy and died of injuries sustained at the Battle of Chalgrove Field in 1643.

Algernon Sidney was a political theoretician. He was arrested as an accomplice in an attempt to assassinate King Charles II and, after being tried and convicted, he was beheaded in 1683. At his trial, passages from the manuscript of his *Discourses Concerning Government* were introduced as evidence that he believed in the right of revolution. The treatise later became a key text for revolutionaries in the North American colonies. There are several editions of this title, from 1698 to 1805, in the rare books collection at Bortz Library.

John Hampden and Algernon Sidney

Here we come to one of Hampden-Sydney's most enduring legends: the origin of the school colors of garnet and grey.

It is said that the uniform of the first student militia unit (more on that later) was a modification of ordinary grey hunting trousers and shirts, the shirts dyed purple with the juice of the pokeberry plant. None of these uniforms survive, however, so this origin story is considered a legend, which, though it may or may not be true, cannot be historically verified.

We do know that in 1892 garnet and grey were chosen as the official colors for the College's athletic teams.

Whatever the uniforms may have looked like, in July 1777 the student company took the oath of allegiance and in early September spent 19 days on an expedition to Williamsburg, then the capital of the Virginia Colony. The distance of about 125 miles was likely covered

by foot. The company was thanked by Governor Henry, and most returned to college. Later, in September of 1778, the company marched to Petersburg. In neither case did the company see military action, but it was not formally disbanded until peace came in 1783.

How Did Hampden-Sydney Fare during and after the Revolution?

After years of meetings, planning, and fund raising, Hampden-Sydney became a reality, but then things got complicated. On July 4, 1776, independence was declared, and although fighting had been going on since the spring of 1775, now there was no turning back. The war intensified in Virginia after the British defeat at Saratoga in 1777. Most of the fighting in Virginia was in the eastern part of the state. Although the British cavalry officer Banastre Tarleton raided in Prince Edward County late in the war, coming as close as nearby Worsham (then the county seat), the campus was not harmed.

In the first year of the Revolution, the College's students and faculty were actively involved in the war effort. In the spring of 1776, Virginia Governor Patrick Henry sent a requisition to Prince Edward County for militia. Sixty-five students over the draft age of sixteen formed a company, part of the Prince Edward militia, and were drilling by July 25.

The state's economy was devastated by the war. A British naval blockade prevented the export of cash crops like tobacco and the import of manufactured goods. Script (paper money) issued by the Continental Congress was nearly worthless. Food was scarce; there were bread riots in Virginia and other colonies. Armies on both sides requisitioned what they wanted. Hampden-Sydney students were subject to militia call-ups, and we do not know how many may have withdrawn to join the Revolutionary Army or gone home to help on family farms. In 1779 Stanhope Smith left to become president of the College of New Jersey.

Leadership of the College fell on Samuel's brother, John Blair Smith. He was 23 years old. A graduate of the College of New Jersey, he came to Hampden-Sydney at age 19 to teach. In 1777 he was chosen captain of the student company and led the march to Williamsburg. The younger Smith was faced with maintaining and reviving a flagging enterprise. With the assistance of Patrick Henry, he persuaded the General Assembly of Virginia to grant a charter in 1783, bestowing the power to grant degrees and establish a self-perpetuating Board.

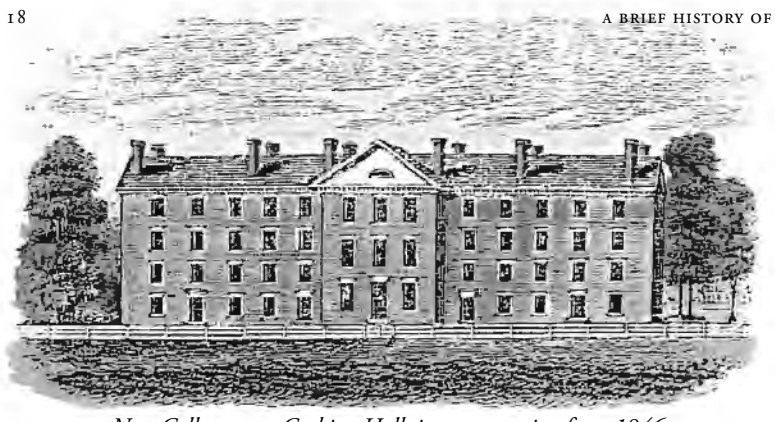
John Blair Smith
PORTRAIT BY DAVID DODGE LEWIS, OIL ON PANEL, 2025

Henry and John Blair Smith were friends and worked together to promote the interests of Hampden-Sydney, until their break over the ratification of the Constitution, which Henry opposed, and Smith supported. The feud became both political and personal and, under pressure from Henry, Smith resigned in 1789. Henry retired from public life in 1791; he died in 1799.

What is the Oldest Building on Campus?

The oldest building on campus was erected elsewhere. "The Birthplace" was the law office of Nathaniel Venable, constructed sometime between 1737 and 1756 at the Slate Hill plantation, approximately two miles south of campus. This was where the Hanover Presbytery met in February 1775 to begin the establishment of Hampden-Sydney College. The building was moved from Slate Hill in 1944 to its current location on campus next to Atkinson Hall.

The oldest college structure built on campus—known as New College and later as the College Building or simply the College, and finally Cushing Hall (1909)—was put up in sections under the administration of President Jonathan Cushing, beginning in 1822 and completed by



New College, now Cushing Hall, in an engraving from 1846.

1833. New College housed students, faculty members, classrooms, meeting hall, and literary society halls. The original buildings built under Samuel Stanhope Smith stood between where Hampden House and Crawley Forum are now, and New College was constructed to face them. What we think of today as the back of Cushing was originally the front of the building.

After the demolition of the Old College buildings, the orientation of the campus shifted south, and the back of Cushing Hall became the front. Porches were added in the early 20th century to emphasize the change. The four passages of Cushing are now numbered right to left because of the original orientation of the building.

Is There a Ghost in Fourth Passage?

You may have heard of the Cushing duel and the ghost in Fourth Passage. This involves a highly romanticized legend that deserves examination.

It was a murder, not a duel, involving the stabbing of one student by another. The murderer was Edward "Ned" Langhorne and the victim Charles Edie. There are original witness testimonies from the trial at

Prince Edward Court House held at the Library of Virginia, but the accounts are rather one-sided and may have been embellished to paint the accused in the most favorable light.

In January of 1857, Langhorne stabbed Edie in the heart with a six-inch blade at the foot of the stairs in Fourth Passage, causing Edie's death. Langhorne claimed that Edie, allegedly a heavy drinker, had called him "a liar" and "a damned puppy" the night before.

Langhorne, who had previously obtained the weapon, confronted Edie, and demanded he retract his insults. Edie refused and struck Langhorne; Edie continued the assault until Langhorne landed against the door of a classroom and regained his footing. Langhorne rushed towards Edie, demanding, "Take it back!" and, pulling the blade from his vest, stabbed Edie repeatedly.

There was a trial and—though self-defense would seem to be a possible plea—Langhorne claimed he was defending his honor as a gentleman. The jury acquitted him; the College expelled him.

Does the aggrieved spirit of Charlie Edie haunt Fourth Passage? On that we have no comment.

Were Any Other Schools Affiliated with Hampden-Sydney?

Hampden-Sydney is the parent of two colleges—Union Theological Seminary and the Medical College of Virginia.

Union claims a founding date of 1812 as a "theological adjunct of Hampden-Sydney College." As you may have guessed by now, it was not that simple, but the details of the first 13 years need not concern us here. In 1825, John Holt Rice, head of the seminary, moved his family and students into a new seminary building south of Via Sacra. At the time, it was only the first section of a building that would later become known as Venable Hall (this section is referred to as Stagger Inn). Union, which was the partnership of the synods of Virginia and North Carolina, grew and prospered. New buildings were erected by the Seminary: the rest of

Union Seminary in an engraving from the 1840s.

what we now call Venable Hall was built in the 1830s; Boston House (Middlecourt) in 1829; North Carolina House (Penshurst) in 1830, and a library (front section of Brinkley Hall) in 1880. Maples was built as a home for the president of Union in 1879. In 1898, Union Theological

The Medical Department moved into its Egyptian Building in 1845.

Seminary moved to Richmond, and Richard M. Venable, an alumnus and Baltimore attorney, purchased the property and gave it to Hampden-Sydney. Union Theological Seminary is now Union Presbyterian Seminary.

The medical department of Hampden-Sydney was in Richmond—it opened in 1838 at the southwest corner of 19th and Main Street in the former Union Hotel. Although the two institutions shared a board, the faculty and property used to operate the Medical College were kept separate from that of the main campus in Prince Edward. The College operated the medical department until 1854 when, after a dispute between the Medical College faculty and the Hampden-Sydney Board, it became the independent Medical College of Virginia, later absorbed into Virginia Commonwealth University.

Volume Five has more on MCV and slavery.

The history of medical science and the use of human remains to further medical and other scientific research is a subject of current interest. Recent scholarship has focused on the origins of the Medical College of Virginia and its connections to the enslaved. Students studying health sciences at VCU are being taught this history, with the goal of better understanding medical ethics alongside scientific advances.

Hampden-Sydney alumni have founded nearly twenty colleges.

Who Was William Henry Harrison?

You probably know the name. He was the ninth President of the United States. He served only thirty-one days in office. There is more to the story.

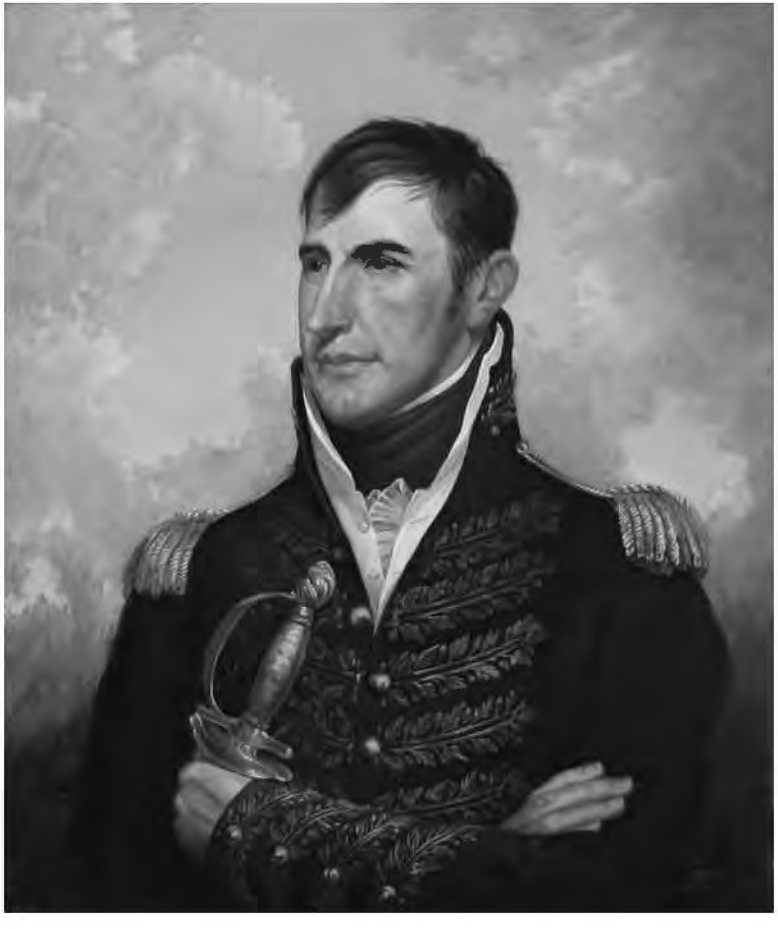
William Henry Harrison (1773-1841) enrolled at Hampden-Sydney College in 1787 at age 14. He was the son of Benjamin Harrison V, owner of Berkeley Plantation, a signer of the Declaration of Independence, and a governor of Virginia. We know young William Henry was a member of the Union Literary Society and historian Peter Stark tells us that William Henry was a good student and liked classics.

Benjamin Harrison's financial position had declined significantly since the Revolution, and he wanted William Henry to have a profession with which he could support himself: described at the time as bleed (doctor), plead (lawyer), or preach (minister). In 1790, William Henry was sent to study medicine first in Richmond and then at the University of Pennsylvania. William Henry hated medical studies. In 1791 he turned 18 and, his father having died the same year, he enlisted in the army as an Ensign, the lowest commissioned rank, and headed west to Ft. Washington, near Cincinnati, where the army was at war with the Northwest Indian Confederation.

Ensign Harrison was talented, ambitious, and determined to regain the political and financial position his family had lost. His rise was dramatic, from Ensign in 1791 to appointment in 1800 by President John Adams as the Governor of the newly created Indiana Territory, an area larger than France.

Governor Harrison agreed with and aggressively pursued President Jefferson's desire to acquire as much Native American land as possible by any means available. In his first five years as territorial governor, Harrison concluded by dubious means six treaties stripping the tribes of 29.2 million acres. Native American opposition grew and centered on the charismatic Shawnee leader, Tecumseh, and his brother Tenskwatawa, known as the Prophet.

Ignoring President Madison's directive not to do anything which would provoke the tribes to war, in 1809 Governor Harrison concluded the Treaty of Fort Wayne which acquired an additional three million acres of tribal land. This was the breaking point for Tecumseh, who had built a confederation of Native American tribes which stretched from upstate New York to Spanish Florida and beyond the Mississippi River. In 1811, Governor Harrison struck against the confederation in the Battle of Tippecanoe, which destroyed Tenskwatawa's settlement at Prophetstown but was not a decisive victory and hardened Native American resistance.



William Henry Harrison, Class of 1791
PORTRAIT BY DAVID DODGE LEWIS, OIL ON PANEL, 2022

The story of Harrison and Tecumseh now became part of the deteriorating relations between the United States and Great Britain leading to the War of 1812. Tecumseh toyed with British support, seeking promises to restore tribal lands, and when war was declared, he allied his confederation with the British.

By 1813 Harrison was a Major General and in command of the Army of the Northwest. In that year, General Harrison defeated a combined British and Native American force at the Battle of the Thames in Ontario, Canada. Tecumseh was killed, and his coalition dissolved.

Harrison and Jefferson represented the view of white Americans that the only viable path for Native Americans—who were referred to officially and unofficially as "savages"—was to abandon their traditional culture and adopt white civilization, and in the process to surrender their lands for white settlers. As the concept of Manifest Destiny took hold later in the 19th century, U.S. policy toward Native Americans turned from assimilation to deportation and extermination. The treatment of Native Americans, the theft of their land, and the destruction of their culture based on the concept of inferior races, like the institution of slavery, challenges us today to come to terms with historical acts and their modern consequences.

W. H. Harrison campaign ribbon

After the War of 1812, Harrison resigned from the army and settled in Ohio, which had become a state in 1803, and followed a traditional political path—election to the U.S. House of Representatives, Ohio Senate, U. S. Senate, and ambassadorship. In 1836 he was the Whig Party candidate for president but lost to Martin Van Buren.

In 1840, Harrison ran again against Van Buren and won in a landslide victory, carrying nineteen of the twenty-six states. Harrison's campaign highlighted his military record, including the Battle of Tippecanoe.

His running mate was John Tyler, resulting in the campaign slogan "Tippecanoe and Tyler Too." Harrison ran what is considered the first modern political campaign for president with the candidate breaking precedent and addressing large rallies on his own behalf.

He took the oath of office on March 4, 1841, at age 68, one of the oldest men to do so. On April 4, 1841, he died. The circumstances of his illness and subsequent death are unfairly the incidents for which he is best known. The story goes that he caught a cold while giving a lengthy inaugural address in frigid temperatures after refusing to put on a coat. It is true he gave a very long speech, that it was very cold, that he did not wear a coat. He became ill afterwards but it is not certain that his illness was the direct result of the inaugural events. He is one of eight Virginians to become President of the United States.

Did Hampden-Sydney Own Slaves?

The short answer is "Not directly," but short answers seldom tell the whole story or satisfy the questioner. Virginia, like the rest of the South prior to the Civil War, was a slave-based economy—not an economy in which enslaved persons were merely present, but an economy that Southern elites argued could not function without slavery. Slavery permeated every aspect of daily life. Congregations in the Hanover Presbytery owned slaves collectively and leased out the labor of the enslaved to supplement tithes and benefit their fundraising efforts. Hampden-Sydney faculty and administration owned enslaved men and women, and Hampden-Sydney students brought enslaved individuals with them to school. Local slaveowners leased to the College enslaved men and women who performed the physical labor required for its operation. We know that these individuals were present throughout the College community, in academic and residential spaces. As far as we know, however, the College itself never owned any slaves.

Volume Five deals in detail with the history of African Americans at Hampden-Sydney.

We know extraordinarily little about the African American men and

women who lived and labored on the campus prior to Emancipation, although every day we see the buildings they built and worked to maintain. Recent research has enabled us to learn more about the lives of some of these individuals, such as Billy Brown and Stokes Brown, both of whom worked for the College for decades as enslaved men, and then, in the case of Stokes Brown, after emancipation. During the 250th Anniversary we hope to learn more of these men and women and to illuminate their histories.

Who Were the Hampden-Sydney Boys?

Virginia did not join the Deep South states when they seceded from the United States of America in January 1861, but followed shortly after on April 17. Richmond became the capitol of the Confederate States of America, assuring that Virginia would see major military engagements throughout the war.

Enthusiasm for going to war swept much of the South in the late spring and early summer of 1861, particularly among young men. During the April debates, newspaper accounts describe the streets of Richmond filling with those demanding that Virginia secede and join the Confederacy. As was seen across most of the state—after the decision was made by Virginia's leaders to secede—most white Virginians, including students at the College and Union Seminary, quickly offered staunch support for secession.

J. M.P. Atkinson

Hampden-Sydney students formed a militia, led by the College president and clergyman, John M. P. Atkinson (1857-1883). "The Hampden-Sydney Boys," as they were known, saw action as a group in one engagement, at Rich Mountain, located in what is now West Virginia. The company was joined to the Twentieth Virginia Regiment under Lt. Col. John Pegram

and tasked with defending part of the Staunton-Parkersburg Turnpike, a key roadway connecting the Shenandoah Valley with the Ohio River and the Baltimore & Ohio Railroad.

Under attack from Union troops, the Regiment, including the Hampden-Sydney Boys, surrendered on July 13, 1861. Federal officers paroled the students, who were free to return to their homes and classes.

Hampden-Sydney and Union Seminary remained open during the Civil War, and classes continued even when the fighting drew closer. Prior to the Battle of Appomattox Court House and the surrender of Confederate General Robert E. Lee on April 9, 1865, the V Corps of the Army of the Potomac came through campus and pitched camp behind the Seminary buildings. Neither campus was damaged, however, and the army crossed Buffalo Creek at the far western end of Via Sacra.

What Was Happening as the 19th Century Drew to A Close?

With the Civil War ended and the Centennial celebration passed, the College moved toward the 20th century.

As indicated by the delay of the Centennial Celebration, the years following the Civil War were difficult. Enrollment in 1868 was 53; it averaged 82 through the late 1870s but when President Atkinson left office in 1883, it was 59. It recovered to 111 in 1886. There were two college buildings, the College Building and a much smaller two-story Steward's Hall which stood between Cushing and the Carpenter Residence Halls.

Clarence Wallace, a member of the Class of 1880, described life in the College Building (Cushing Hall): "All the college works was carried on in this building. Here were recitations room, laboratory, chapel, library, literary society halls and on the first floor, northeast corner, a students' eating club, appropriately called 'The Mess.' There were few comforts for the physical well-being of the students. Light was furnished by oil lamps of varying degrees of dimness. The passages were dark and cold. The rooms were heated by wood fire… Many students

cut and carried their own wood… There were no bathtubs with water connections in the College and none on College Hill so far as I know." The privies were outside; indoor plumbing was installed only in 1895.

Despite the Spartan living conditions, 7:30 AM chapel seven days a week, and classes on Saturdays (as was the case until 1970), when one reads of student life in the last few decades of the 19th century, it is clear that students enjoyed college life. We know this because students tell us so themselves. The student-run *Hampden-Sydney Magazine,* founded before the war, was revived in 1884 (by 1923 it had ceased to cover campus life and become almost exclusively literary; the *Garnet* continues that tradition) and is an invaluable source of information on student life. In 1893, the *Kaleidoscope* yearbook was founded (it ceased publication in 2017). It took advantage of photography, so we can see the students and faculty of this period and the campus they inhabited. *The Tiger,* the student newspaper, began weekly publication in 1920 and is still published. Copies of all these publications are available in the Bortz Library and online.

President Richard McIlwaine (1883-1904) was deeply concerned about the decorum and morality of the students, but he was aware of the need to improve learning and living conditions. He advocated for higher faculty salaries, new classrooms and modern laboratories, a library fund, a gymnasium, and playing fields. In 1891 Memorial Hall (renamed McIlwaine Hall in1914) was built between the College Building and College Road to house classrooms and laboratories, a meeting hall, and the literary society halls. It was built in the then fashionable Romanesque Revival style.

A similarity between the 1880s and 90s and the 1980s and 90s is that technology was changing campus life. A telephone line linking Hampden-Sydney and Farmville was installed in the winter of 1883-84. This link to Farmville was particularly welcome since it connected Hampden-Sydney to the State Female Normal School (a teacher's college), now Longwood University. The telephone line provided a link

The Staff of the Hampden-Sydney Magazine in 1898, proving that the College was not always an exclusively male reserve.

Memorial Hall (later McIlwaine Hall), 1891. Cushing is off to the left, College Road to the right.

to the telegraph. Electric lighting also came to the campus during this period.

There is not space here to list all the student organizations which occupied students during this period. To name just a few: Whist Club, United Order of Red Heads, Tuesday Club (for poets), Wheelmen (cyclists), Fox Hunters' Association, Highly Demented Order of Baptists, Ye Wine Bibbers, and many others based on extracurricular interest, location of college residence, home states, and future professions.

The literary societies continued to dominate campus social life from their grandly decorated meeting rooms in Memorial Hall. In 1886, both the Union and Philanthropic Literary Societies donated their combined library of 7,000 volumes to the College, whose collection had shrunk to less than 500 books. The current Union-Philanthropic Literary Society is a merger of the two societies; they united in 1929. The Union Literary Society was originally founded in 1789, making the current Union-Philanthropic Literary Society the second oldest debating society in the country. Members are still actively discoursing in their hall on Atkinson Avenue.

Social fraternities would ultimately diminish the role of the literary societies. Prior to the Civil War, there were five fraternities at the College; four no longer exist at Hampden-Sydney. The first social fraternity at Hampden-Sydney was Beta Theta Pi (founded 1839 at Miami University, Ohio). Most social fraternities founded prior to 1900 have not survived, but those that did are Sigma Alpha Epsilon (established 1860, closed, rechartered 1971); Chi Phi (1867); Phi Gamma Delta (established 1870, closed, rechartered in 1967); Sigma Chi (1872); Pi Kappa Alpha (1885); Kappa Alpha Order (1899).

Faculty and other Hill residents opened their homes to students. There were suppers and parties, some in costume, with music provided by the several student musical groups. There were skating parties and lawn tennis parties. All these provided opportunities for young men and women to mingle, and women attended athletic events. Dancing was

The meeting rooms of the Union Society (above) and Philanthropic Society (below) were in the attic of McIlwaine Hall. The united Union-Philanthropic Society still uses the Union chairs; the Philanthropic throne is in the Atkinson Museum.

prohibited in campus buildings—we will return to that—but long walks with a female partner were popular, especially on Sunday afternoons.

Although the College was geographically isolated, students were encouraged and apparently did keep informed about national and world events. The Reading Room subscribed to as many as 50 newspapers and magazines, including several from England, France, and Germany.

However, a major debate during Dr. McIlwaine's tenure was whether to move the College to a more urban location such as Richmond, Newport News, or Norfolk. Dr. McIlwaine was very much opposed to this idea, and his argument was bolstered by the possibility of a railroad coming to campus. The Orange and Keysville Railroad began acquiring property in 1890, with the proposed route running through Hampden-Sydney to Keysville and connections with the Richmond and Danville line. A stretch of roadbed in the vicinity of Hampden-Sydney was graded, but a depression in the 1890s caused construction to cease. The cut beside Rappahannock Hall and the embankment between the football and baseball fields are remnants of the grading.

Since we mentioned the area between the football and baseball fields, why is there a large stone eagle there? In 1966, when Pennsylvania Station in New York City was demolished, William A. Lashley '40, vice president for public relations with the Pennsylvania Railroad, got permission to send one of the granite eagles that decorated the four main entrances of the train station to Hampden-Sydney. The following year the eagle was dedicated as a memorial to the Hampden-Sydney men who had died in our country's service.

Another important change that developed in the 1880s was the initial codification of the student-run Honor Court. Over time, this led to many traditions related to the expectation of honorable behavior by students, including at matriculation agreeing in writing to abide by the Honor Pledge.

As was noted in connection with Venable Hall, Union Seminary moved to Richmond in 1898: its buildings were purchased and given to the College.

Athletics

We do not know in what nonacademic activities the first students engaged. Certainly, hunting and fishing would have been popular in such a rural area for both recreation and to supplement the offerings at Steward's Hall. Students may have had their own horses but there are no written records of such as a general practice. Most references indicate that students walked to such destinations as Kingsville, a mile from campus, where there were taverns that provided the usual amenities (it is doubtful that their teachers approved), and Prince Edward Court House (now Worsham), also a mile away, for the activities which surrounded the periodic sitting of the circuit judge and for public meetings, such as the debate over the ratification of the Constitution.

The American colonists thought of themselves as British and reproduced a British lifestyle, and consequently they played cricket.

The 1895 football team on the steps of Stagger Inn, Venable Hall.

Cricket was played up and down the east coast in the early 18th century; the first recorded match was in 1741 in New York. However, we have no record of the earliest Hampden-Sydney students playing cricket. There is documented evidence that they played Fives, an English handball game. It involved throwing a hard ball at a wall, which was usually the outside wall of one of the college buildings. This did so much damage to the clapboard siding that the Trustees moved to restrict the game.

The late 19th century saw the introduction of intercollegiate athletics. Baseball was first, in the mid-1880s. The first intercollegiate baseball game was played against the University of Virginia in 1891.

Rugby at Hampden-Sydney is older than football. Matches were played every fall between Hampden-Sydney students and students at Union Theological Seminary. Football was introduced in 1892 in a game with Richmond College. According to the 1916 *Kaleidoscope*, the football team had an impressive schedule in 1892 including VMI, Virginia Tech, Washington & Lee, Randolph-Macon, Richmond, and Roanoke. However, in 1893 only two games were played, Richmond and Randolph-Macon. Both games were played at Hampden-Sydney, since the previous year President McIlwaine had banned the team from traveling to keep them from "vicious temptations and surroundings." It is with this 1893 Hampden-Sydney—Randolph-Macon match that the "The Game" originated.

H. Tucker Graham.

Aside from baseball and football, all athletics were strictly intermural and consisted of boxing, wrestling, gymnastics, footraces, baseball long-throw, and football kicking contests.

President H. Tucker Graham (1909-1917) believed "clean athletics should be encouraged and approved, and are distinctly helpful to the physical, moral, and intellectual manhood of students, and serve as a

safety valve for the robust animal spirits of youth that would otherwise find expression in mischief." He encouraged the then current interest of basketball, which was played in the gymnasium in the Cushing Hall (the converted central meeting room, much like the central room in Venable Hall) complete with columns that encroached on the playing floor. Dr. Graham recognized that this was an unsatisfactory situation, but it took until 1916 to build a gymnasium. It is the south end of Graham Hall.

Speaking of "robust animal spirits," when did the Tigers become the Tigers? Athletics teams were originally called the Garnet and Grey. In 1913 the nickname Tigers was first but not exclusively used. There seemed to have been no deliberate decision to change; it was just one of those things that happened.

Over the next 50 years other intercollegiate sports were added: cross country, soccer, wrestling, tennis, golf, track & field, lacrosse, water polo, and swimming. Wrestling, track & field, and water polo are discontinued.

The 20th Century Begins in Controversy

Dancing, especially modern dancing, was prohibited in college buildings. Small dances were held in private homes in the 1890s. In 1894, the German (a German was a dance club and had nothing to do with the language) Club, was organized to promote a large dance and petitioned the faculty for permission to use the gymnasium in the College Building. The faculty agreed. There were interfraternity dances and dancing at Commencement held in the meeting room in Memorial Hall which had removable benches. In 1902, the Board reversed its earlier toleration and banned dancing in College buildings, and suggested that students discontinue the German Club and adopt "methods of amusement other than those condemned by the great religious bodies of the land." This controversy simmered, was added to by student discontent over testing, and boiled over in The Great Dancing Protest of 1904.

Dr. McIlwaine was pushed out by a Board dominated by

Presbyterians and unhappy on various accounts with McIlwaine's administration. According to college historian John Brinkley, "Dr. McIlwaine had been fed up with the Presbyterian Church for years…" He believed the church "was never going to support the College that it wanted to control." However, Dr. McIlwaine's belief did not prevent Hampden-Sydney changing its 1783 charter and becoming a legal entity of the Presbyterian Church in 1919. It took until 1974 for Dr. McIlwaine's realization to be acted upon.

1904 dancing protest poster.

The less than dignified end of the McIlwaine administration is perhaps reflected in the equally undignified end to McIlwaine Hall, nearly abandoned and crumbling, in a spectacular fire in 1957 which excited a carnival atmosphere among the students.

The dancing controversy was put on hold by the creation with private support of the Hampden-Sydney Comity Club, located in a building donated and improved by Richard Venable, just outside the campus limits. It stood where the Atkinson Museum now stands. It burned in 1940.

Has There Always Been a Hand-Rung Class Bell?

Always is an exceptionally long time, and statements such as, "It has always been that way at Hampden-Sydney" should be approached with caution. Signal bells of various kinds have been long used, and we can assume they were utilized on campus in some way from the first classes. We have an 1889 photograph of a wooden bell tower that stood outside Cushing Hall.

Watkins Bell Tower, which students walk through as freshmen and walk through again as graduates, was erected in 1934 in memory of Asa DuPuy Watkins 1894, professor of English at Hampden-Sydney from 1918 to 1932.

The tradition of walking north through the bell tower as freshmen and south as graduating seniors is relatively new, established in the last 15 years. Freshmen exit under a plaque that reads, "huc venite iuvenes"—enter here as youths. Seniors exit under a plaque that reads, "hic exeatis viri"—exit here as men. Another bit of classical language, Greek rather than Latin, is found on the coat-of-arms. On the book representing the Bible, from John 8:32, is written "Ye shall know the truth."


Stokes Brown at the Cushing Hall bell tower, ca. 1914.

New legends continue to emerge, including one that warns students they will not graduate if they walk through the bell tower prior to commencement. This is of recent origin, but for some it has already become fact.

What Is Memorial Gate?

Memorial Gate was built in 1921 as a memorial to fourteen Hampden-Sydney men who died in World War I, then known as The Great War. Bronze plaques have been added over the years to honor Hampden-Sydney students and alumni who lost their lives in other national conflicts, including the Revolution, the War of 1812, the American Civil War, the Spanish-American War, World War II, the Korean War, the Vietnam Conflict, and the terrorist attacks of September 11, 2001.

What Was V-12?

Hampden-Sydney survived the Revolution, the Civil War, and the Great War, but World War II almost closed it. The enrollment declined to an

The V-12 Unit marching to its commencement ceremony in College Church, 1944.

unsustainable level. Then the United States Navy came to the rescue.

The V-12 Navy College Training Program was designed to supplement the force of commissioned officers in the United States Navy during World War II. Between July 1, 1943, and June 30, 1946, more than 125,000 participants were enrolled in 131 colleges and universities in the United States, including Hampden-Sydney.

The Navy provided military training personnel, and the Hampden-Sydney faculty taught classes. The College was paid by the Navy for providing room, board, and instruction. The former chapel in Venable Hall (now the Family & Friends Lounge) became the mess hall; the Kappa Sigma fraternity house was the commandant's home.

This income allowed Hampden-Sydney to survive World War II.

An aside: There is the persistent myth that Hampden-Sydney has never cancelled classes. The College never closed, but individual classes have been canceled at times since the 1970s. Prior to that time, all students lived on campus, as did almost all faculty, so in severe weather everyone could walk to class. Also, technology requirements

were minimal. Since then, classes have been cancelled on a handful of occasions, usually for dangerous weather or prolonged power outages. In March 2020, Hampden-Sydney moved classes online in response to the Covid-19 epidemic, but classes were resumed on campus that August and continued through the pandemic.

Covid-19 was not Hampden-Sydney's first experience with a pandemic. In the fall of 1918, the Spanish Influenza turned the then-new gymnasium (Graham Hall) into a hospital for the worst cases; fifty students (about half the student body) were critically ill, and one died.

When Did Hampden-Sydney Desegregate?

To understand the context of this answer, you must first understand the larger struggle for civil rights happening in Prince Edward County. From 1896 to 1954, all aspects of public life in the American South were legally segregated by race. In 1954, the U.S. Supreme Court delivered the unanimous ruling, in the landmark civil rights case *Brown v. Board of Education of Topeka, Kansas,* that state-sanctioned segregation of public schools was a violation of the 14th Amendment and was, therefore, unconstitutional.

The students of R. R. Moton High School, a segregated school for African American children in Farmville, walked out of school to protest the crowded conditions, led by a high school junior named Barbara Johns. The desegregation case which this student walkout precipitated was part of *Brown v. Board*. Visit the Moton Museum in Farmville to learn this story.

Rather than integrate the public schools in Prince Edward County, the county government took advantage of a local-option law passed by the General Assembly and closed the entire public school system in 1959. White officials in Prince Edward then created a private academy to educate the county's white children, supported by state tuition grants and county tax credits. No provision was made for educating the county's

African American children.

Prior to the construction of the Prince Edward Academy building, ad-hoc facilities were used for the education of white children, including the basement of College Church. Just south of campus, in the Mercy Seat community, Black children received informal instruction at the Benevolent Society building (on Rt. 645 with a historical marker in front). In 1963-64, the Prince Edward Free School Association—organized on an emergency basis with the assistance of the Kennedy Administration and funded by corporate and foundation donations—was attended by approximately 1,500 children, including a handful of white students. During the five years the public schools were closed, nearly 3,000 African American students, and an estimated 200-300 poor white children, missed part or all of their education. In May 1964, the United States Supreme Court ordered the county to reopen the public schools in the *Griffin v. County School Board of Prince Edward County* decision.

What was Hampden-Sydney doing during this time? The president, Joseph C. Robert (1955-60), and the Board of Trustees decided that Hampden-Sydney, which was itself segregated, would officially remain neutral. Neutrality was continued under President Thomas E. Gilmer (1960-63). Though neutrality implies impartiality, it is also a decision: a decision to remain silent and, through silence, accept the actions of the county.

The school closings had an impact on the College community. Some children of white faculty and staff attended the segregated Prince Edward Academy (now Fuqua School) with the College paying the fees; a few were sent to boarding schools. Some faculty with children, seeing no reopening in sight, left. New faculty were difficult to recruit. As in the 19th century, most of the College's facilities and dining hall staff were African American; little was done for them.

When Dr. W. Taylor Reveley II (1963-1977) became president, he condemned the Prince Edward school closings and took a more

progressive stance while trying to keep the relationship between the Presbyterian Church and Hampden-Sydney cooperative. The College's first Black student matriculated during Reveley's tenure.

Some Hampden-Sydney faculty and students tutored African American children before and after the reopening of the public schools. In 1966, responding to a lack of early childhood education in Prince Edward County, the wives of several Hampden-Sydney faculty members banded together to create an integrated, cooperative pre-school housed in the Log Cabin (next to the Kappa Alpha fraternity house). It was the first school of its kind in the county. Hampden-Sydney graduate T. Burwell Robinson, Jr. '67 taught at the majority-Black public high school in Farmville after the reopening and led multiple efforts to "salvage the educational lives" of Prince Edward County's African American students. The *Tiger* gave a full page of coverage to the April 23, 1969, protest in Farmville demanding Black representation on the School Board.

The Log Cabin preschool.

Alphonso O'Neil-White enrolled as the first African American student in the fall of 1968, to little fanfare. (A *Tiger* poll taken the previous April indicated that the majority of students responding did not object "to Negroes being admitted.") In interviews, he has stated that the College did not even inform him that he would be desegregating the school. You can find more information about O'Neil-White, Robinson, and the Log Cabin School on the digital repository of the Hampden-Sydney College Archives and Special Collections, *http://dams.hsc.edu/*.

What Were the 60s Like at Hampden-Sydney?

The 1960s saw significant gains in enrollment. There was fluctuation but the enrollment remained at about 100 from the founding until the First World War. There was growth during the 20s and 30s, then near-death during World War II. After the war the GI Bill of Rights allowed a revival

which saw the opening enrollment grow to 417 in 1950. In 1960 the opening enrollment was 416; in 1970 it was 695, a 67% increase. In a *Tiger* poll in November 1967, 70% of student respondents opposed further increasing the enrollment.

If your image of the 60s is characterized by sex, drugs, and rock-and-roll, you will find Hampden-Sydney, and most small liberal arts colleges, tame. In the early1960s, you would have found at Hampden-Sydney a continuation of the 1950s—all male, all white, overwhelming majority from Virginia, West Virginia, or North Carolina, Protestant, and conservative ("Nixon Smothers Kennedy in Mock Elections" *Tiger*10/7/61). The entire freshman class (150 in 1960) was housed in Venable Hall, although there were three- and four-man rooms. Classes were held six days a week, although they ended at 12:30 PM on Saturdays. Chapel was required every Tuesday at 11:30 AM and assembly every Thursday at the same time. Freshmen were not allowed to have cars on campus. Freshman had to wear beanies, neckties, and homemade signs with name and hometown, from the first day of classes to mid-November.

Although politically conservative ("Goldwater Easily Swamps LBJ By Over 2-1 In *Tiger* Poll"), in 1964 there were presentations and debates on both sides. In October 1965, The *Tiger* reports that the Young Democratic Club was reorganizing and the Young Republican Club going strong. However, a review of the *Tiger* during this period confirms that campus politics were far more important than national politics. In May 1970, it took six ballots to elect the student body president.

Although one curricular innovation was made in 1960—majors were introduced—the curriculum had not been changed in decades. There was a separate core curriculum for the Bachelor of Arts and another for the Bachelor of Science. All students were required to take two semesters of Old Testament and two semesters of New Testament. The core represented about 70 percent of the hours needed to graduate. If weekly chapel and Bible course requirements seem heavy, remember that at this

time Hampden-Sydney was structurally a Presbyterian College. This relationship began in 1919 and ended in1974.

Back to sex, drugs, and rock-and-roll.

There was sex but circumstances were different. Women were not allowed in any residence hall or on the second floor of a fraternity house.

"The Pill" was available in the 1960s but only to married women as prescribed by a doctor. Condoms were kept behind the pharmacy counter.

Homosexuality was still criminalized in most of the United States, including Virginia, as was interracial marriage (until a 1967 Supreme Court ruling).

The drug of choice was alcohol. The College regulation was "… no alcoholic beverages in College buildings, no drinking on College grounds, no drunkenness." The legal drinking age was 21 (the legal age for beer was lowered to 18 in 1975 and raised again in 1985). Prohibition did not work any better on a college campus than it did in the 1920s. Drinking in residence halls was somewhat discreet but blatant at fraternity houses parties, at concerts, and at football games, despite the secondary container tradition. Marijuana made an appearance as the 60s progressed.

Rock-and-Roll was the rage, but the delivery was restricted. You could listen to your car radio unless you were a freshman and, therefore, did not have a car. Almost everyone had a clock radio, but reception was poor. Students had turntables in their rooms, but there were no computers (an electric typewriter was high tech) and no cell phones (payphones were scattered around residence halls). TVs were in fraternity house living rooms and the few student lounges.

However, many live bands came to campus. The German Club—forerunner of the CAC—sponsored concerts on multiple big weekends throughout the year; fraternities hired bands frequently. There was a lively music scene at Hampden-Sydney, which is hard to imagine today. Among those performing during this time were the Temptations, Dionne

Warwick, the Platters, Marvin Gaye, and Tammi Terrell. By the 1970s, Bruce Springsteen, the Allman Brothers, and others also played on campus.

The 60s were the sunset of "traditional" Hampden-Sydney campus life, but change was coming. The impact of the Civil Rights Act of 1964 and the Voting Rights Act of 1965 (The *Tiger* reported or commented on neither) would change American politics and society. Automatic draft deferments for college students ended in 1971. (The *Tiger* published a special feature "The Campus and Vietnam" in March 1968.) A new curriculum was introduced in 1969—gone were required Bible and ancient language courses. As the 70s progressed, Saturday classes ended, chapel disappeared, and required assembly ceased. Female visitation in residence halls began tentatively in 1969 and expanded to 24 hours in the 70s. The first professor of color, African economics professor Dr. Moses S. Musoke, was hired in 1973; also in 1973 Dr. Annie H. Alexander, mathematics, was the first full-time female faculty member. Dr. Anne C. Lund and Biology instructor Blanche Johnston joined the same year.

The 70s built a new campus culture. Students began demanding greater personal autonomy and a share in institutional governance. This brought pushback from administration, trustees, and faculty members.

Students elected liberal student government officers who were increasingly confrontational with the administration. A review of the *Tigers* from the fall of 1969 into 1975, with the notable exception of the war in Southeast Asia, shows a focus on campus issues—social, academic, governance—which generated mass meetings, boycotts, and refusal to cooperate, as in the case of Ratting (freshman hazing) which tottered and finally died when freshmen entering in 1969 refused to participate. Students similarly refused to attend required assembly and tore up their assembly rickets, which were used to verify attendance. For a time, students slept in Atkinson Hall to protest College lifestyle regulations they felt were too restrictive. Two major issues were female visitation and

coeducation.

Student activism was short lived, however, primarily because it never moved much beyond campus issues. By the middle of the 70s, the Presbyterian Church no longer played a role in College governance, and there were few lifestyle demands that had not been granted. Students developed a more cooperative relationship with the administration and the faculty, which had become younger and less conservative. With the Bicentennial in 1976 and the beginning of the administration of Josiah Bunting III the following year, campus life seemed to return to a traditional calm, but it had changed in more durable and permanent ways. Perhaps, nothing signaled the return of tradition more than the publication in 1978 of *To Manner Born, To Manners Bred: A Hip-pocket Guide to Etiquette for the Hampden-Sydney Man.*

The legacy of the 1970s is today's College with its greater student

academic engagement, social awareness, personal freedom, diversity, and lifestyle choices.

The 250th Commemoration

We pause the story here—200 years after the founding and 50 years before the present. We hope this brief recounting of Hampden-Sydney's history has sparked an interest in the full story of those 200 years or at least certain parts. We stopped 50 years ago as Hampden-Sydney began a significant transformation, because understanding history requires time and thoughtful reflection. The author had a much-admired history teacher at St. Stephen's School, William Wanamaker, who advised, "Never read the biography of anyone who is not 20 years dead." That is overly cautious, but it does remind us that we cannot understand history from the latest headline or post on social media.

We commemorate an enduring mission and a worthy vision and recognize that in building Hampden-Sydney College and supporting its mission, many have made sacrifices, and the path has not always been smooth or easy. The founding mission of Hampden-Sydney—to form good men and good citizens—is rooted in the concept of civic virtue and is still the mission of the College. Without good men and good citizens, what would society be?

The 250th Anniversary Committee believes in the benefits of looking back to learn what we can from the College's history, but there is no desire to go back. Our mission grounds us; our vision takes us forward, and forward is the only direction we can go.

In 1783 the Board adopted a seal, based on that of the College of New Jersey.

250TH ANNIVERSARY VOLUMES

I.

Neither All the Questions nor All the Answers:
A Brief History of Hampden-Sydney College
Thomas H. Shomo

Drawing primarily from the two official histories of the College—Brinkley and Bradshaw—this volume summarizes the College's history from the founding through the late 20th Century. The style is accessible and answers many frequently asked questions about Hampden-Sydney while encouraging readers to expand their knowledge through the other 250th Anniversary pamphlets and, for the more seriously interested, the many other publications and resources housed in the Bortz Library.

II.

John Hampden and Algernon Sydney:
Making Heroes in the Seventeenth-Century
L. Nicole Greenspan

The lives, careers, and contributions of Hampden and Sydney shaped the fabric of seventeenth-century society, religion, and politics. Their struggle for liberty and opposition to tyranny, coupled with their reputations as heroes and martyrs of their time, later inspired American revolutionaries. Understanding the lives of Hampden and Sydney sheds light on why Hampden-Sydney College is named in their honor.

III.

Between Athens and Jerusalem:
Enlightenment Faith, Religious Revival,
and the Shaping of Hampden-Sydney College, 1774-1812
J. Michael Utzinger

In 1774 the Presbytery of Hanover met at Cub Creek Presbyterian Meeting House in Charlotte County, Virginia, to discuss hiring Samuel Stanhope Smith as the head of its proposed academy in Prince Edward County. Smith maintained a confidence in both human reason and revealed faith as complementary means to shape individuals and the wider society.

The creative tension between reason and faith continued to mark Hampden-Sydney College and its founding Presbyterian dissenters. Further, those associated with the College made important contributions toward conversations surrounding religious liberty and disestablishment, revivalism, and the ethics of enslavement.

IV.

From Academy to College: Hampden-Sydney in the Revolution
John C. Coombs

This volume examines the early development of Hampden-Sydney within the broader context of Virginia's transformation from British dominion to independent Commonwealth over the course of the revolutionary era. The tumultuous events roiling America in the last years of the imperial crisis with Great Britain— which president Samuel Stanhope Smith referred to as "the Distractions of the Times"—would exert a profound influence over the formative years of the new "public Academy" that extended far beyond the decision to name it after two great champions of English liberty. Virginia's struggle for independence and adoption of a republican constitution not only created the political conditions that allowed the College's leaders to successfully secure a charter of incorporation from the General Assembly in 1783, but would also give new import to the stated mission "to form good men, and good Citizens, on the common and universal principles of Morality" and through constant attention to "the whole Circle of Education."

V.

Climbing the Hill: African American History at Hampden-Sydney College
Caroline S. Emmons

In the early period of the college, enslaved individuals' labor and presence on campus helped shape the College's founding. While often unnamed in the College records, there is nevertheless abundant evidence of their contributions, which were critical in enabling the construction and operation of the campus. The institution of slavery itself was regularly debated in a variety of settings. After emancipation, African Americans continued to contribute in critical ways to the success of the college, as members of the staff and eventually, in the late 20th century, as students and even as President.

VI.

The First Buildings at Hampden-Sydney College:
Their History, Architecture, and Archæology

Charles E. Pearson and Richard C. McClintock

Construction at Hampden-Sydney College began in the summer of 1775
and, by 1820, a dozen or so buildings existed at the school.
By 1850, the original campus of the school was abandoned and the locations
of the first buildings were forgotten. A 2017 geophysical survey revealed
the buried traces of several original buildings. This volume presents
what is known about the earliest buildings at the school and
what we can learn from their archæological remains.