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SEVENTIETH

ANNIVERSARY EXERCISES

OF THE  
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STATE SCHOOL FOR THE BLIND  
AND THE DEAF

RALEIGH, NORTH CAROLINA

THURSDAY, NOVEMBER 4, 1915







WHITE DEPARTMENT

Upper—Industrial Plant, Laundry, Kitchen, Dining Hall

Center—Auditorium and Main Building

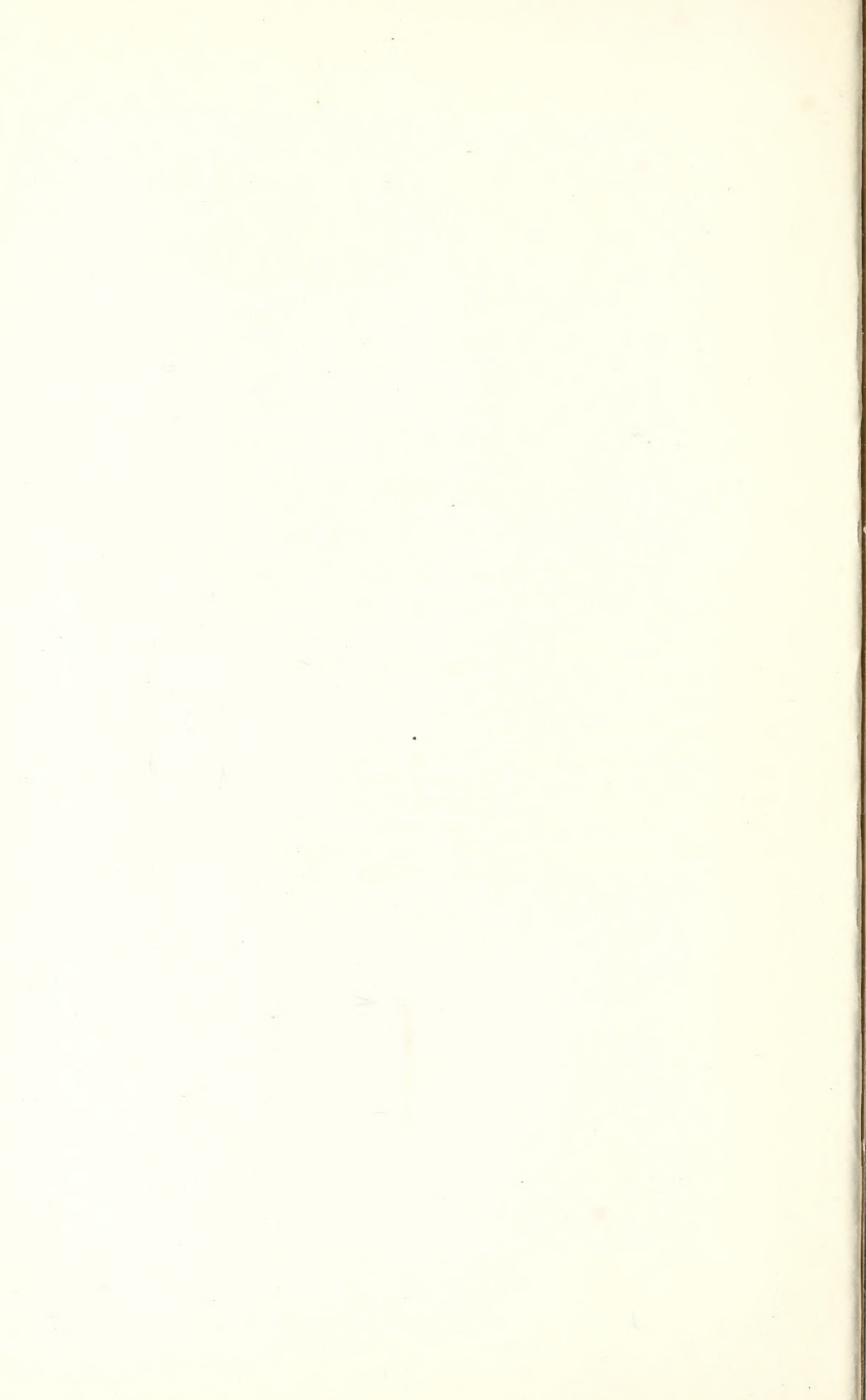
Lower—Auditorium and Library

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AND THE DEAF

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THURSDAY, NOVEMBER 4, 1915

RALEIGH, N. C.  
EDWARDS & BROUGHTON PRINTING CO.  
1916



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## PRINCIPALS OF THE SCHOOL

AND THEIR TERMS OF OFFICE SINCE ITS ESTABLISHMENT

---

W. D. COOKE, 1845-1860.  
WILLIE J. PALMER, 1860-1869.  
JOHN NICHOLS, 1869-1871.  
S. F. TOMLINSON, 1871-1873.  
JOHN NICHOLS, 1873-1877.  
HEZEKIAH A. GUDGER, 1877-1883.  
WILLIAM J. YOUNG, 1883-1896.  
FREDERICK R. PLACE, June, 1896; September, 1896.  
JOHN E. RAY, October 1, 1896—

### PRESENT MEMBERS OF THE BOARD OF DIRECTORS

COL. JOSEPH E. POGUE, *President*.....Raleigh.  
PROF. G. E. LINEBERRY, *Secretary*.....Murfreesboro.  
PROF. J. T. ALDERMAN.....Henderson.  
RICHARD B. BOYD.....Warrenton.  
J. THORNTON ROWLAND.....Raleigh.  
CORNELIUS B. EDWARDS.....Raleigh.  
WILLIAM B. COLE.....Rockingham.  
CHARLES M. WILSON.....Wilson's Mills.  
H. H. MCLENDON.....Wadesboro.  
MARTIN LUTHER KESLER, D.D.....Thomasville.  
JOHN T. FINLEY.....North Wilkesboro.



## PROGRAM

Band

Prayer . . . . . Rev. M. L. KESLER, Thomasville, N. C.

Recessional . . . . . By the School

Salutations . . . His Excellency, Governor LOCKE CRAIG, Presiding

Greetings . . . . . HON. JAMES YADKIN JOYNER  
State Superintendent Public Instruction

Organ Solo . . . . . WILLIAM B. JOHNSON

Address . . . . . Dr. JULIUS I. FOUST  
President State Normal College, Greensboro

Address . . . . . Dr. DANIEL HARVEY HILL  
President A. & M. College, Raleigh

"The Old North State" . . . . . By the School

Address . . . . . President ROBERT H. WRIGHT  
East Carolina Training School, Greenville

Address: The Education of the Blind . . . Supt. JOHN F. BLEDSOE  
Maryland School for the Blind, Overlea, Md.

"Carolina, Queen of States." Mrs. Mercer . . . . . The School

A Brief History of the State School for the Blind  
Colonel JOSEPH E. POGUE  
President Board Directors

Greetings:

President EDWARD K. GRAHAM  
State University, Chapel Hill

Hon. JOSEPHUS DANIELS  
Secretary of the Navy, Washington, D. C.

HELEN KELLER  
Wrentham, Mass.

Others

Band

Benediction . . . . . Rev. I. McK. PITTINGER, D.D., Raleigh



SEVENTIETH ANNIVERSARY EXERCISES  
OF THE  
STATE SCHOOL FOR THE BLIND AND THE DEAF  
RALEIGH, NORTH CAROLINA  
THURSDAY, NOVEMBER 4, 1915

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By previous arrangement the State School for the Blind and the Deaf celebrated the seventieth anniversary of the founding of the School, beginning Thursday morning, November 4, 1915, at 9:30 o'clock. The exercises were held in the auditorium of the School and His Excellency, Governor Locke Craig, was the presiding officer. Upon the rostrum with the Governor sat Dr. James Yadkin Joyner, State Superintendent of Public Instruction; Dr. Julius I. Foust, President State Normal College, Greensboro, N. C.; Dr. Daniel Harvey Hill, President Agricultural and Mechanical College, Raleigh, N. C.; President Robert H. Wright, of the East Carolina Teachers Training School, Greenville, N. C.; Superintendent John Francis Bledsoe, of the Maryland School for the Blind, Overlea, Md.; Colonel Joseph E. Pogue, President Board of Directors of the School; Rev. M. L. Kesler, General Manager of the Baptist Orphanage, Thomasville, N. C.; and John E. Ray, Principal.

One interesting phase of the exercises was the presence of Mrs. Annie Perry, mother of the boys' matron, who was present at the time of the laying of the corner stone of the old main building in 1848, who has lived in Raleigh all these years and who has witnessed the progress and growth of the School, which has continued without a break or interruption these seventy years, even during the period of the Civil War. As will be seen from the historical sketch hereto attached the School was opened the first day of May, 1845.

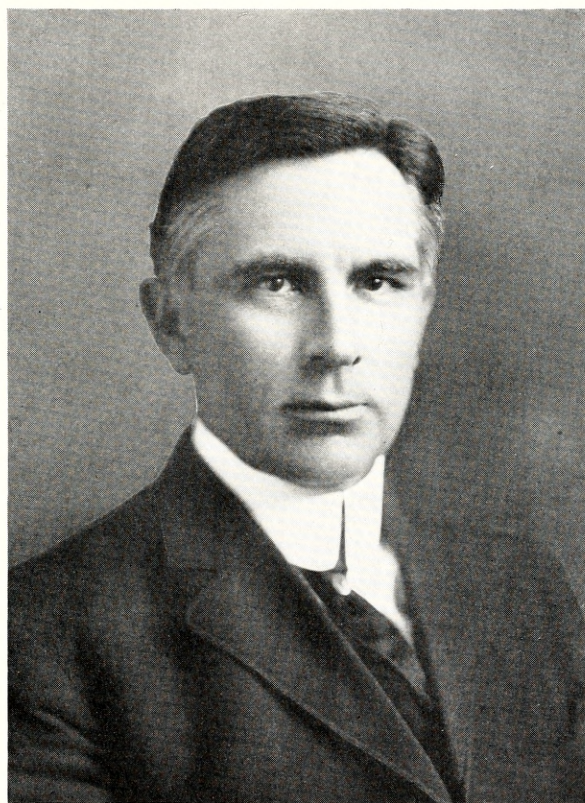
## OPENING ADDRESS BY GOVERNOR CRAIG

Presiding over the anniversary exercises was His Excellency, Locke Craig, Governor of North Carolina. In his introductory remarks he said the occasion was significant of a great deal in North Carolina. Never since its founding seventy years ago have the people of the State ever regretted its founding. North Carolina has passed through a great deal of suffering and poverty and desolation since it was established, but the school has always been kept up. Objection has been made to other institutions, but never has any man objected to any appropriation for this school.

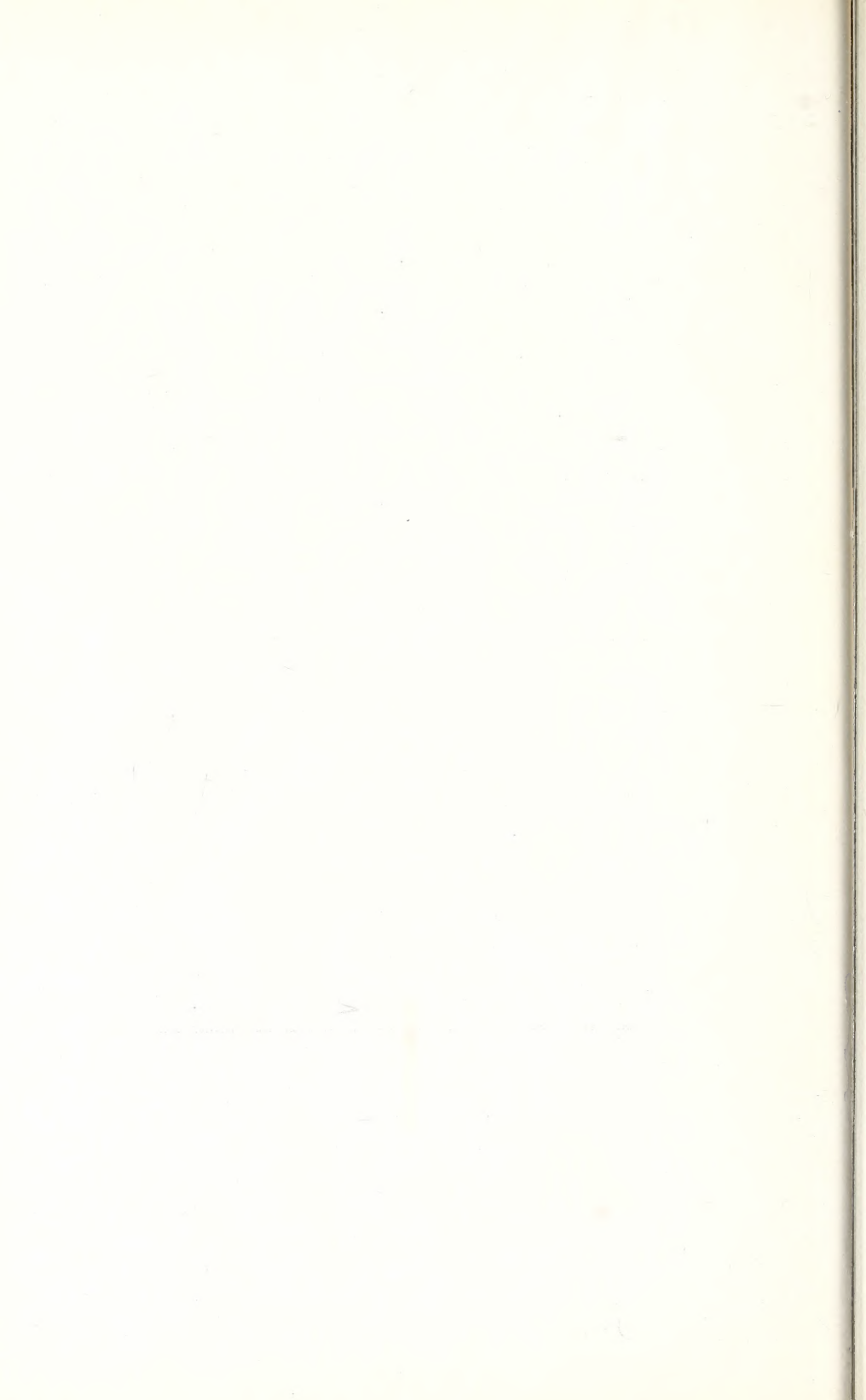
Discussing the subject of taxation as related to public benevolent institutions, Governor Craig said:

“Some people dislike to pay taxes. We all hate to pay out the cash unless we can see something in return. One of the most brilliant editors of the State said some time ago that the people of North Carolina were everlastingly opposed to the payment of taxes. That editor was at one time a trustee of this institution. I believe that he was in error. A citizen is opposed to the payment of more than his just part of the taxes, and he is opposed, too, to the payment of taxes unless the money is to be honestly and economically spent.

“It is almost impossible to adjust taxation so that every man will pay exactly his equitable portion. We are making progress along that line, and can still improve by the intelligent cooperation of the people. The contention has not been, so far as I know, that our Government is not economically administered. We have the cheapest government of any civilized country on earth, and I believe that North Carolinians are well satisfied with the management of their public affairs. No complaint of extravagance and dishonesty has been made, and none can be made.



LOCKE CRAIG  
Governor of North Carolina



“The money realized by taxation is not used for the payment of high salaried officers, as some imagine. The large per cent of the men who serve the public in this State could receive greater compensation in private business for the same energy and intelligence.

“An infinitesimal part of State taxes goes toward the payment of State officers. The county tax money does not pay county officers. They are paid by fees collected in their respective offices.

“The money collected by taxation is for the support of the institutions of the State, for the public schools, for the pensioning of soldiers, for the building of roads, for the preservation of health, for the administration of justice, for the protection of life and property, for the maintenance of peace and order; all to insure the enjoyment of life, liberty and the pursuit of happiness.

“If North Carolina did not establish and maintain this institution, whose anniversary we are celebrating, and institutions like this, she would not be worthy to be a State. If, in this day of enlightenment, she did not maintain her University in increasing growth and power, she would not be entitled to be recognized as a member of the sisterhood of States that make up this Republic. In the discharge of the very highest obligation she must care for her afflicted; the deaf and dumb, the blind and insane. She cannot, and she must not, neglect the education of her children.

“For these purposes is expended the money collected from you by taxation. We get more value in return for our tax money than for any other money that we spend. The citizen that complains of paying taxes is complaining because he bears his just proportion of the expense necessary to pension the soldier, to care for the blind and the insane, to support the University, to educate the children, to build the public highways.

“When we think about it, we will not complain of it. The good citizen will willingly bear his equitable proportion of

this burden. In reality it is not a burden. It makes our State what it is. It gives us wealth. It insures progress, and much more than that. It is the discharge of a sacred obligation that we cannot avoid. Is there a taxpayer in North Carolina that would close the University and the public schools, that would send back the inmates in our asylums to the jails, that would deny to the blind children the privilege vouchsafed to them today in order that he might save for himself the money that he pays by taxation? I do not believe that there is one in North Carolina who would say this."



## ANNIVERSARY GREETINGS

DR. J. Y. JOYNER, STATE SUPERINTENDENT OF PUBLIC INSTRUCTION.

It is my privilege, my pleasure, and my official duty as Superintendent of Public Instruction, to bring greetings and congratulations on this seventieth anniversary of the establishment of one of the most useful, important, delicate, and difficult departments of the educational work of this State.

The North Carolina School for the Blind is a school, not an asylum. It should be classed among the educational rather than the charitable institutions of the State. The maintenance of it is a duty, not a charity. One of the first duties of any civilized State is to make adequate provision for the care and education of all of its children. The blind are a priceless part of the State's great family of children, among whom are always to be found some of the brightest minds and choicest spirits.

It seems to me from the reading of the "Record" that blindness touched the heart of the merciful Master while on earth more than any other form of physical affliction, and that He turned aside oftenest to relieve it. Sadder even than physical blindness is intellectual and spiritual blindness. The education of the blind cannot remove the one, but it has been demonstrated that it can relieve the other.

Thank God for the work of this institution during the seventy years of its useful career; for the lives it has blessed, for the souls it has brightened, for the minds it has enlightened. All honor and gratitude to the teachers that have given, and to those that are still giving, their lives in love and patience to this noble work. May the institution continue to grow in service and in efficiency, and receive from a grateful State in ever-increasing measure, according to its needs with its ever-widening work, the support it requires and deserves.

## FELICITATIONS

DR. JULIUS I. FOUST, PRESIDENT OF STATE NORMAL AND INDUSTRIAL COLLEGE.

When I examined the program for today I was convinced that Superintendent Ray never intended for me to take him seriously in the suggestion he made in extending to me the very kind invitation to take part in these exercises. He asked me to discuss at this time "The Education of Women in North Carolina." With the many other attractive features on the program, I am sure that, notwithstanding his request, he depended upon my good judgment not to inflict upon this audience a serious discussion of the large subject assigned to me. If this course does not meet with his approval, I am sure that it will meet with the approval of the audience.

There is, however, one rather startling fact with reference to the education of women in North Carolina to which I shall only refer. While there were institutions of a private nature, the State of North Carolina did not enter the field of woman's education for more than one hundred years. When we consider the important position that woman occupies in our civilization, this neglect and delay seems hard to understand and explain. If we could place in every home of the State an educated mother, there would be no problem of illiteracy. President McIver often said that he could conceive it possible for an educated father to have illiterate children, but that it would be utterly impossible for an educated mother to have illiterate children. After the long period of delay and neglect the State entered the field for the higher education of her women citizens. This was less than a quarter of a century ago. While the progress in the development of their college has not been rapid, its growth has been steady; and I do not believe that there is a citizen in the State who doubts the wisdom of spending money for its further enlargement and development. But I promised you in the beginning that

I would not enter into a discussion of this subject, and I am disposed to keep my promise to you.

I rather come to you today to bring greetings and good wishes from the faculty and students of the State Normal College to this institution. An institution that has lived for three score years and ten with increasing gratitude on the part of those whom it has served and is serving, and with enlarged liberality from those who give it support, must possess in a distinct manner two characteristics.

In the first place, it must respond to some human need of the people of the commonwealth in which it finds itself placed. In the nature of the case this must be true. Only those things are long lived and become permanent in our life and civilization that answer some cry of humanity, whether that cry be physical, mental, or spiritual. Organizations, societies and institutions spring into existence with the sincere purpose of correcting some fancied ill, some imagined injustice or wrong. But, lacking this characteristic, they soon pass out of existence. I recall in this connection a remark once made by President Eliot, of Harvard University. He was showing some friends the magnificent grounds of the University, its wonderful plant, its well adapted buildings, its splendid equipment. In his enthusiasm one of the visitors asked how much in money the plant had cost. President Eliot replied, giving the number of millions that had been spent in the development of this great educational institution, then said, "Harvard University is three hundred years old, and that is worth more than the millions that have been spent for the erection and development of the plant." That was only another way of saying that Harvard University had beyond question justified its existence. And so, with seventy years to its credit, with seventy years of service to this State, I feel I can assert with confidence that this institution has in an abundant manner justified the wisdom of its founders.

In the second place, an institution that has lived for seventy years with increasing liberality on the part of the people who give it support must have been, at least, fairly well managed.

Those of us who have had some experience in the matter know that the people of North Carolina never grow extremely enthusiastic over the payment of taxes. They have always demanded that those of us who are responsible spend their money wisely. I do not mean that our people are in any vital sense niggardly. But they do expect a strict accounting and a reasonable economy in the administration of the affairs of their institutions. From this standpoint, therefore, the management of this institution is to be commended and congratulated.

It affords me very genuine and sincere pleasure to bring to the board of directors, the faculty and students, hearty greetings on this occasion. I am sure that I voice the sentiment of every one present when I say it is our hope that what has been accomplished in the past is only an earnest of the larger fields of usefulness and service which will be occupied in the future.

## TWO WORLDS

DR. D. H. HILL, PRESIDENT OF NORTH CAROLINA AGRICULTURAL AND MECHANICAL COLLEGE.

Man lives in two worlds. The first is a tangible world of objects and dimensions revealed by the active eye. The second world is one of thought, fancy, imagination, romance, built up and organized from material gleaned from the first world mainly by its ever-waking eye. The first world is but sodden and drear if the revealing eye is not trained to gather from nature, from experience, from books, from art and music, the beauty which is God's and the grace which is earth's, and to transmit these to the second world to be shaped into splendid edifices of conception. Worse still, if the purveying eye is, by youthful accident, by sickness, or by congenital influence rendered, in Milton's words, "rayless and sightless," the first world has, under natural circumstances, little to transmit to the palaces of thought, and these remain largely unoccupied.

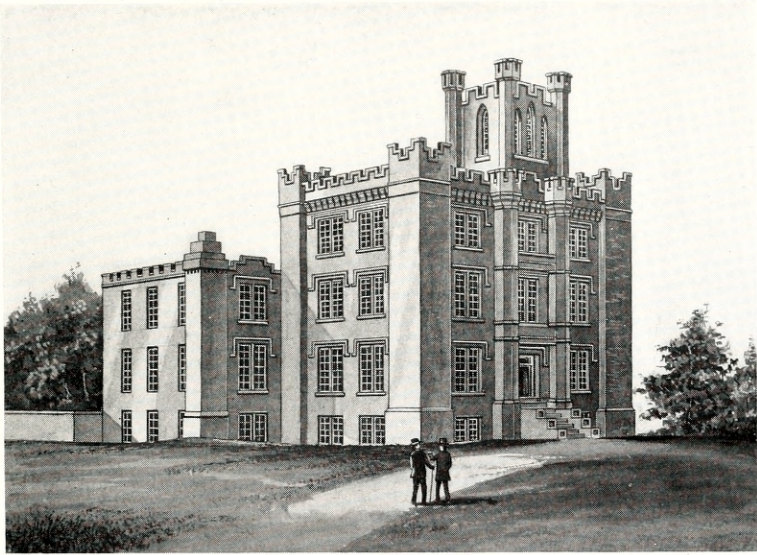
To prevent these two catastrophes is the specific object of educating those who can see and those who are blind. The first education was, of course, undertaken by individuals, by churches, by philanthropists, by States, countless years ago. The second education was not entered on until men were humanized and Christianized into feeling one another's woes. No nobler duty was ever begun than to so compensate, by sensitized fingers, by skilled verbal methods, by ingenious devices—to so compensate these for the loss of the eyes that the second world may still have the happiness of being the home of organized and ordered thought and imagination.

To this splendid form of education this useful institution has been ministering for seventy years. In addition to the beneficent mental work, the conductors of this and similar institutions have added still another triumph. Human intelligence often craves an outlet of expression through its

hands. In one intelligence, such a form of mental expression is found in a pen. Another finds its outlet for intellectual activity in a musical instrument, or in a sculptor's chisel, or in an artisan's tools, or in the manipulation of almost human machines. After the educators of the blind found that other organs than the eye could purvey materials to the thoughtful and spiritual world, they sought to find for their pupils, too, a happiness-giving form of manual activity. They, in course of time, added to their almost matchless work by devising ways for the intelligence of the blind to find their expression in literature, in music, and in manual arts.

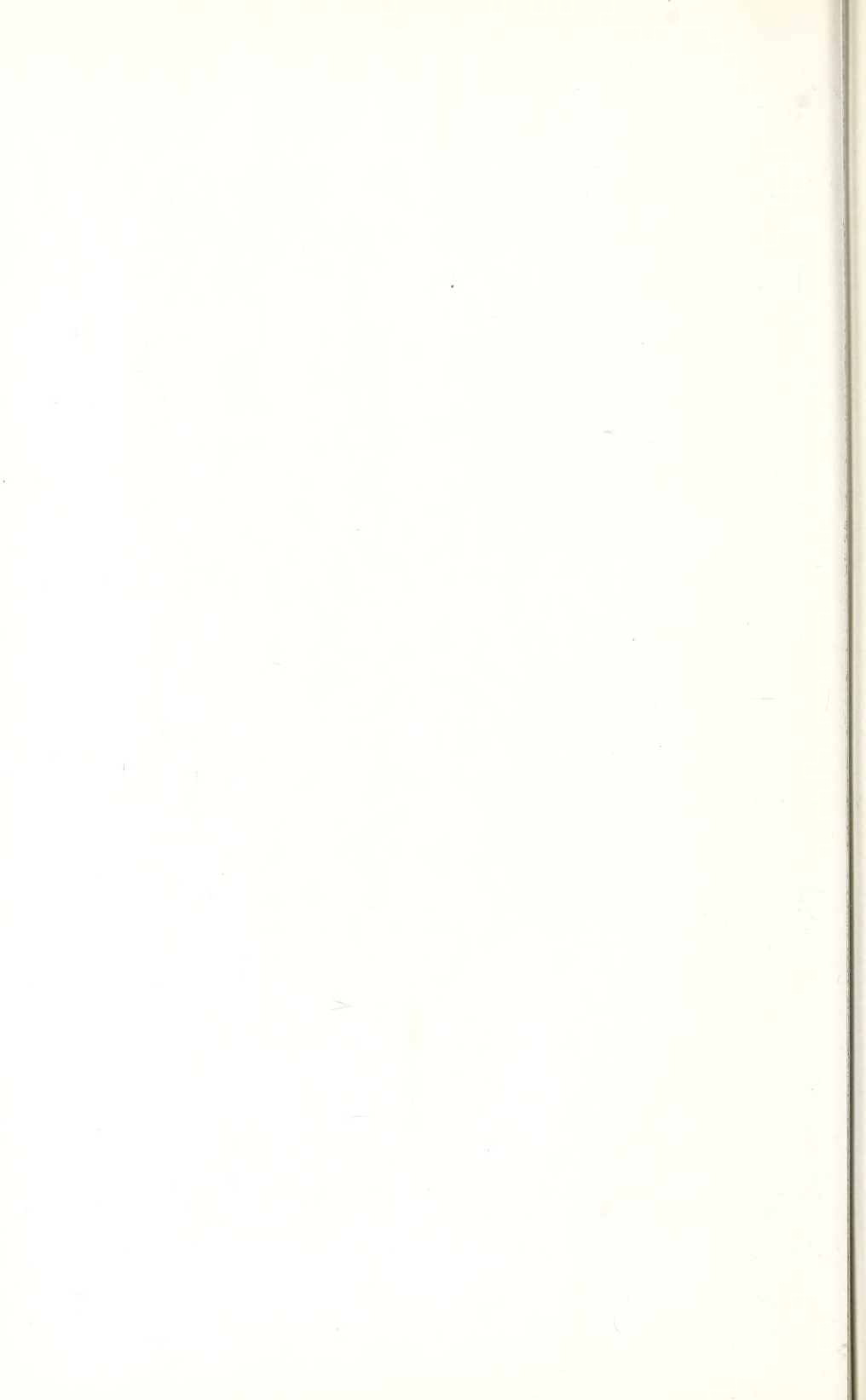
Hence, through tireless patience and skill, these devoted teachers have built up in the blind a kingdom of mind and of matter.

Is it not well then for us to stop in the midst of a busy day to honor the authors and the executors of this modern conception of education? We sympathetically and joyfully congratulate teachers and pupils on what has been done to compensate for lost power, and trust that each returning year may find additions to the scope and efficiency of the work.



ORIGINAL BUILDING

Erected 1850





## THE EDUCATION OF THE MASSES

ROBERT H. WRIGHT, PRESIDENT OF EAST CAROLINA TEACHERS TRAINING SCHOOL.

I am glad Dr. Hill told you that story. I was going to ask some one to smile, please. This is a happy occasion. A brighter November morning I never saw. The sun is shining, the birds are singing, and all the world is rejoicing with us because we are seventy years young today. I come to you with hearty greetings and good wishes from the East Carolina Teachers Training School, now in her seventh year.

The subject assigned to me today is one Dr. McIver talked on up to his death, Dr. E. A. Alderman has given the best of his life to, Commissioner Claxton has advocated ever since he caught the spirit in North Carolina, Superintendent Joyner is constantly advocating, and the lamented Aycock gave his life to; and yet others must take up the theme and advocate it until every man, woman and child in North Carolina believes in the education of the masses.

This subject, the education of the masses, is close to my heart. This means the education of all the children of all the people. We can never have a real democracy until all the children of all the people composing the democracy are given the foundations of an education.

The stability of our government depends upon an intelligent citizenship. If ignorance and superstition are not completely blotted out of our civilization our form of government will remain the world's great governmental experiment. Blot these two out and our government will become the world's great model in State organization.

There is a distinct difference between individual liberty and political liberty. The women in our nation enjoy individual liberty in a marked degree, but they have not yet been given political liberty in all of our States. They are protected by

the laws, in person and in property, but they have not been given the ballot. Suffrage is not a right coextensive with citizenship, and never should be. (I am not going to discuss woman suffrage. My theme today is neither for it nor against it.) The privilege of the suffrage should be granted by the State only to those who have that intelligence that will enable them to exercise their political freedom for the best interest of the State. As the intelligence of the voting public is increased the stability of the government will be insured. Ignorance on the part of the voting public is a menace to the government. Therefore, I repeat, the stability of our government depends upon an intelligent citizenship.

The material prosperity of our people depends upon universal education. The wealth of any community is dependent upon the type of citizenship in that community. Anything, therefore, that improves the citizenship increases the wealth of the nation. Our natural resources are worthless until intelligence lays hold of them and turns them into human utilities. The young child may grow up in ignorance and become a public charge, or intelligence may be applied in his education and develop a self-supporting and wealth-producing citizen. If the work of this school, and it does, takes those who have physical handicaps and by teaching them changes them from public charges to wealth-producers, then this is one of our State's productive industries. It is, viewed from a cold-blooded dollars-and-cents standpoint, a good business proposition. And this is only one of the many duties the State owes to its young citizenship. The schools of North Carolina are the great wealth-producers of our State. Our material prosperity is dependent upon universal education.

Morality is dependent upon the true education of all the people. The man in ignorance cannot see his obligations to his fellow-man. True education will make the individual realize his obligations, his duty to his fellow-beings, and, after all, that is what we mean by morality and, perhaps, also what we mean by culture. David Starr Jordan says, "The best

element in culture is to be able to put yourself in the other man's place." When education fails to make the one taught see his duty to those with whom he associates then it falls far short of its true function. Without this moral development the individual becomes a trained machine and not a developed human being. "Am I my brother's keeper?" and the answer, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground," has been ringing into the human ear from the time the Lord spoke to Cain about his immoral life. What hast *thou* done? If nothing for your suffering fellow-man, then his blood crieth to God from the ground. Am I my brother's keeper? The very foundation of a republic answers this question for each of us. I am. And this is morality. Our moral safety, therefore, depends upon true education of all the people.

Intellectually the world today is only in her infancy. When old Abraham turned his back upon Chaldea and left Ur and went out into the world to find a "City which hath foundations, whose builder and maker is God," he was only looking to the future. He was breaking away from the ignorance and superstitions of his day. But in his most visionary moments he never dreamed of a civilization such as we have today.

When the first steam railroad was built men said it was not true, that the thing was not possible. They even proved by mathematics that an engine could not be so constructed as to carry a train of cars. Today we have our palace cars and railroad travel is so easy, convenient and cheap that San Francisco is closer to Raleigh than Richmond was a few years ago.

When the first message was sent by the Morse system of telegraphy, indeed, it was "What hath God wrought?" and men said it was not true. Even in my day I have seen school-boys looking for the hole in the wire through which the message went. When the telephone was perfected men said it was not so, impossible; but today the whole world talks over the wire.

Then came the flying machine, and men said it is impos-

sible. Yet today, in war, men fight thousands of feet in the air and fathoms under the sea, as well as on land and water.

Only a few days ago a man standing upon a hill in Virginia called to his friend in Paris, and behold, another friend in Honolulu heard the call and recognized the voice of his friend Webb. We are only in our infancy in the world's advancement. Now all men talk and God hears; some day God will talk and all men hear.

In Abraham's time an education was not so essential. Today it is impossible to amount to anything without some learning. Human happiness depends upon individual enlightenment. You cannot enjoy the cartoons, the funny paper, not even Mutt and Jeff, without what was a liberal education a generation ago. Universal education must come if we are to prosper.

As human society is now organized, instead of helping all who are born into this society to become the best possible of his type we have a great vortex into which we are constantly pushing helpless babes and unfortunate youths, and then we are spending much of our time in pulling them back. Ignorance and superstition are pushing them in and intelligence and sympathy are pulling them out. Many of these we have before us today are blind because of ignorance and superstition. Many of the boys in the Stonewall Jackson Training School are sent there because human society is not properly organized. Many of the feebleminded in the school at Kingston are sent there because of ignorance and superstition. In all of these institutions many might have been saved and should be saved in the future. What a curse to our civilization is ignorance and superstition! What a blight to our State! It is a millstone around the neck of North Carolina, but it shall, and it will, be loosed and our people made free. Free to work out a greater destiny for our State. Free to work out a fuller individual life for each citizen. Free to make better men and better women and better homes. Free to become godlike and to live the fullest life.

## THE EDUCATION OF THE BLIND

JOHN F. BLEDSOE, SUPERINTENDENT OF MARYLAND SCHOOL FOR THE BLIND.

Some one closely identified with the forward movement in the education of the blind has aptly said, "There is none so blind as those who see." We in Baltimore have found this largely true in reference to the limitations and possibilities in the education of the blind. The average seeing person thinks the blind are absolutely helpless, the objects of pity and charity, or else ascribes to their attainments supernatural attributes. To illustrate: Not long since a blind gentleman with his son went into a restaurant to get lunch; presently, after bringing the lunch, including coffee, the waiter said, "Son, taste your father's coffee to see if it is sweet enough." The same gentleman while engaged in business entered a store to collect a bill, whereupon the proprietor said, "Nothing for you today, sir." On the other hand, frequently visitors, on observing the work of children in a school for the blind, will pronounce it the most wonderful thing in their experience.

It is our duty as educators to combat these two extreme ideas, to teach the public that the attainments of the blind are due entirely to the practical application of pedagogic principles in their education, and to plead for the blind men and women of this great land of ours, for freedom to be educated in the best way possible, that they may earn an independent living. The blind have never been beggars by choice, but rather by necessity, because it has been only a little over a hundred years that any attempt has been made to educate them at all, and for a large majority (those who become blind after they are grown) it has been but a few years since the movement on their behalf commenced, which is fast rescuing blind men and women from a thralldom of darkness and desuetude and setting them free, as trained artisans, to earn their

bread by the sweat of their brow, just as do other men not so handicapped.

The education of the blind had its origin in Paris in 1784. Valentine Haüy, printer to the king, chanced one day to be passing a café and noticed a group of blind children, fantastically dressed, making poor music on ill-tuned instruments, much to the amusement of the patrons. The heart of Haüy was touched. He wondered if the blind could not be taught, and set to work at once to settle this perplexing question.

Several hundred years previous to this time one of the kings of France had established an asylum in Paris, called the "Quinze-Vingts" for the relief of fifteen score of his soldiers who had lost their sight while on a campaign in Egypt, but this asylum in the days of Haüy was a hotbed of blind beggars, who plied their trade of alms so successfully that they amassed considerable property besides developing anything but a good reputation for their asylum. No effort was ever made by them to become educated, and when Haüy offered to teach a blind youth he was compelled to pay him as much as he could earn by means of the nefarious practice of alms-getting so common to the inmates of the "Quinze-Vingts."

Le Seur, for this was the boy's name, proved to be an apt pupil, while Haüy was a skilled teacher, and very soon the first school for the blind was well under way and attracted the attention of royalty.

Haüy was the inventor of tangible printing for the blind. He conceived the idea through Le Seur, his pupil, who was sent one day to bring some printed matter to his master. It so happened that the impression of the type made the letters on one sheet tangible on the opposite side of the page, and the pupil returned to his master, his face beaming over the fact that he was able to recognize the letters by touch. Haüy at once set to work to invent embossed printing for his pupils. This he did, and printed a number of books with the aid of his blind students.

The first school for the blind in America was founded in Boston in 1829. Dr. Samuel G. Howe became its director, and in 1831 he went abroad to study the methods in vogue in England, Scotland and on the Continent. On returning, he brought two blind men teachers, one to instruct in industrial work and the other to assist in the literary studies.

Dr. Howe greatly improved the methods of printing and brought the invention of Haüy to a practical basis by greatly reducing the size of the type and improving the tangibility of the letters. This method of printing for the blind was used in America for the next forty years until the New York point print was invented by Dr. William B. Wait, superintendent of the New York School for the Blind. This print is a practical and scientific arrangement of the French Braille point system. It is arranged on the basis of recurrence of the letters of the alphabet. The letters are only two dots high as distinguished from the Braille, which is three dots high, more cumbersome and more difficult to read.

Under the pioneer leadership of Dr. Howe, education of the blind rapidly spread throughout the United States, schools being established in rapid succession. Your own school here was among the earlier, having been founded in 1845.

You may be interested to know something of our work in Maryland, where but recently we have had the opportunity to build an entirely new school. In 1909 it became apparent that the buildings and grounds of the school in Baltimore were too congested, especially since the city insisted on cutting a street through the grounds. It was therefore decided to sell the property and rebuild the school in the country. We had already bought a tract of land about six miles out on which we had built the department for colored blind and deaf. The old school was sold to the city, and, after an inspection of practically every school for the blind in the country, as well as some of the more modern boarding schools for seeing children, we decided to build on the cottage plan, consisting of a

central school and administration building, in which every department of school work is carried on, and four cottages.

Each cottage takes care of thirty children, presided over by a house-mother and two or three teachers. These cottages are complete homes, having each its own living room, dining-room, kitchen, etc., the object being to provide for the children an ideal home life in contradistinction to the institution life fostered in the schools of the congregate type. On each floor of each cottage where the sleeping apartments are there is a modern bathroom, complete in every appointment, with bathtubs, showers, etc. The bedrooms are built to accommodate only three pupils.

The old idea that school life is made up entirely of things we learn from books has vanished.

A spirit of coöperation is fostered under the cottage plan and every boy and girl has a task to perform. This is worth as much to the children as their courses in reading, writing, and arithmetic. They are made to feel that the cottage is their home and the keeping of it as much their duty as any one's else. There is no longer the constraint in the home life that there is in the old-fashioned institution. The social hour in one of our cottages reminds one of an evening in a well-regulated home, where parents and children are busily happy, each pursuing his individual line of work or pleasure.

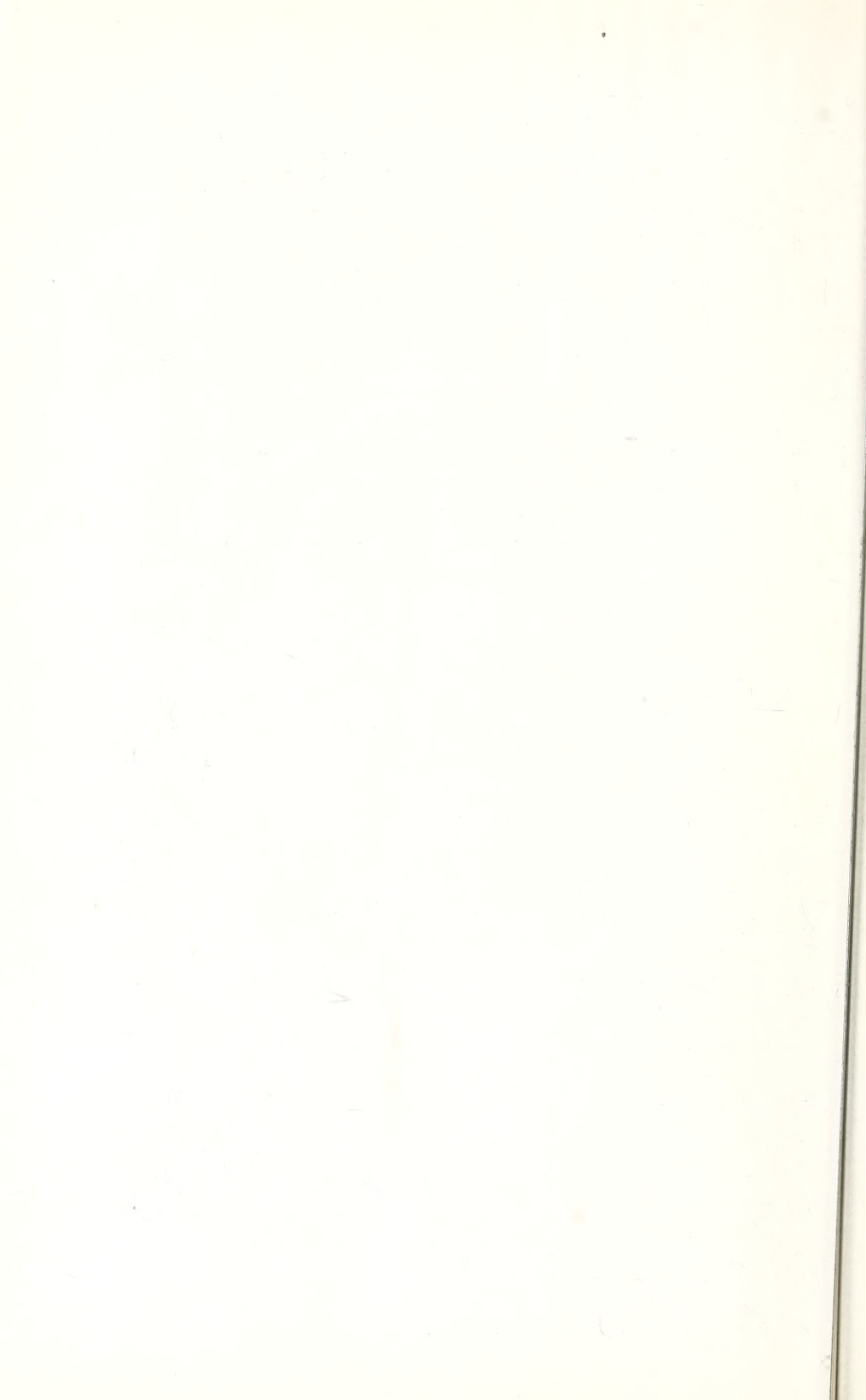
There is active participation in athletics. We have a football team that has met six city prep. teams and defeated three of them. There are those who are opposed to football for all boys, not to mention boys in a school for the blind. In our opinion there is nothing that develops hardihood and prepares boys to meet the hard places in life better than football.

Blind boys and girls should be treated just like seeing boys and girls. Too often parents spoil them from the time they are born until they arrive at the school, and then all the bad habits thus developed have to be undone. Each school should have a summer session of a week with the parents of blind children as learners, and teach them how to handle their blind



THE BUILDINGS AS THEY APPEARED IN 1875





children. I would have them to treat them as other children; not to wait on and pet them; and to require them to take part in the many duties around the home. If parents could learn this lesson well, half of the work of the school would be accomplished before the children come to school.

Of late years there has been a great forward movement in behalf of the adult blind in this country. America has the best schools for the blind in the world, but for a century after this work commenced she practically neglected the bigger half of her blind population, viz., the people who become blind after maturity. But within the past fifteen or twenty years we have awakened to the necessity of practical training for these grown blind.

A man engaged in any work suddenly, by disease or accident, loses his sight. His family is dependent on his daily toil. What is to become of him? What is the result of this sudden loss of the most important sense? The answer to these questions has been indelibly written in the lives of every family which has been so unfortunate. A man so situated loses all confidence. It is impossible for him to find his way even around his own home. He is likely to sit and brood over his condition, especially if, as is so often the case, the main avenue of support for his family is cut off. Unless some one can come to that man and make him realize that even with sight gone there is a chance for him to do something and again participate in life's battle, nine times out of ten he thinks of suicide, and sometimes commits it. The remedy is the home-teacher, a graduate of the school, who can go to the homes of these people, cheer and jolly them into the proper frame of mind, and gradually inspire them to learn to live and work as blind men. This accomplished, they must have an opportunity to learn a trade which, with us in Maryland, is accomplished at the central training school for adults. They are also taught to read and write tactile print, and gradually men and women, who would otherwise have to sit in darkened

idleness, come and go plying their trades, earning independent wages and living again as other men and women.

During the past two years one hundred and seventy-seven blind men and women in Maryland have been paid \$49,000 in wages. This was accomplished with an appropriation of \$27,500. By public subscription we have raised \$50,000 with which to pay for and equip the central workshop where these men and women are given work. Can there be any line of work more deserving? Is there any question in the minds of any one as to the necessity for this kind of work? We most heartily invite you to visit us in Maryland and see what we have accomplished in our renaissance for the blind during the past dozen years.

## HISTORICAL NARRATIVE

COLONEL JOSEPH E. POGUE, PRESIDENT BOARD OF DIRECTORS.

In 1843 the question of establishing a school for educating the deaf and dumb was agitated. Mr. W. D. Cooke, of Virginia, came to the State the same year and went into several counties, giving exhibitions of the manner of teaching the deaf and dumb.

Governor Morehead urged the establishment by the State of such an institution. On January 12, 1845, a bill entitled "An act to provide for the education and maintenance of poor and indigent deaf-mutes and blind persons in the State" was passed. The sum of \$5,000 annually was appropriated.

The act placed this fund under the supervision of the "president and directors of the library board." The board was composed of Governor Graham, *ex officio*, president of the board, and Weston R. Gales, David Stone, Charles Manly, and R. S. Myers.

The board secured a building in Hillsboro Street, and the school was organized by the appointment of William D. Cooke, A.M., principal. On the first day of May, 1845, the school was opened with seven pupils, and during the session seventeen entered.

At the session of the General Assembly in 1847 an act was passed to provide for the erection of a suitable building for the deaf-mutes and blind persons in the State. The act appropriated only \$5,000, but provided that the surplus out of the annual appropriations, amounting to \$10,000, be placed in the hands of the board.

On the 14th day of April, 1848, the corner-stone of the main building, on Caswell Square, was laid by the Grand Lodge of Masons, under the direction of William F. Collins, M. W. G. M., after which an address was made by Rev. Samuel S. Bryan, of New Bern.

In 1851 Mr. John Kelly, of Orange County, bequeathed the sum of \$6,000 to aid in the education of indigent deaf-mutes. The will provided that only the interest accruing on this fund should be used.

Mr. Cooke continued principal till 1860, at which time he was succeeded by W. J. Palmer, who remained till 1869, when he went to Belleville, Ontario, Canada, to assume the superintendency of the Institution for the Deaf and Dumb. The school was kept open during the entire period of the Civil War, although the means for maintenance were very limited. Mr. John Nichols succeeded Mr. Palmer as principal. In 1871 Mr. Nichols was succeeded by Mr. S. F. Tomlinson. Mr. Tomlinson remained only about two years, being succeeded in 1873 by Mr. Nichols. These changes were made on political grounds.

It will be remembered that formerly our institution owned and operated a well-equipped printing office and bookbindery. At one time the institution did the printing for the State. "The American Annals for the Deaf" was printed in this office, and the institution published a paper, the *Deaf Mute Casket*, the first paper printed in a school for the deaf, by the deaf, in their own printing office, in 1851, and edited by W. D. Cooke. The office had costly appliances for printing raised type, and printed several works for the blind. But during the administration of politicians the printing appliances were sold and the building torn down. A costly press was sold to a foundry as "old iron." The same press was afterwards purchased from the foundry by one of the leading printing houses of the city. It appears that the board thought it unjust for the deaf to compete against the printing houses and thereby take some of the public patronage of the State Printer.

In 1877 Mr. H. A. Gudger was elected principal, having had no professional experience in the education of the deaf; but he devoted his energy and attention to the work and became conversant with the sign-language and methods of in-

struction. It was during Mr. Gudger's administration that the articulation department was introduced. Notwithstanding all these changes and political vicissitudes incidental to reconstruction days, the institution continued to grow in numbers.

Mr. Gudger remained as superintendent till January, 1883, when he resigned and was succeeded by Mr. W. J. Young, who had been principal teacher in the blind department for more than twenty years. When Mr. Gudger resigned there were 193 pupils on his roll, and the number has steadily increased.

The North Carolina Institution has furnished to the profession some prominent teachers who have been honored in other States. Mr. W. J. Palmer was called to the responsible position of principal of the Ontario Institution at Belleville, Canada, and Mr. Coleman also went to the same institution as teacher, where he still remains in the profession. Mr. C. M. Grow, of the Maryland school, first "taught the young idea how to shoot" in North Carolina. Mr. D. C. Dudley spent his youth and young manhood in the North Carolina Institution, from whence he went to the Kentucky Institution, and afterwards filled acceptably the superintendency of the Colorado School for the Deaf and the Blind. Mr. C. H. Hill, superintendent of the West Virginia Institution, gained his first experience in North Carolina. Mr. John E. Ray, for some time superintendent of the Colorado Institution and now at the head of this school, spent ten years teaching the deaf in his native State. It might not be out of place for North Carolina also to claim Mr. J. A. Tillinghast, of the Colorado Institution; E. S. Tillinghast, of Oregon; F. E. Clarke, of Michigan; T. P. Clarke, of Washington, and F. H. Manning, of Alabama.

The colored department has furnished teachers to the South Carolina, Georgia, Florida, and Texas Institutions.

In 1868 the General Assembly made provision for the education of the colored deaf and dumb and blind children

of the State. North Carolina was the first State to provide an institution for the colored race. The colored department opened on the 4th of January, 1869, with 26 pupils. Mr. John J. Turner was in charge of this department for one session, when Mr. Z. W. Haynes was elected. He taught in this department for twenty years, and was removed to the white department in 1890.

The Institution for the Colored is a commodious, well-arranged building. The colored department is under the same general management as the white department and enjoys the same care and privileges. This department was under the immediate charge of W. F. Debnam from 1874\* until succeeded by C. N. Williams, in 1890, who was in turn succeeded by Joseph Perry, and, later still, by A. W. Pegues, the present incumbent.

In 1891 the General Assembly made an appropriation for the establishment of a separate school for white deaf children, and in 1894 this school was opened at Morganton, N. C., in a very handsome and commodious building, and all white deaf children from that time have been removed to that school.

The old school at Raleigh continued under the management of Mr. W. J. Young until June, 1896, at which time Mr. Young was succeeded by Mr. Frederick R. Place, of Batavia, N. Y. Mr. Place's tenure of office was very brief, continuing only three months, when he resigned and was succeeded by Mr. John E. Ray, a native of Wake County, N. C., who had been superintendent of the Colorado Institution for the Deaf and Blind seven years and of the Kentucky School for the Deaf two years.

When Mr. Ray took charge at Raleigh, October 1, 1896, there were 186 pupils in the two departments of the school. There were at that time only three buildings at the white department, the original main building, the chapel, and the kitchen; and, at the colored department, only one building.

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\*The historical narrative to 1874 is adopted from a sketch written by E. McK. Goodwin, Superintendent of the State School for the Deaf, Morganton, N. C.



In 1897 an appropriation was secured for the erection of our auditorium building and an industrial building at the white school, and for the addition of a wing to the main building at the colored department, the large three-story building for the boys and the industrial building at that place. Since then additional appropriations have been made with which to renovate, remodel and enlarge the old chapel at the white department, converting it into a dining room below and music-practice rooms above; an addition to the laundry building, the fire-proof library, and an additional story to the original main building, together with slate roofs for all the buildings; also for an additional story upon the central part of the main building at the colored department and slate roofs for all the buildings there.

The attendance in the meantime has increased from 186 to 414, the largest number present any one session in the history of the school. For the past five years we have enjoyed the distinction of being the largest State School for the Blind in America. For the past ten years the financial condition of the school has been very much cramped; hence the progress has been materially hindered and the operations handicapped. Notwithstanding all this the school has kept well abreast in matters pertaining to the education and training of the blind and, with a more liberal policy on the part of the legislators, it is hoped that the school will soon be in position to do even better work than formerly.

The present location of the school is, unfortunately, so circumscribed as to make the best results practically impossible. An 80-acre tract has been secured in the southwestern part of the city adjacent to other State property and the city park, calculated to meet the needs of the school for all time. Upon this tract it is hoped to construct a system of cottages for the separation of the sizes and sexes embraced in the student body and, at the same time, bring the two departments of the school nearer together, so as to meet the demands of economy in administration. This location will also furnish ample grounds

for exercise of all the students and for the cultivation of such crops as will furnish the school with vegetables and the dairy herd with feed sufficient for all needs.

This history would be incomplete without reference to the faithful, efficient and earnest labors of the officers and teachers of the school in all departments who have laid their lives upon the altar of sacrifice, some of them declining more lucrative positions elsewhere, in praiseworthy self-forgetfulness and earnest effort for the development of character, the ennobling of life, and leading into future usefulness the unfortunate children of our commonwealth.

Today marks a new era in the history of the school, and it is hoped that it is the beginning of an enlarged and more useful career. We may congratulate ourselves upon the success of the seventy years ago; we look forward with pleasing anticipations to greater successes in the seventy years to come; and, with our faces to the sunrise, we welcome the prospect and enter with heart and hand into the struggle for larger, nobler and better things.

Reference has been had to members of the Board of Trustees of the school. Time and space forbid a full reference to the men who have served the institution in this capacity, and all these years without money and without price, being actuated only by a desire to serve their State and ameliorate the condition of her unfortunate children.

Until fourteen years ago all appointments were made of men who lived in Raleigh or in the immediate vicinity. Never did the school receive closer attention nor more devoted and efficient service. Some of these men served many years, often neglecting their own business when the affairs of the school claimed attention. Each one deserves mention, but among those who served longest were Maj. R. S. Tucker, Dr. McKee, Ruffin Williams, R. T. Gray, Charles D. Heartt, James Litchford, Prof. Hugh Morson, I. M. Procter, B. F. Montague, C. F. Meserve, and James A. Briggs, the last of whom served more than twenty years without missing a regular meeting



THE BUILDINGS AS THEY APPEARED IN 1896



of the board, and during that time the meetings were held every month.

The school has been exceedingly fortunate in the character of the members of the Board of Trustees all these years. It is doubtful if the affairs of any other institution in this State or elsewhere have been more wisely administered; it is certain that greater economy has never been manifested. In every particular the character and quality of the present Board of Directors cannot be surpassed in its efficiency and in the deep interest shown in every phase of the work of the school.

Brief reference is due to the great skill and wisdom of the eminent physicians who have given their best service to the afflicted children composing its student body. For twenty years or more the distinguished specialists, Drs. Lewis and Battle, gave their best attention to the pupils *without any remuneration*. We are still fortunate in retaining these great men, who have recently associated with them Dr. John B. Wright.

## OUR STATE SCHOOL FOR THE BLIND

*(Editorial in Biblical Recorder.)*

Seventy years ago, in the City of Raleigh, the North Carolina State School for the Blind was established; and throughout the years it has proven to be one of the most discriminating, as well as deserving, of all our public philanthropies.

On Thursday morning, November 4, the seventieth anniversary of the school was fittingly observed. A large and representative crowd attended from the city and from the State. The excellent music of the occasion was furnished by the students and faculty of the school. The opening prayer was led by Rev. M. L. Kesler, of Thomasville, one of the honored and useful Trustees of the institution. Governor Craig presided and made an appreciative speech. Appropriate greetings were also tendered by Hon. J. Y. Joyner, the Superintendent of Public Instruction. Brief addresses were delivered by President J. I. Foust, of the State Normal College, Greensboro; President D. H. Hill, of the A. and M. College, Raleigh, and President Robt. H. Wright, of the East Carolina Training School, Greenville. The principal address of the occasion was made by Superintendent John F. Bledsoe, of the Maryland School for the Blind, Overlea, Md., his subject being "The Education of the Blind." Col. Joseph E. Pogue, president of the Board of Directors, presented a brief history of the school from its founding to the present time. Greetings by letter were presented from President E. K. Graham, of the State University at Chapel Hill; Hon. Josephus Daniels, Secretary of the Navy, Washington, D. C., and Miss Helen Keller, the world-famous blind deaf-mute of Wrentham, Mass., whose letter was typewritten by herself and signed with her own hand. The benediction was pronounced by Dr. I. McK. Pittenger, of Raleigh.

All good citizens rejoice in the progress of this institution. It has done a great work in the past; it is doing a great work today; and there is before it a greater work yet to be done in the days to come. The State should equip it adequately for the best service it can render. And all our people should see that every eligible blind child in the State is given the opportunities it affords.

The Superintendent of the institution, Mr. John E. Ray, began his notable work for the blind just forty years ago. With intelligence, industry, and efficiency he has wrought through these two-score years in order that the blind might not remain helpless in their misfortune but be capacitated for independence and usefulness. Many hundreds of students have come under his care and received training for good citizenship. He was never more strong, vigorous, and useful than today, and we hope that he will be spared to the school and the State for yet many years.

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*(Raleigh Times Editorial, November 4, 1915.)*

Exercises today which marked the seventieth anniversary of the State School for the Blind at Raleigh were interesting in themselves, but full of reminder of the old temper of a State that was for years called conservative, but which in the important matters of education of its youth and care for its afflicted was in the last century, and before that, fully awake to the future which we of this generation are but beginning to realize.

There were pitifully few schools for the blind anywhere when this institution of which the State is proud was first opened. The world had only commenced to move away from the hard individualism that figured a selfish society. To create such an institution at that time took courage and required faith. In the absence of the examples of today, the mind that had the power to see clearly the duty of the State in this relation was touched with genius.

That the institution has magnificently vindicated itself is common knowledge. It has done a wonderful work, is better prepared than ever to fill its ever-enlarging field more adequately. It will be further strengthened in the affection of the State, when the people pause to think of it as the expression of the far vision of the men who in the middle of the last century looked a century ahead.





JOHN E. RAY  
Principal, 1896—



## GREETINGS BY LETTER AND TELEGRAM

UNIVERSITY FACULTY AND STUDENTS.

CHAPEL HILL, N. C., November 4, 1915.

JOHN E. RAY, *Superintendent*,  
*Raleigh, N. C.*

The faculty and students of the University send affectionate greetings, congratulations and good wishes to you on your celebration of seventy years of splendid service to the State. May your strength grow with the passing years, and the opportunities you offer multiply to those whose need is so great.

THE UNIVERSITY OF NORTH CAROLINA.

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PRESIDENT OF THE UNIVERSITY.

CHAPEL HILL, N. C., October 10, 1915.

JOHN E. RAY, *Superintendent*,  
*Raleigh, N. C.*

In spite of my efforts to make my arrangements so that I could be at your anniversary exercises, I find that it will be impossible. I thought I had so shifted my engagements that I could be there; but an unexpected obstacle has arisen that I cannot avoid. I am particularly sorry and greatly disappointed, as I was anxious to be with you.

With esteem and best wishes,

Cordially yours,            EDWARD K. GRAHAM.

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SECRETARY OF THE NAVY.

WASHINGTON, September 21, 1915.

JOHN E. RAY, *Superintendent*,  
*Raleigh, N. C.*

I have your esteemed letter of the 17th, advising me that on the 4th of November you will hold exercises in memory

of the seventieth anniversary of the school, and inviting me to be present and make an address to your guests. I feel that it is unnecessary for me to tell you how strongly this invitation appeals to me. My deep sympathy for the magnificent work under your direction makes me wish, if I could by attending assist in any way, that I could write you favorably. I am confronted with so many matters of importance that must be disposed of in the next few months, before Congress convenes, that it is practically hopeless for me to promise to attend, and I must ask that you do not count on me. I regret very much that I cannot be there, and hope that some other time I may have the pleasure which I am obliged to forego.

Wishing you continued success, and with expressions of esteem, believe me,

Sincerely yours,                      JOSEPHUS DANIELS.

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HELEN KELLER.

WRENTHAM, MASS., September 26, 1915.

JOHN E. RAY, *Superintendent,*  
*Raleigh, N. C.*

I thank you and the Directors of the State of North Carolina School for the Blind and the Deaf for your cordial invitation. I regret that it will not be possible for me to accept. I should much like to be with you all on the seventieth anniversary of the founding of a school where such earnest efforts are made to uplift my afflicted fellows. But Mrs. Macy and I expect to be in California at that time.

May the school continue to be a house of light from which many shall receive succor and strength. May your work spread until every child, blind or deaf, in the State has a chance to be taught, and every man or woman who dwells in silence and shadow is helped. And, best of all, may both the sightless and the seeing be so educated that they shall seek

to preserve the sight, the hearing and the other precious faculties of men. That is the true service of education (is it not?) to render life safer, sweeter and richer for the next generation.

With cordial greetings, I am,

Sincerely yours,

HELEN KELLER.

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OTHERS WHO WROTE.

Mr. Ray also presented letters of felicitation and congratulations from the following:

President Percival Hall, Gallaudet College, Washington, D. C.

Superintendent Henry W. Rothert, School for the Deaf, Council Bluffs, Iowa.

Superintendent F. H. Manning, School for Deaf and Blind, Talladega, Ala.

President A. H. Walker, School for Deaf and Blind, St. Augustine, Fla.

Superintendent Augustus Rogers, School for the Deaf, Danville, Ky.

Superintendent William Shields Holmes, School for the Deaf, Baton Rouge, La.

Dr. Enoch Henry Currier, School for the Deaf, New York City, N. Y.

Superintendent Edward M. Van Cleve, School for the Blind, New York City, N. Y.

Superintendent C. A. Hamilton, School for the Blind, Batavia, N. Y.

Dr. Howard E. Rondthaler, Salem College, Winston-Salem, N. C.

Dr. S. B. Turrentine, President Greensboro College for Women, Greensboro, N. C.

Dr. W. P. Few, President Trinity College, Durham, N. C.

Dr. William Louis Poteat, President Wake Forest College, Wake Forest, N. C.

Dr. W. A. Harper, President Elon College, Elon College,  
N. C.

Dr. C. G. Vardell, President Flora Macdonald College,  
Red Springs, N. C.

Dr. Richard T. Vann, President Meredith College, Raleigh,  
N. C.

Dr. L. B. McBrayer, Superintendent N. C. Sanatorium,  
Sanatorium, N. C.



COLORED DEPARTMENT

Upper—Main Building

Lower left—Industrial Building

Lower right—Boys' Dormitory





*The address following was delivered at the laying of the cornerstone of the Asylum for the Deaf, Dumb and Blind, April 14, 1848. It was presented at the Seventieth Anniversary Exercises by Superintendent John E. Ray, who read extracts therefrom.*



[Reprint]

# AN ADDRESS

DELIVERED AT

THE LAYING OF THE CORNER STONE

OF THE

ASYLUM FOR THE DEAF, DUMB AND BLIND

IN THE

CITY OF RALEIGH, N. C.

ON THE FOURTEENTH APRIL, 1848

---

BY REV. SAMUEL S. BRYANT

---

RALEIGH  
PRINTED AT THE OFFICE OF THE STAR  
1848



## CORRESPONDENCE

RALEIGH, April 14, 1848.

DEAR SIR:—The undersigned have been appointed a Committee by the Grand Lodge of North Carolina, under the subjoined resolution, to request for publication a copy of the very excellent Address, delivered before that body, at the laying of the Corner-Stone of the Asylum for the Deaf and Dumb, April 14, 1848.

With every sentiment of respect and esteem, we remain yours, &c.

J. M. LOVEJOY.

W. D. HAYWOOD.

THEODORE PATRIDGE.

To the Rev. S. S. Bryant.

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### RESOLUTION

MASONIC HALL, April 14, 1848.

Bro. Kenneth Rayner submitted the following Resolution, which was unanimously adopted:

*Resolved*, That we have listened with pleasure and gratification to the very able and beautiful Address delivered this day by the Rev. Bro. Samuel S. Bryant, on the occasion of laying the corner stone of the building intended for the deaf, dumb and blind, in this city; and that he be requested to furnish a copy of the same for publication.

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NEWBERN, April 21, 1848.

GENTLEMEN:—The kind and earnest manner of the request of the Grand Lodge, that I would furnish a copy of my address delivered at the laying of the corner-stone of the Asylum for the Deaf, Dumb and Blind, together with the hope that it may effect some good, has determined me to change the purpose I had formed not to put to press any production of mine.

To yield, however, in this instance, as I do reluctantly, subjects me to some misgivings, as I can not hope now to present my thoughts on that occasion in the same dress in which they were delivered. The scene, you know, was imposing, and the circumstances so exciting, as to lead me into paths not previously traversed in my written notes; consequently many of the ideas which were presented to the audience may have passed away with the causes which originated them.

I submit to you the result of my best efforts, under the pressure of other engagements, to furnish you a copy of the address, with the request that you will scan it rigidly, and if it should be found wanting in any of its original attributes, you will confer a special favor by giving it any other direction than to the printer.

Accept my best wishes for your health and happiness,

Very respectfully,

(Signed) S. S. BRYANT.

## AN ADDRESS

The occasion which has called us together is one of peculiar interest. We assemble to witness the ceremony of laying the corner-stone of a building designed by the State of North Carolina to be devoted to the Instruction of the Deaf, the Dumb, and the Blind.

To many of you, this array of scarfs and of aprons will appear idle, perhaps, or useless, and these peculiar rites may be destitute of meaning: you will therefore permit me to make such explanation of these forms as, in the circumstances, seem to be necessary.

The ceremonies you have just witnessed, as conducted by the Grand Master of the order of Freemasons in this State, have come down to us from ancient times. They had their origin in an age when men were accustomed openly to recognize their dependence on Almighty God, for success in any important enterprize; when sovereigns and subjects together assembled, made public declaration of trust in a superintending Providence. With this intent, these forms were used at the commencement of all public buildings, whether of Church or State.

I need not stop to ask, if, with all its progression and improvement, the world has grown wise enough to dispense with a reliance on the great Creator, or to inquire if there has yet been found a better way than by solemn public declaration to make known our trust in that Arm which can aid to build or stay the builder—in that goodness and mercy that can bring to a happy and successful issue, efforts and plans which we may dare to present before God as worthy of His blessing.

The corner-stone is at once the support and the binding stone of the building. Here, then, first of all, we look to see if that be “well formed, true and trusty.” Having thus used our best skill to commence right, we ask in humble confidence the blessing of God upon the labor of our hands.

These rites impressed great truths upon the mind through the medium of symbols and the power of association; and we continue their observance because we can find no better: Therefore as in ancient times, we pour upon the stone, Corn and Wine and Oil.

The Corn is a symbol of the nourishment necessary for bodily support, imparting strength for the labors of life; that daily bread, which, in the inimitable form of prayer Christ left us, we are taught to ask our Heavenly Father to give us.

The Wine represents those delights and comforts by which we are permitted to lighten toil; and, refreshed in spirit and renewed in hope, are enabled to gird our loins for the new coming struggle, and meet, in turn as they come, afflictions and cares. But as the wine is poured out sparingly, we should remember never to permit pleasure to trespass on duty; and to reflect, that as the wine may "become a mocker," so may pleasure turn to poison on the heart.

The Oil denotes dependence upon God, for the blessings of peace and prosperity, good government and religion. From the time that the dove brought back to Noah in the Ark the green leaf of the olive, has this tree and its fruits been used as the symbol of peace and prosperity. Then went the patriarch out and stood on the renewed earth; then the rainbow of promise was spread out on the bosom of the departing cloud. And from the day when the prophet of Jehovah poured the oil of anointing on the head of the first King of Israel, has it been used to signify dependence on God to direct national counsels to right and happy issues, and to control and avert national calamities. Jacob slept upon the plain of Bethel, and there was given to him the vision of the ladder connecting Earth and Heaven, upon which the angels ascended and descended, and the voice of the Lord broke the quiet of his slumbers. In the morning, he raised his head from the stone on which it had rested, and he exclaimed, "surely the Lord is in this place": and he set up the stone for a pillar of remembrance, "and poured oil upon it, and worshipped God."



So, by this act, we acknowledge our religious obligation, and say, with the patriarch, "If God will be with me and keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then the Lord shall be my God."

Such was the ancient meaning of these ceremonies, and such is the meaning now. They were observed in laying the foundation of our own beautiful Capitol, and of our cherished University; with these ceremonies was laid the corner-stone of the Capitol of our Union, by the illustrious Washington, bearing the gavel, and clothed with the badges of a Mason; and surely they will not be deemed inappropriate to the commencement of this Institution, the offspring of sound legislation and Christian benevolence.

But why does Freemasonry claim the peculiar guardianship of these ancient rituals? Because it is her right, and the legitimate work of the Order.

In the history of Masonry, there are three distinct eras—the first may be classed as operative, the second scientific, and the third speculative.

Within the limits of the ancient kingdom of Tyre, stands Jebel, now a mere village of huts, yet still a place where broken columns and crumbling towers tell the story of former magnificence and power. This is all that remains of Gebal or Byblus, the dwelling place, in the days of Phœnician glory, of the most celebrated Architects of the age. These are the "stone-squarers" named in the Bible, I Kings, V. c., 18 v., in Hebrew called ha-giblim, or men of Gebal, who were employed by Solomon in the erection of the Temple. After full investigation, I have no doubt but that here, and with these men originated the order or brotherhood of Masonry.\*

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\*I am not writing the history of Masonry, but merely presenting conclusions, of the truth of which there is satisfactory evidence to my mind. In an address like this I cannot, of course, be expected to go into a detail of evidence. I will only say that I make no remarks at random concerning the antiquity of this association. I will also say here that my remarks on Masonry in this address are confined to the first three degrees.

These Lodges, when first instituted, served to unite in a common bond operative men, the real workmen. The object of the association was two-fold—to secure mutual relief and assistance, in the time of distress or danger, and to preserve the mysteries of their craft from the knowledge of all but those who, by regular apprenticeship, were entitled to know them. To prevent imposition, they framed a system of words and signs known only to the craft, and so arranged that even the grade and dignity of each could at will, and with ease be made manifest.

It appears absurd to some that we should claim Solomon, King of Israel, and Hiram, King of Tyre, as members, and even masters of these Lodges; but certainly it does not require a great degree of faith to believe, that such ardent patrons of the arts as these kings are known to have been, were joined in that bond of brotherhood; when almost in our own times George IV of England and Frederick the Great of Prussia, two of the proudest of the sovereigns of Europe, were Grand Masters of the Order.

There is a circumstance connected with the association of these kings, Hiram and Solomon, with the other Hiram, the widow's son, the chief architect of the Temple, that, happening as it did in that dispensation of types and shadows and expressly stated as it is in the Bible, seems to me must be more than accidental. Solomon was an Israelite, and Hiram, (the king) was a Gentile. It was a strange union for that age, having as it did for its object the erection of a house for Jehovah, the God of Israel. But there is more than this. Hiram the architect was the son of a Tyrian father and a Hebrew mother (I Kings 7th c., 14 v.), thus representing in his own person both Jew and Gentile. Did this shadow forth God's purpose, in the fulness of time to break down the middle wall of partition between Jew and Gentile? That the God of the Temple thus erected, designed, that through the rent veil the light of life should beam out from the mercy seat and shine to the very ends of the earth? Light! how dear is the

sound of that word to the mason. For all, may it ever spring up in the time of darkness.

We are approaching the second or Scientific period of the association. The Temple was completed, the workmen scattered, but they did not forget the "mystic tie": indeed dispersed as they were, it was of more value than before.

From an ancient manuscript discovered by the celebrated John Locke in the Bodleian Library, confirmed by another in the Syriac character, translated by Frederick the Great, we learn that Masonry was brought from the East and established in Italy by Pythagoras. This celebrated Philosopher and Geometrician was born at Samas in the year B. C. 524.\* He travelled much and enriched his mind with every kind of useful learning. In his hands Masonry became a science. The Fellow Craft's degree now bears the impress of his mind. Not then as now could a candidate rush through his degrees in a week or a month; then he had work to do—a trial of five years was required before he could rise from one step to another, and those years must be passed in silence.

Firmly established in Italy, the Lodges prospered greatly, and combined in their labors and instructions, both the arts and the sciences. About the close of the 8th century, "the exclusive monopoly in Christian Architecture was conceded by the Popes to the Masons of Como, then, and for ages afterwards, when the title of *Magistri Comacini* had long been absorbed in that of free and accepted masons, associated as a craft or brotherhood in art and friendship—a distinct and powerful body composed eventually of all nations concentrating the talent of each successive generation, with all the advantages of accumulated experience and constant mutual communication, imbued moreover in that age of faith with the deepest Christian reverence, and retaining these advantages unchallenged till their proscription in the 15th or 16th century.†

\*See Rollins' *Anet. History* for a full account of this great and good man, the glory of his age and country.

†*History of Christian Art* by Lord Lindsay, pub. London, 1847. An article of this work may be found in the *North British Review*, November, 1847.

Masonry as now organized, is an association of men in a peculiar bond of friendship, for mutual assistance and general benevolence. In the language of Lord Durham, it is an institution "that powerfully develops all social and benevolent affections—mitigates without the Lodge and annihilates within, the virulence of political and theological controversy, and affords a neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse." It is termed speculative, because it is not now confined to operative or strictly scientific men, and only uses the implements of the mechanic arts as symbols, to illustrate and enforce great moral truths. It has its secret words and signs and forms, not differing materially from those originally used by the architects of Byblus, and the craftsmen of the Temple. While these are useful to the mason, the knowledge of them would be valueless to others; and we possess, I trust, sufficient moral courage, to remain unmoved by the carpings or sneers of any, desirous from a morbid curiosity to know what does not concern them. Further than the declaration of the object of association, and principles of action, masonry chooses to make no explanations. It must be tested by its fruits. It stands before the world to be judged, as every other institution should be, by an enlightened public opinion; and I am free to say, if it produces no good fruits, if it shall be found to have no higher object than to exhibit gay badges and glittering jewels on some day of festival, I care not how soon its time-honored name is blotted from the earth.

Let it be distinctly understood, that masonry is not religion.—It claims no power to give peace and purity to the heart of sin, but in a lower office, seeks to lighten the toil of the careworn, and administer comfort in the house of want. A single remark will establish this position. Woman has no place in our Lodges, no access to our Altars; and do we deny to her the consolations of religion? The thought is an absurd-

ity. But why is the Lodge closed against woman? For the reason that the work of the Lodge is not suitable to the position she holds in society. When her nature, and the views of men are so changed that woman shall have a place in our Legislatures, and officiate in our Courts of Law, when she shall wield a trowel on the builder's scaffold, take part in the sailor's stern strife with wave and tempest, or follow the war drum to the field of battle, then may it be proper to open the Lodge for her reception. It can not be that Woman is rejected from fear for the safety of our mysteries, when we so willingly confide to her keeping our hearts, and our homes.

The principles of the order are Brotherly Love, Relief and Truth. When we fail to practice these virtues as well as profess them, our landmarks will be swept away and our strength palsied. It is only when these are neglected or forgotten, that the sneer of the scorner can affect us, or the taunt of prejudice harm; true to ourselves, we are safe; but if faithless, what wonder if we wither, under the just rebuke, and merited contempt of the wise and good.

Brethren, let not the world judge masonry to be like the wild vine of our forests, though its clinging tendrils may aptly represent friendship, and its thick, leafy mantle and beautiful flowers, are emblems of prosperity. Its beauty may perish in an hour, and then only be remembered as a drapery covering from sight the worthless trunk of some rotten tree. Shall our cherished order of mercy, have the worm and corruption in its heart? Nor yet the Oak, monarch of the woods though it be, may stand as the symbol of our association. Deep as its roots may strike into the earth, high as its straight, strong column may rise, broad as it may cast the shadow of its graceful crown; yet with the waning year its leaves are withered, and its branches broken by the storm. Our institution should possess a beauty and a strength more enduring than this. Rather let it be a building, of which thou art the builder; lay the square foundation on the base of Fortitude, Temperance, Prudence and Justice; build up with substantial

charities, and the granite of Truth, cemented by Love—build it as the time-defying pyramid is builded, which more and more as it rises higher from the earth, gathers in itself until its heaven aspiring, concentrated point, presents itself fearlessly to the careering storm;—a building, which shall stand a thousand years in the future, as it has stood a thousand years in the past, even though the earthquake heaves convulsive at its base. Let it stand a waymark mid the world's desert sands, to point the weary where he may find, that despite the thousand separations in society, and the cold polish of its heartless forms, that there is yet one spot, where

"Man feels brother unto man."

And yet this is not all of duty. Go find thy brother, make provision for him in affliction, but remember, more than masonry is required of thee. There is yet a higher way-mark which God himself hath set up,—the cross—radiant with living light, beaming from the risen Sun of Righteousness! There thou mayst learn, and only there, not merely that man is thy brother, but that the Almighty Jehovah will be thy Father, and that thou mayst become his child, and an inheritor of an eternal and a blessed life.

The Bible is my glorying, my confidence, my hope; so let it be with you. The Christ it declares is the only light of the world, the religion it inculcates its only salvation. Let these lesser instrumentalities perform their office; let these human associations go on with their work of mercy, and dry the widow's and the orphan's tears, but above all this let the heart fix itself on God. Man may say to his fellow, "be thou warm'd and fed and clothed," and it shall be done, and the "blessing of him that was ready to perish" shall come upon him; but God alone can say to the aching heart "I will give thee rest": from heaven alone comes that sweet, heart cheering word, "The poor have the Gospel preach'd unto them." Systems of philosophy rise and fall, plans of policy crowd upon each other through succeeding ages, but Christianity alone, has a

Gospel for the poor. No system of false religion has ever permitted Lazarus to come nearer than the gate; none thought of providing an asylum for the unfortunate; but now, when we read the inspired and glowing page of the Prophet, we stay not in admiration of its sublimity, nor linger delighted with its beautiful imagery—no; the thought is busy with the fulfilled prediction—figure has become fact, and astonished, we see that it is almost as literally as it is spiritually true, that, “the eyes of blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing.” What heart does not beat with a quickened pulsation, to think how much is committed to our instrumentality, in the work of Christian benevolence? How like the Master’s miracles it seems, to take the mind shrouded long years in darkness, its best estate a feeble twilight glimmer, gently open the locked sense, and let in upon it, like a new creation, the light of the knowledge of God and of relative duties, motives and responsibilities! Oh what a holy elevation is given to the child of misfortune! how changed his destiny!

I will not enter upon the consideration of the benefits resulting from the instruction of the deaf and dumb, especially as you will to-night have the privilege to hear an address from one\* who has devoted many years of his life to this work, and is familiar with the subject in all its bearings; but I can not well refrain from a remark, in relation to a young gentleman now connected with your own Institution as a teacher. I knew him when he was a boy; I was led to notice him more particularly because he was deprived of speech and hearing; then he exhibited marks of more than ordinary powers of mind; but he was impetuous, passionate and difficult to control. All sympathized with the sprightly but unfortunate boy; but could sympathy instruct him, prepare him for usefulness, save him? After several years’ absence, I returned to the village where his parents resided, and while there, passing down

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\*H. P. Peet, Esq., President of the “New York Institution for the Instruction of the Deaf and Dumb.”

the street in company with a friend, a young man of an open and intelligent countenance and quiet, gentlemanly bearing, passed by, smiled and bowed to me. Who is he? I enquired. Have you forgotten young Albright?—It seemed to me impossible that this quiet polished young man could have so soon grown out of that wild, impetuous boy. What a change—it was as if the wand of enchantment had passed over him. He stood before me educated, intellectually and morally, prepared for usefulness and happiness. It was the result of the instruction received in a school for the Deaf and Dumb.

I remember too—long will I remember, the simple story of an interesting little blind girl of New Jersey, related by a clergyman of the City of New York. She had never seen the blessed sun light; never looked upon the fields and flowers, father or mother. The school for the blind was opened to her; there very soon by passing her little fingers over the raised letters, the sense of feeling being thus substituted for sight, she learned to read the word of God; and so eager was she for knowledge that day and night she read on, (the darkness and the light were both alike to her,) until her tender fingers were so worn that the blood followed their passage over the page. It was necessary to bind up her hands till they were healed. To be thus suddenly debarred, even for a time, from her delightful employment, was almost too much for her to bear; bitterly she wept, and clasped her loved book to her heart. In the intensity of her grief she impressed a kiss on the rough lettered page, and found she could read with her lips. It was enough, the new found happiness was complete.

This occasion and this assembly marks the triumph of Christianity over selfishness. The corner-stone of an Institution has been laid, within whose walls the blind child shall be enabled to see God and walk in the light of an undying hope. Here, the Deaf shall receive the lessons of wisdom and the Dumb shall meditate on the law of the Lord. May the cap stone be laid in peace, and God's blessing rest on the Institution forever.



I will not conclude these remarks, without presenting a few thoughts bearing upon other interests of the State,—duties which we regard not only of general but universal obligation.

Let us at least give our people credit for the good deeds they have performed, the good works they have accomplished. I know that some beyond our borders affect to look down upon our State, from some fancied elevation,—perhaps they arrogate to themselves a superior wit and sagacity in the matters of trade and commerce; some again, may boast themselves possessors of all the chivalry known to the world since the days of Edmund Burke; while others plume themselves upon the inheritance of “all the blood of all the Howards.” Be this as it may, with smiling self-satisfaction they agree to sneer at our old-time simplicity, and ridicule our dullness, our want of sense to appreciate the benefits of their plans of improvement, as often as otherwise, falsely so called. Be it so, still we have some consolation left us; wild schemes of speculation have not made us insolvent, and the comfort of our homes is not disturbed by dark visions of fearfully long and heavy tax bills in the hands of an importunate Sheriff. North Carolina has never yet sought in vain among her children, for men, wise in counsel, brave in arms, and strong in moral and religious integrity. But we have moved too slow; this is an age of progress, if not of improvement;—the old road wagon cannot compete with the steam car. We have been too remiss even in the effort to develop the ample resources we possess, and consequently we have failed to reach that point of improvement, and height of prosperity, we might otherwise have attained.

Much has been done in our State to supply the means of both male and female Education, by schools so diversified as to reach the wants of all classes and even to harmonize with the honest prejudices of any portion of the people. The Legislature, the Churches, associations, and individuals have in turn labored in this cause, and the result is one of blessing. Will you look at what has been done for female education on just one line of road not more than one hundred miles in

length? Begin at Raleigh: here the Baptist has "Sedgwick" and the Protestant Episcopalian "St. Mary's." Go on to Greensboro, 80 miles, there the Presbyterians patronize "Edgeworth," which a fence only separates from the ample grounds of the "Female College," (fully what its name imports) built by the Methodists, five miles further you may see the handsome College erected by the "Society of Friends"; and in twenty-three miles more you reach the long established Seminary of the Moravians at Salem. These are all more than Academies, as that word is understood. I consider it one of the most admirable features of these schools that they are under the supervision and control of the Churches; thus providing a guarantee that the morals will be protected and the mind and the heart be equally cultivated. I am not afraid of sectarianism in this application of its influences; nor am I fearful that our children will possess too much piety.

Today, we lay the corner-stone of an institution for the education of the Deaf, the Dumb, and the Blind; and the Masonic Fraternity are now endeavoring to establish a school of charity for the children who are under their peculiar charge.

Last named, though not least in importance or interest, is the system of Common Schools, which the State has so well and so wisely commenced—commenced, not completed. Much has been already accomplished, and yet there is much to be done, before that great work shall reach the point of perfection and usefulness, we all so ardently desire.

Let no man who is indeed a well wisher to his country, treat lightly this important matter. True, there is no air of grandeur about the little school house by the way-side, no array of professorships, no long list of mysterious sciences, to attract the superficial; and yet this system, humble as it may seem, lies at the very foundation of our progress and our prosperity. Common Schools—aye, let them be common, so common that they may be found in every settlement, in reach of the children of all our people; so common, that the laugh of the boy, ringing out from one playground, may meet and mingle with the

glad shout from another. Free Schools—yes, let them indeed be free, and nurseries of freedom. The house you build may not be large enough for the uses of aristocracy; you will find there no young gentlemen by brevet; no young ladies by courtesy—they are boys and girls, owning no distinction other than big boys and little boys, and the head and the foot of the class. I have looked on them, gathered at their lessons, or in the freedom of play, and thought here are the future rulers of the land; here are those who ere long will control the ballot-box, to whose keeping we must commit all we hold dear—liberty, morals, religion, all! And here must the character be moulded of the children of the people; here must be laid the foundations of knowledge and right principles. That humble cabin is a bulwark of freedom.

One of the most essential points to be secured in the prosecution of this work, is an efficient head; and I trust that I shall be excused for saying, that I thought it was much to be regretted, that a Superintendent was not appointed at the last session of the Legislature, according to the recommendation of the Governor in his message. Such an appointment, especially in the infancy of the system, may almost be considered indispensable to success. When every thing is new, all are ignorant of ways and means, and every thing is to be learned; and it certainly seems to be a wise policy, for the State to select some gentleman competent to the duty, (which would not be difficult,) whose time and energies might be devoted, at least for a few years, to the special work of establishing these Schools upon the best plan known to the experience of those States and countries, who have given to this subject the thought and labor of years. If economy of time, uniformity of plan, stability, or the results of experience, are worthy of consideration, the salary required for such an officer will hardly be suffered to embarrass the question of his appointment. I would say nothing calculated to weaken your attachment to academies and colleges; but none should be more

highly prized, or engage more hearty and persevering action than the Common Schools.

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Our fathers cherished in the olden time a principle of patriotism, which I fear is now considered unfashionable—I mean the love of home, of the State which our fathers loved, the soil where they lived and died. Has not the distant land a charm strongly tempting us away from the shelter of the old roof-tree? Are we not easily reconciled to sit down among strangers, careless of old associations? Oh! we are drying up one of the purest streams that ever flowed from the deep well-springs of affection; we are breaking the strongest links of friendship that bind man to his fellow. Pause!—Carolina claims her children—voices from the dead, the past, the future, all bid us pause. What though vast unbroken forests in the West give shelter and home to herds of the deer, the elk, and the buffaloe; what though the flower-decked, measureless prairie stretches away beyond the vision, its tall grass waving to the wind like the waters of an inland sea; what though giant rivers sweep on their course to the ocean, swelled by an hundred tributary streams from valley and mountain; is the friend of the boyhood there, or the grave of the mother that loved thee? Is the altar of thy baptism there, or the Church where the old neighbors gathered to worship? What avails it all to the heart? Let not Oregon or California or any other far off land tempt us away; here be our homes while we live, here our grave when we die.\*

I know that circumstances do frequently arise to justify and even demand a change of residence; but as a general principle, I think all will admit that the course of Carolinians should be, to build up the institutions of the State and add to them others of value, renew the face of the country by improved methods of agriculture, reclaim the lands so much worn, and above all, settle it in the heart that the Old North State is home.

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\*Remember the question of the illustrious Washington, "Why should we quit our own to stand on foreign ground?" Why should we?

The question "will it pay?" is the first that presents itself to the prudent and the calculating man. Prudence and energy will secure, under the blessing of Heaven, ample returns any where; in the east or the west, if we would reap we must sow, if we would hope for wealth, we must labor. Our State possesses lands of all variations of value; from the mountains to the seaboard, beautiful water-falls await the occupation of the manufacturer; and even the poorest soils within our limits\* present ample resources to the man of energy. On the very borders of the wide reaching sand plains, forests of the longleaf pine, as the wind moves among their tall tops, wave continued invitations to industry, to gather their wealth; and the cold slate and the harder flint rock, cover the deposits of gold or point the hiding place of the silver, the iron and the coal. What is required more than the determination to develop the resources we already abundantly possess?

Emigration has been our bane; it has broken up old associations, and scattered never to be reunited many elements of our prosperity. We mistrust the permanency of any plan of improvement, and fear the foundation will be destroyed even before the superstructure is completed. And shall this continue? Will not the spirit of the fathers and the children alike forbid it? Will we not rally to the rescue of our loved land? Believe you that there is happiness only in western wilds, and that contentment builds her bowers only by the western streams? Ah! I often think that the emigrant of Carolina, who has been tempted westward by some day-dream of a Vale of Paradise, or the glittering Visions of an Eldorado, catching strange enthusiasm from the shouts pealing from the crowded altars of the Golden Calf, the world will still so fondly worship,—I think that, there even supposing him successful, as he looks out upon the broad and fleecy cotton-fields, while faintly falls upon his ear the sound of the negro's song as he feeds with the rich cane the busy sugar-mill,

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\*We might at least place ourselves in a position to adopt the reply of the northern man to the stranger, who, looking at the sterile land around him, asked, "What can you make here?" "Not much of produce," was the answer, "so we build schoolhouses and raise men."

even there he who has settled his new hearthstone deepest, broadest, will find his heart going back to the home of his brethren and the graves of his fathers, and he is sad to think that he shall see them in reality no more. Aye—his heart yearns for the sight of the tall, familiar turpentine tree, or his thoughts return to the deep shaded valleys of his mountain home. It spreads out before him now; the sand where he played when a boy, where the old log school house stood—even the broom straw where he started up the rabbit is remembered, until his eye is filled with tears; and the stern, world-grappling man is a little child again. Home is a holy place, and who that can love at all, while a solitary germ of the better feeling is living within him, can ever forget!

Can I doubt that you who gather around me here cherish in your inmost hearts an ardent affection for “your own, your native land?” Can I fear that you who have assisted in laying the foundation of this institution of mercy—which, may the God of Mercy protect and prosper!—will be careless of the claims of country? No—never; Carolina is worthy of your love and of mine; let us cherish her as she has cherished us, and through all chances and changes cling to her still.



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