

VOL. V.

FEBRUARY, 1899.

No. 4.

THE ALUMNI BULLETIN

OF THE

UNIVERSITY OF VIRGINIA



PUBLISHED QUARTERLY BY THE FACULTY

UNIVERSITY OF VIRGINIA

CHARLOTTESVILLE

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The Alumni Bulletin

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WHAT THE UNIVERSITY OF VIRGINIA STANDS FOR.

[From Adams' Thomas Jefferson and the University of Virginia.]

"To the University of Virginia, Jefferson's creation, the whole country is indebted for the following distinguished services to the higher education: (1) The recognition of real university standards of instruction and scholarship. (2) The absolute repression of the class system and the substitution of merit for seniority in the award of degrees. (3) The first complete introduction of the elective system. (4) The establishment of distinct "schools," in which great subjects were grouped; for example, ancient languages, modern languages, mathematics, law and politics; each school having its autonomy and its own standard of graduation. (5) The institution of constitutional government, in academic form, with an appointed president or chairman of the faculty, holding office for one year, but eligible for reappointment by the board of visitors. (6) The promotion of self-government among the students, with the cultivation of an *esprit de corps* sustaining high standards of academic honor and scholarship."

N. H. R. DAWSON, *U. S. Commissioner of Education.*

L. Q. C. LAMAR, *Secretary of the Interior.*

A SKETCH OF DR. CHARLES AUGUSTUS BRIGGS.

Charles Augustus Briggs was born in New York City on the fifteenth of January, 1841, of ancestry which on the paternal side were English Puritans, and on the maternal side partly Huguenot and partly German Reformed, and Scotch Presbyterians; all of which were early settlers of New York and the New England colonies. From letters which have been preserved it is easy to see the early development of certain traits of character. The most striking of these were: absolute fearlessness, loyalty to the truth at any cost, and a steadfastness

of will that ensured the accomplishment of anything undertaken. This spirit of determination breathes from a letter written to his father's youngest brother:

"I am going back to school about the tenth of next month to prepare for college. I intend to finish Cæsar and Virgil and get along considerably in Greek. I don't know which college I will go to. Which one do you think best? But there is plenty of time to think of that. I intend to go right at it when I get back to school. I am going in strong. When I start once, I am going to finish. My mind is made up."

He thought seriously of going to Yale, but was drawn to the University of Virginia through the influence of his young uncle, Marvin Briggs, who had been obliged to go south for his health and was himself

about to become a student in the University.

He entered the University at the age of sixteen and remained there for three years. He devoted himself to the ancient and modern languages, to philosophy and to mathematics. He took great interest in the "Washington Society," and was active in the prayer meeting and the "Ragged Mountain" School. Many of his classmates, on inscribing their names in his college album, refer to their association with him in these forms of Christian activity.

In his second year in the University he united with the Presbyterian Church in Charlottesville and gave himself to the Christian ministry to which he felt that he was called.

He was one of the founders of the Young Men's Christian Association in the University, the first of these associations to be established in a college.

The young student ended his work at the University in 1860. He designed to return for a finishing year. But the impending Civil War prevented him. During his sojourn in Virginia he had learned to love the South, and the out-break of the War of the Rebellion separated him from many friends. But he was too loyal to his country to hesitate as to his course of action; and when Washington was threatened in the Spring of 1861, he marched with the Seventh Regiment to its defence.

When the danger to the Capital was over, he returned with his regi-

ment to New York. Shortly afterwards he entered the Union Theological Seminary to study for the ministry. One of his University friends, Robert H. Richardson, had preceded him into the Seminary; and they worked there together under the guidance and inspiration of such teachers as Drs. Edward Robinson, Henry B. Smith, and Roswell D. Hitchcock.

Soon after his graduation from the Seminary in 1863, Richardson died, and was buried in the Briggs plot in Greenwood Cemetery, Brooklyn. About the same time his friend was called from his books to assist his father, a merchant, who had been prostrated by a dangerous illness, which prevented him from taking an active part in his business for many months. The would-be scholar proving to be an excellent business man, every effort was put forth to dissuade him from again attempting to enter the ministry. During the years 1863-66 he remained with his father, and was able to lay by a considerable sum from his earnings. This he proposed to invest in several years of study abroad. In the meantime all his leisure hours were devoted to study.

In October, 1865, he married Julie Valentine of New York. The following June they sailed for Europe, where they remained until the summer of 1869. These years were strictly years of preparation for a life-work. The winter and summer semesters were spent in Berlin, the long vacations in the Harz Moun-

tains, the Thuringer Wald, or in Switzerland. Both seasons were seasons of work. During the shorter spring vacations, trips were taken to Italy, France, Russia, Egypt and the Holy Land. A brief record of these years exists in a little bundle of letters addressed to Dr. Henry B. Smith from which the following extract has been made.

"Berlin is full of Americans this winter. (1867-8)—There are some 250 in town, some 50 or 60 students in the University.—I am pursuing my studies as usual. The most of my time is spent upon the Old Testament and the Oriental Languages, Arabic and Syriac. I feel quite at home in Hebrew, having kept at it steadily ever since I have been in Europe—vacations and all. My first semester I studied Isaiah and the earlier prophets, second semester Psalms, summer vacation Job and Song of Solomon, this winter Proverbs, and Ecclesiastes. I will now spend three months upon the most difficult parts of the historical books and then in the summer take up the later prophets. Thus in two years I hope that I will accomplish a general study of the Old Testament Scriptures. I have gathered a great deal of material for future study. In Arabic we are reading the Koran. I think the most difficult parts have been mastered. We begin to read Syriac after Christmas. I also attend a course of lectures by Dr. Dörner on Dogmatics. He is very interesting. His theological society meets every Thursday evening from eight to ten, at his house, in his study. We study Justification by Faith in a series of essays and discussions. I have promised an essay on the relation of justification to sanctification. This is a difficult subject, but as it lies in the line of my thoughts at the present time I hope to make something out of it."

To a friend who held some of the views of the Plymouth brethren, he wrote :

"With reference to the real nature of regeneration we are agreed—but you mistake in supposing it is opposed to the Church

doctrine. No—decidedly it is not. I believe in the standards of our Church. They are good as far as they go, but give no light at all on this new field. The whole attention of the times was given to justification by faith, in stating it clearly and guarding it from all misinterpretations. The question of the new regenerated life is undiscussed. Sanctification is not developed, simply stated to be a growth under the guidance of the Spirit of God."

(There follows a long and carefully written exposition of the Biblical doctrine of Sanctification, in which the Wesleyan conception of perfection and the doctrine of immediate Sanctification are repudiated.) He represents that :

"The perfection of Jesus and His law is perfect purity, not merely of the will—but also of the heart, the entire absence of all sin whatever. It is necessary for us to attain perfection.—I don't mean to say that all the world who have died without perfection are lost; but I do mean to say that if not in this world they must in an intermediate state grow into Christ's likeness.—What I want to preach is Christian perfection and holiness—Christ our law, our obligation, and the necessity for us to follow after Him.—The nature of the new life is an important question and is one of my great studies, but the new life lived is the great one.—Now there is no reason why you should not teach this in any Church.—The Methodists admit a perfection: teach them Christ's perfection. No one can hinder you from that. I do not rest my claim to preach on church licensure. I rest my claim on the call of God. Nothing but a consciousness of my call would have kept me to the work. God has led me through difficulties and blessed me beyond all my hopes. No Protestant Church will license a man unless he professes to have received the divine call. They judge whether he is competent to preach and teach men; that is all. It is necessary to maintain Church order. The Christian Church ever contains the body of truth. At times when God wishes to lead them into higher truth, He reveals the truth to certain men chosen of Him. They being called in a special sense and occupying a

higher and more advanced position than the Church, may be rejected, but God's peculiar people will rally around the called of God. There is no difficulty as a general thing in Church order, though there may be at times. I frankly admit that if the Church would not receive me, I should appeal to the King, my higher authority—Christ Himself. I now stand firm on all the received doctrines of the Church and I defy any man to show that I do not. In the Church I will remain and teach the doctrines of the Church and call upon men to advance to the higher life of sanctification. I have no reason to believe that the Church will not receive me. I shall remain in and with the Church until it take the sin upon itself of casting me out, which God grant may never happen.—Now you see, dear—, what we are doing. My studies are intensely practical and with a view to holiness.—I feel that I would know nothing but Jesus and Him crucified, our sanctification and our life.”

(This letter is dated : January, 1867.)

Again he wrote :

“We have religious service in the chapel every Sunday. We take turns preaching,—Sunday evenings at half past seven we have a Bible circle on exactly the same plan as the one I organized in New York. I organized this here last winter with the help of two brethren at the outset. It has become a great success and a standing institution of Berlin.—I have received letters from all those that have left us, regretting the pleasant hours spent with us.—We all meet on pure Christian principles : Methodists, Baptists, Presbyterians, Congregationalists, English, Scotch, and Americans ; and there is entire harmony.”

Towards the close of this period he contributed occasionally to the review of which Dr. Henry B. Smith was the editor. In Nov. 1868 he wrote :

“I had thought of sending you an article on Biblical Theology.—It is a difficult subject, and as in some things I must go an independent way, I have concluded to hold back for the present. It is one of my favorite studies.—I have sometimes thought I would

like a position in a theological seminary ; but I fear I could do little more than the languages—so little attention is paid to Exegesis with us—and I would not devote my life even to the Biblical languages. I would use them as means and not ends. I have two aims : (1) a more consistent and thorough doctrine of justification and sanctification suitable to the demands of the times, (2) in order to this a thorough study of Biblical Theology, and in order to this a practical acquaintance with the original Scriptures and with the cognate languages. I believe my aim is special enough, whilst the ground to be gone over is extensive.”

The prolonged sojourn in Europe was brought to an end in the summer of 1869. The following year a call to the First Presbyterian Church of Roselle, New Jersey, was received and accepted. The young pastor put his whole heart into the new work, and spared neither time nor strength in his effort to build up a strong and united Christian body. Yet he also made time for study, and contributed articles to many of the religious periodicals of the day. Two articles on Biblical Theology, which he wrote for the *American Presbyterian Review* of 1870, were the first on the subject published in America. He was asked to take part in the work on the Psalms in the Schaff-Lange series of commentaries, and in 1872 he published a translation and enlargement of Moll's *Commentary upon Psalms I-LXXII.*

When Dr. Dorner came to this country to attend the Evangelical Alliance, he visited his pupil at Roselle and strongly urged him to give up his pastorate and spend further time in study abroad. This the latter

determined to do in the following summer. Meantime he was called on to serve as provisional professor in the Union Theological Seminary, where additional instruction was needed, owing to the continued ill health of Dr. H. B. Smith. Having resigned his pastorate, he began his work in the Seminary in January 1874, giving instruction in both the Old Testament and the New. At the close of the term he was requested to serve as provisional professor of Hebrew and the cognate languages. Dr. Dorner, who watched over him like a father, and his friends in the Union faculty, alike urged him to accept the position. He hesitated to do so however, knowing that the method of instruction, of which he approved and which he would feel obliged to use, would be a novel one in the United States and that this work would therefore be experimental in character. He finally consented to undertake the work. The summer vacation was spent abroad in special preparatory study, and his original plan was abandoned for the present.

In 1875 he was appointed librarian of the Seminary, and he at once undertook the re-arrangement and re-cataloguing of the books upon the card system. Several summers were devoted to this work. The library remained in his care until 1883, when he resigned in favour of the present librarian, his former pupil and assistant, the Rev. Dr. Chas. R. Gillett. Through the kindness of several friends of the

Seminary, notably Mr. David H. McAlpin, Dr. Briggs has been supplied with the means of purchasing many valuable works and rare documents, discovered during forages in foreign libraries and book stores. This labor has been carried on through many years, until at the present time the McAlpin Library ranks as third to the British Museum and the Bodleian Library in the ecclesiastical literature of Great Britain in the sixteenth and seventeenth centuries.

Two years of labor established beyond a doubt the excellence of the new method of teaching Hebrew, and Dr. Briggs was unanimously elected to the Davenport Professorship of Hebrew and the cognate languages. At his inauguration in September 1876, he gave an address on Exegetical Theology, in which he claimed liberty of opinion on all questions of the Higher Criticism. He also published a translation and enlargement of *Schultz' Commentary on Ezra* in the Schaff-Lange series. Early in this year he had received the degree of Doctor of Divinity from the College of New Jersey.

In the autumn of 1879 he went to Princeton as representative of the Union Faculty to ask the co-operation of the Princeton theologians in the re-establishment of the Presbyterian Review, which had been discontinued some time before. They agreed to the proposal, and Drs. A. A. Hodge and Briggs were chosen as the managing editors of the new review. Before this ar-

rangement was made, Dr. Briggs was asked to state his views of Inspiration and of the Higher Criticism; and it was with full knowledge of his rejection of the theories of verbal inspiration and inerrancy, and of his claim to liberty of opinion on questions of the Higher Criticism, that he was accepted by the Princeton Faculty as a co labourer in the Review. The first number of the *Presbyterian Review* appeared in January 1880. For the ten years of its existence Dr. Briggs remained the treasurer and business manager as well as one of the managing editors. The Review had a large circulation and was influential on both sides of the Atlantic. It was discontinued only when it became apparent, at the outbreak of the Revision controversy, that the two parties could no longer be represented in the same review. In addition to his labours as a managing editor, Dr. Briggs made frequent contributions of critical notes and book reviews, and from time to time long articles bearing on Biblical Study, Church Unity, the History of Presbyterianism and the like topics. At the time that the W. Robertson Smith case was agitating the Presbyterian body in Scotland, American theologians of the conservative school sought a hearing on the questions at issue through the medium of the Review. It was decided by the editors that both parties should be heard. Dr. Briggs' share in this discussion consisted in the publication of two articles, the first,

on *The Right, Duty and Limits of Biblical Criticism* (July, 1881), the second, *A Critical Study of the History of the Higher Criticism with Special Reference to the Pentateuch* (January, 1883). At this time he also brought out his work on *Biblical Study* which has nine times issued from the press.

In 1884 he was called across the water to attend the Tercentenary anniversary of the University of Edinburgh, where he received the degree of Doctor of Divinity, and the Pan Presbyterian Council, which met at Belfast. The summer was spent chiefly in searching the libraries and museums of Great Britain for documents bearing upon the History of Presbyterianism in America. A number of important discoveries were made, which led in the following year to the publication of a volume entitled *American Presbyterianism*, in which was stored the fruit of his recent investigations as well as the harvest of many years of study.

The appearance of the *Revised Version of the Old Testament* in 1885 gave rise to the publication of an article in the *Presbyterian Review* for July, which presented Dr. Briggs' critical estimate of the work of the Revisers. A long discussion followed, in which a number of scholars took part.

In the spring of 1886, Dr. Briggs again sailed for Scotland, and there brought out his volume on *Messianic Prophecy*.

The year 1889 proved to be an

eventful year. The movement for the Revision of the Standards had already begun in the Presbyterian Church in America. That Spring the General Assembly sent overtures to the Presbyteries, desiring an expression of opinion as to the advisability of revising the Confession of Faith and as to the extent to which revision was being sought. Great excitement was caused by this action. Dr. Briggs wrote on the subject of Revision for the *Presbyterian Review*, the *Independent* and other journals. In the Autumn he published his book entitled *Whither*, a contribution to the cause of Church Unity as well as to the Revision movement. In his various writings at this time Dr. Briggs advocated a more historical interpretation of the Standards, an interpretation in accordance with the views of their authors—and the adoption of a new and simple creed.

On the second of December, 1889, Drs. Patton and Briggs were invited to discuss the question of Revision before the Presbyterian Union of New York. The following night an abusive editorial upon Dr. Briggs and the Union Theological Seminary appeared in the *Mail and Express*. This species of personal attack was carried on for over a year. There was no attempt to answer the charges and insinuations thus made. It was believed by the friends of the Seminary and of Dr. Briggs that silence was the most effective answer to such calumnies. In the meantime

they were scattered far and wide through the country by secret agencies, and did their work.

A collection of papers on Revision by some of the leaders of the movement was published in 1890 under the title *How Shall We Revise?* Dr. Briggs edited this volume and contributed several chapters and the appendix.

In November 1890, the Board of Directors of the Union Theological Seminary met to consider the choice of an incumbent for the chair of Biblical Theology, just established in honour of Edward Robinson by the Hon. Charles Butler, the venerable President of the Board. In accordance with the expressed desire of Mr. Butler, Dr. Briggs was chosen for this chair. The election was unanimous and the appointment was accepted. In Dr. Brigg's own words to the Board: there was no chair that so well suited his tastes and his studies for the past twenty-five years. Under the advice of the Faculty, he had been building up the department of Biblical Theology for some years past. But he had reached the limit of new work. He could not advance further until relieved of the Hebrew work. The transfer of Dr. Briggs to the new chair was therefore, strictly speaking, a transfer only in name. His work in the Biblical languages was given up in order to a broadening and deepening of his work in Biblical Theology.

The inaugural address was delivered on January 20, 1891. The

subject selected, under the advice of Mr. Butler and with the approval of the Faculty was *The Authority of Holy Scripture*. Inaccurate and misleading reports of this address were given to the public. False statements concerning the views of Dr. Briggs, and mutilated extracts from his writings, including too often positive misquotations and distortions, were widely circulated through the press.

In April, Dr. Briggs was prostrated with a serious form of the grip. He first learned through the newspapers that the Presbytery of New York had, in his absence, appointed a committee to consider the inaugural address in its relation to the Confession of Faith. An unfavorable report was presented by this committee at the May meeting of the Presbytery, and a committee was appointed by that body "to arrange and prepare the necessary proceedings appropriate in the case of Dr. Briggs."

The General Assembly of the Presbyterian Church, meeting this year at Detroit, vetoed the transfer of Dr. Briggs from the chair of Hebrew to the chair of Biblical Theology. Dr. Briggs then offered to place his resignation in the hands of the Directors of the Seminary. That body however, after taking legal advice, decided that the General Assembly had in this action transgressed the limits of its authority, and they declined to recognize the validity of the veto.

As soon as he had recovered

sufficient strength for the voyage, Dr. Briggs sailed for England; but he was there many weeks ere his health was restored.

The committee appointed by the Presbytery the preceding May, presuming to be a committee of prosecution, presented charges against Dr. Briggs before the New York Presbytery in October. Dr. Briggs in his response before the Presbytery, November fourth, objected to the sufficiency of the charges "in form and in legal effect." His objections were sustained by the Presbytery and the case was dismissed. The following winter Dr. Briggs published a volume entitled *The Bible, the Church and the Reason*, which was designed to enlighten the public as to the real views of the author upon the questions at issue.

The Prosecution, having appealed to the General Assembly against the decision of the Presbytery in dismissing the case of Dr. Briggs, the matter was brought before the Assembly at its meeting in Portland, Oregon. Dr. Briggs presented arguments before the Assembly; first against entertaining the appeal, and then against sustaining it. The Assembly decided in favor of the Prosecution and the Presbytery of New York was ordered to try the case.

Having been invited to attend the Tercentenary anniversary of the University of Dublin as the guest of the University, Dr. Briggs sailed for Europe soon after his return

from Portland. He also lectured at Oxford in the Summer School for Theology.

The trial before the Presbytery of New York took place in November and December, 1892. Dr Briggs was charged with heresy for teaching: that (1) the Reason is a great fountain of divine authority (2) the Church is a great fountain of divine authority (3) Errors may have existed in the original text of the Holy Scripture (4) Moses is not the author of the Pentateuch (5) Isaiah is not the author of half the book that bears his name (6) Sanctification is not complete at death. Dr. Briggs' argument on charge 4 was presented to the Presbytery in the form of a pamphlet, which was subsequently published in book form under the title of *The Higher Criticism of the Hexateuch*. The rest of his defense has also been printed in a pamphlet called *The Defense of Dr. Briggs before the Presbytery of New York*. On December thirtieth, 1892, the final judgment of the Presbytery was given. It fully acquitted Dr. Briggs of heresy on the several charges and specifications.

The Prosecution appealed from this judgment to the General Assembly of 1893, and the case was brought before that body at its meeting in Washington. Dr. Briggs argued against entertaining the appeal, on legal grounds, and then against sustaining it. The Assembly having both entertained the appeal and sustained it, appointed a committee on the verdict without voting at all upon the charges and speci-

cations themselves. The final verdict of the Assembly was delivered on June first. It condemned Dr. Briggs for heresy and suspended him from the office of a minister in the Presbyterian Church "until such time as he shall give satisfactory evidence of repentance." *The Case against Professor Briggs* has been published in three parts, and includes all the arguments given by him in his own defence, excepting that portion contained in his book *The Higher Criticism of the Hexateuch*.

A careful review of this controversy from its beginning has led many to the opinion that the trial and condemnation of Dr. Briggs were the result of an anti-revision conspiracy, which sought to defeat the movement for a revision of the Westminster standards by raising a false alarm as to the danger threatening Holy Scripture.

Dr. Briggs continued his work in the Union Theological Seminary notwithstanding the verdict of the General Assembly, because he was assured that the verdict was unjust and unconstitutional, and because the Board of Directors of Union Seminary, soon after the verdict, adopted the following resolution: "Resolved, that the unanimous desire of the Board that Dr. Briggs should continue his valuable services in the department of Biblical Theology be communicated to him, with the assurance of our unabated confidence, affection and sympathy."

In the September following the

trial in Washington, Dr. Briggs was invited to attend the Parliament of Religions at Chicago, and he there gave an address upon the *Truthfulness of Holy Scripture*. In the same year Williams College, at her centennial celebration, bestowed upon him the degree of Doctor of Divinity. During the years 1894-5 two volumes were published, the first entitled *The Messiah of the Gospels*, the second *The Messiah of the Apostles*.

Some years ago Dr. Briggs proposed to his colleague and friend, Dr. Francis Brown, a plan for preparing a new revised edition of the Robinson-Gesenius Lexicon of Hebrew. Canon Driver of Oxford was asked to co-operate and Dr. Brown undertook to edit the work. It is being printed in parts, of which several have already appeared. The division of labor assigns to Dr. Briggs the words bearing upon Biblical Theology. In addition to this work he has been engaged for some time in an enterprise, which is becoming yearly of more importance; namely, the editing of two distinct series of publications, the one entitled *The International Theological Library*, the other *The International Critical Commentary*. Both of these Libraries were devised by Dr. Briggs, and he secured the cooperation of Drs. Driver, Salmond and Plummer in the editorial work for Great Britain. Seven volumes in each series have been published so far. When both sets are completed, they will embrace some sixty volumes, covering the whole

field of Holy Scripture and Theology.

Two years ago, Dr. Briggs received a year's leave of absence from the Seminary, in order that he might seek in Europe the rest of which he then stood in sore need. Soon after his return, in the Spring of 1898, he severed his connection with the Presbytery of New York and with the Presbyterian Church, and united with the Protestant Episcopal body. Dr. Briggs has long had the cause of Church Unity at heart. He has spoken and written oftener, in the last ten years, upon that theme than upon any other. When the Chicago-Lambeth Articles were first adopted by the House of Bishops of the Protestant Episcopal Church, in 1886, Dr. Briggs at once accepted them as a platform on which to stand for the reunion of Christendom. In an article in the *Presbyterian Review* for January, 1887, he said: "the four terms are in my judgment entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys." He restated that opinion in *Whither* and has maintained that ground ever since. It was in keeping with this opinion that, when the General Assembly of the Presbyterian Church definitely broke off negotiations with the Committee of the House of Bishops, Dr. Briggs should go from the body which had rejected these articles and become a minister of the body which earnestly and determinedly advocates them. Dr. Briggs was one of the founders and

is an active member of the League for Catholic Unity, of which Dr. Charles W. Shields is president.

The directors of Union Seminary, after carefully considering the matter, took the position that Dr. Briggs' change of ecclesiastical relations need not make any change in his relations to Union Theological Seminary. The twentieth of January, 1899, completed for Dr. Briggs twenty-five years of service in the Union Theological Seminary. He has just published on this anniversary a volume entitled* *A General Introduction to the Study of Holy Scripture*, which he has dedicated to his students "in recognition of their fidelity in testing times and in holy love."

EMILIE GRACE BRIGGS.

STATUTORY HISTORY OF UNIVERSITY OF VIRGINIA, COMPILED BY
EUGENE C. MASSIE,

OF THE RICHMOND, VA., BAR.

Including statutes and memoranda concerning "Albemarle Academy" and "Central College," and some extracts from the reports of Thomas Jefferson, Rector.

PART I.

January 12th, 1803.

Wilson C. Nicholas, Francis Walker, George Divers, John Nicholas, William Wardlow, Thomas M. Randolph, John Carr, Dabney

*Dr Briggs has kindly sent this volume to the University Library. Ed.

Carr, Peter Carr, Edward Garland, Samuel Murrell, Charles Everitt, William D. Meriwether, and Thomas W. Lewis, incorporated under the style of "Trustees of Albemarle Academy." Power to purchase, receive, and hold any lands, tenements, rents, goods and chattels of what kind soever, which may be purchased by or sold to, or devised or given to them for the use of the said Academy; and to sell and otherwise dispose of the same in such manner as shall seem most conducive to the advantages of the said Academy. Power to establish by-laws, rules, and regulations, and to appoint a president, secretary, tutors, treasurer, and other persons necessary for conducting the business of the institution.

Vacancies occasioned by death, removal to the distance of thirty miles from said Academy, resignation or other legal disability of any of the said trustees, to be supplied by the choice of the remaining trustees or a majority of them.

Power to raise the sum of \$3,000, by lottery or lotteries, to be applied to the erection of necessary buildings.

(Acts 1802-3, C. 34, p. 23.)

January 20th, 1804.

Act of January 12th, 1803 amended by appointment of James Lewis, Isaac Miller, William W. Hening, John Harris, Benjamin Brown, Thomas C. Fletcher, John Kelly, Christopher Hudson, and Rice Garland, as trustees in addition to the original trustees.