

THE UNIVERSITY OF NORTH CAROLINA RECORD

JANUARY, 1919
NUMBER 162



EDWARD KIDDER GRAHAM
1876-1918

RALEIGH
EDWARDS & BROUGHTON PRINTING COMPANY
1919



Digitized by the Internet Archive
in 2013

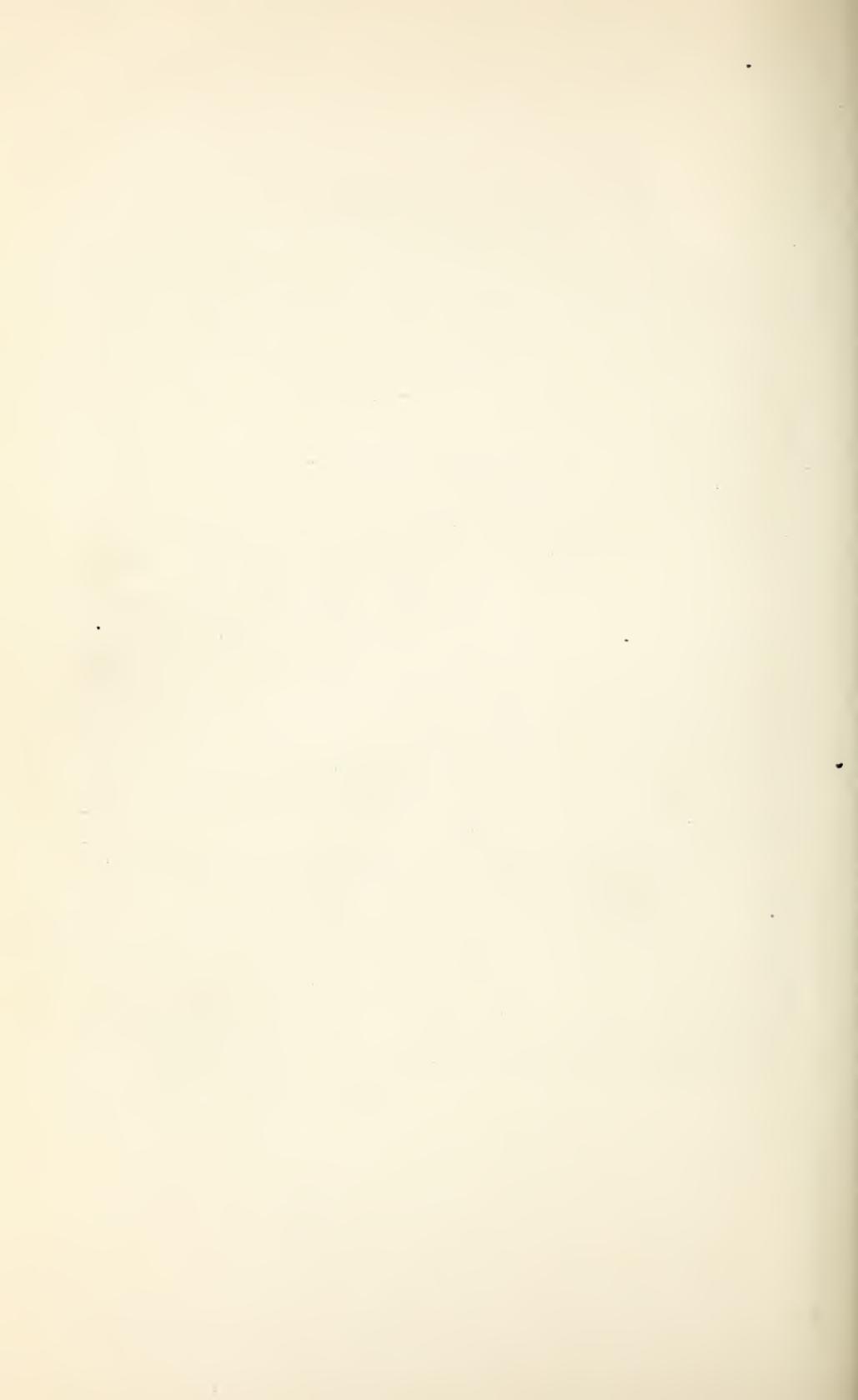
Introductory Note

At the first meeting of the Faculty of the University following the death of President Graham, it was unanimously voted that a memorial service should be held in his honor and a committee consisting of Professors H. H. Williams, Archibald Henderson, George Howe, A. H. Patterson, and W. deB. MacNider was appointed to arrange such a service.

In accord with this plan, services were held in Gerrard Hall on Sunday, December 8th, at 3 o'clock, Professor M. H. Stacy, Chairman of the Faculty, presiding, the record of which is made permanent in the following pages. Dr. J. H. Finley, Commissioner of Education and President of the University of the State of New York, who was invited to speak upon "President Graham and American Education," was unable to be present. The address by Dr. C. Alphonso Smith was read by Dr. J. G. deR. Hamilton, Dr. Smith being detained at Lexington, Va., by the death of his nephew. It has also seemed appropriate to include in this publication a biographical sketch and interpretation of President Graham by Professor N. W. Walker, and resolutions adopted by the Faculty, the Board of Trustees, the North Carolina Teachers' Assembly, and the General Assembly of the State.

At a subsequent meeting of the Faculty, an additional committee was appointed to provide, in coöperation with a committee from the Board of Trustees, for a permanent memorial or memorials to President Graham. The plans worked out by this joint committee contemplate the early publication of a volume of President Graham's addresses and essays, and the erection upon the campus by means of contributions from alumni and friends of a memorial Student Activities Building or Students' Union.

LOUIS R. WILSON, *Editor*.



Edward Kidder Graham

INVOCATION

REV. W. D. MOSS, *Pastor of the Presbyterian Church*

We rejoice, O God, that out of the mists and shadows of the years, out of the tragedy and mystery and pain, the Christ-man, in His sweetness and sadness, His tenderness and strength, has appeared, through whom the world has become confident of its integrity and under whose reign we have the hope that maketh not ashamed.

We rejoice in the great lives of other days; the men in their strength and the women in their sympathy, who, having wrought together for the abundant life upon earth, have left us an undying legacy of progress. For those who have preceded us upon this soil, Thy children of undimmed vision when clouds and darkness were round about them, who toiled to the laying down of their lives for generations yet unborn, we render unto Thee the homage of grateful hearts. For our leaders in this our beloved State, who in rude, crude times were not ashamed of the poverty of opportunity, and who rendered a service not only for their day but for our generation and for us, we can never thank Thee as we should.

We lift up hands of reverent praise to Thee, O God, for him, so near and dear to us, the last of our saviours to come and the last to go, whose life we do now commemorate. In his life may we see life. As clearly and steadily he looked upon the face of destiny and in deft manner helped us toward our goal, so may we also see the end from the beginning, and may our wills, like his, be strong to bring destiny to pass. As he loved the little children on the streets and they had unconsciously the sense of life's worth and safety in his presence, grant us, O God, to wait upon the slow of step and to be friends of all weak, helpless things. As looking on the limitations of others he went beyond their bounds of time and place and in the Christ-habit lifted all their littlenesses into the wholeness of the great Surrounding, so may we learn to see and judge in the largeness of his sympathy. As without guile he lived among his fellows, grant us so to find our life and joy and deep content in Thee that at last wrong-doing shall be distressful to us and goodness shall be enthroned in our hearts as the sun in its

ancient and wondrous heaven. As he met his own unspeakable sorrow as a child of God, and carried it with him not as a tragedy but as a sacrament, we pray that we also may learn to welcome each rebuff that turns earth's smoothness rough, each present we forsooth would fain arrest; and so through our defeats and griefs may we make unhindered progress. As in his civic vision he transcended the sectional bounds and had the abiding confidence that the truth alone could live, and that states bound in the unity of truth could live happily together, help us, our God, to the enjoyment of the cosmic mind and to the conviction that constitutional government can make its home upon the earth. As he loved his own State and gave up his life for her as a filial son, grant us to live not to ourselves but to this mother who has given us our civic birth. As for this institution which he served he had a large program and through his fostering genius this campus became the people's home, we pray that we may build reverently in the days before us so that our Alma Mater may function normally in the body politic. As for its youth he had the pastoral care, and to them he has left the legacy of an undying fineness of life, grant that they may receive their inheritance in dedication and seek to perpetuate their love for him in an institution that shall be the waking, living embodiment of his dream.

We pray that with the sense of awe we may ascend this mount of worship. As we lay our offering upon the altar may the smoke of its incense be fragrant, and may that strength be imparted to us all that shall leave this hour in our memory a sacred portion of time and this spot of ground a sacred place.

So may Thy kingdom come and Thy will be done on earth as it is in Heaven. Amen.

President Graham as the University Knew Him

PROFESSOR H. H. WILLIAMS

To present President Graham as the University knew him is to tell how a Charlotte boy comes to Chapel Hill, graduates, and entering the Faculty to take the work of W. C. Smith, whose health had failed, within four years is professor of English, and within fifteen years is placed at the head of the University. It is to see him modestly, simply, swiftly pass into leadership of those who had taught him, revealing to them new and vital lines for their own work. It is to see the entire University rally to his standard and find its full life in the nooks and corners of the State, and to see the State rise with united pride and enthusiasm into the possession of its treasure.

What is the secret of this story?

First, it is a simple life. Simplicity is a presence, just reality itself. Pomp is the exhibition of something else, of material circumstance. There can be no simplicity without reality, and reality being present nothing else is needed. A simple life is not an exhibition, but a service; not an adornment, but a contribution.

A life that serves must have substance, a certain toughness of fiber. A life that serves a university, a modern university with its variety and largeness must have uncommon substance and fiber of enduring toughness. It is agreed that President Graham served the entire University. A. M. Coates in a letter to me says, "I was intimately associated with him in university work. To have known him I count one of the great experiences of my life. And to know that such a man has lived is to know a source of inspiration that never runs dry."

Such a simple life of service is a contribution. A contribution is not an addition to some department. This is merely adding one more electric bulb to the six already burning. A contribution to university life is to establish a new and direct connection with the power-house. It means more light, more strength, more fine feeling for the entire life here.

What is this contribution made to us by President Graham? It is admitted that no man in the State was ahead of President

Graham in comprehending the significance of this vast social upheaval. He passed swiftly into the councils of the nation and his service was vital. It is an accepted rule in philosophy that no one can comprehend that which is foreign to him. Therefore there was that in President Graham that gave him kinship with this great world-event.

Wars are the birth-pangs of social truth. Great wars are the birth-pangs of master truths. A master truth means a new type of man. The truth finds itself first in an individual and then radiates from him as its center. In this way Athens gave to the world the scholar; Rome gave us the patriot; Italy gave us the churchman; and England gave us the democrat. In this great day History will not reverse herself. We are to have a gift that is new and of elemental value. A new type of man is to appear.

Let me quote his secretary, Mr. A. M. Coates, again: "It was not the fact of his leadership, but the way in which he led, that won my respect, later my admiration, and finally my love. He never sought to dominate or overawe, or subdue any one, but to make every man his own master. He wanted no servants, no subordinates about him. He never told a man to do this or that; if he had to tell a man what to do he had no need for him. He wanted about him men with a purpose, with a work, and a plan of their own. And it was in this broad, free way that he was making of the University of North Carolina a distinctive institution. The men associated with him felt, not that they were working for him, but that he was giving to them a medium and opportunity for doing in the biggest way the thing they wanted to do. Around him men felt free. When the news of his death reached me, I felt as though a great section of life had been taken away, and that part of my own was gone. He was not only the truth, but the truth triumphant. In him all that was good seemed to find a way of expression."

This is an uncommon statement. We are not today considering the current variety of college official. We have something new. Let us proceed in our study. This world-war is to give us a world-truth. This truth means a new type of man. So much is clear. Let us take the next step this way: Woodrow Wilson was re-elected President because he kept us out of the war. Then he led

us into the war, asking that we enter fully, reserving nothing. Then he passed swiftly into the circle of the constructive leaders of the world. This is remarkable and unusual. What is the explanation? To me President Wilson is like Kepler. Kepler, standing face to face with vast physical chaos, said law is supreme and universal. Even the remote planet is not beyond the reach of law. So President Wilson, standing face to face with social chaos, says law is supreme and calls the world to a just peace, even for those who say in word and action there is no justice.

This is a new voice. And the first man in North Carolina to hear this voice was President Graham. He caught the S. O. S. signal from the high tower of his own exalted experience. He was already illustrating this truth in the life here.

North Carolina has always loved justice and hated iniquity. Therefore the entire State leaped in joy to the side of her University President and bade him lead on. The University knew him as her own. He was a University boy. He knew no other source of strength. He loved her with all his soul. He gave himself freely, wholly, joyously that she might be strong and large and abound in the noblest life. We all saw in President Graham the University a living, breathing thing of life and power and beauty. Each man looked upon it and pronounced it good. He was our best self calling us onward. He was our high hope calling us forward. To a man the University rallied about him.

I do not exaggerate. To me President Graham was a new type of man. He had fused in himself the antagonisms that divide men. In spite of you he would see the truth in your position and agree with you. He could not be induced to oppose truth. And he could not be drawn into the support of the wrong. The usual scheme of classification did not apply to him.

What is the explanation of a life like that? For ages men have rejoiced to be classified. And he who was not of the class was counted as lost. Man has developed two systems of classification, two philosophies of life. The one judges an object in terms of an essence, a substance, and this essence or substance has nothing in common with the object. The object acquires its value only as it is related to this essence. This is an ancient way of looking at objects. It is known as idealism. It has produced a civilization, a

type of man, an attitude towards life. Absolutism, royalty, aristocracy, despotism, slavery of the body and the mind are fruits of this philosophy. This philosophy is widely current today and the type of man it produces is often seen.

The other philosophy judges an object in terms of the object. Something in the structure of the object, or in its action must be the basis of any classification. In this philosophy the object does not acquire value, but is of value in and for itself. This is what is often termed modern philosophy. It is called scientific, materialistic, pragmatic, utilitarian. This philosophy has given such phenomena as anarchy, individualism, liberty. This philosophy has given us a well-known type of man. It is widely current and has a medieval certainty of its position and method. It is the source of deep social currents that make for change, unrest, revolution in all phases of life.

These philosophies are in deep antagonism. They think themselves mutually exclusive. Every man you know belongs to one of these types. And he is quite sure if he is one he cannot be the other. And like his prototype in Jerusalem, he thanks God he is not like the poor publican.

Manifestly these men are in error. There is a profound truth in each of these philosophies. Once before man was divided into two hostile camps. And then came the master-word: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Neither circumcision nor uncircumcision, but a new creature." And civilization went forward along this new way.

So, my friends, we have heard a new voice calling us out of our narrowness into the wide life of truth; out of our jealousies into the sweetness of righteousness; out of our sectarianism into the perfect life.

Once more the good life is to fuse the antagonisms of men. The philosophy of objectivity and subjectivity, of idealism and materialism, of theology and science come peacefully into the spiritual life. The new type of man is spirit. And I understand by spirit that which is the source of its own standards, the strength of its own action, and the wisdom of its own creeds. The spiritual life knows no fear because it is itself the source of strength. It knows not slavery because it is itself reality.

Such was the life of our President. Do you not now understand why he stirred the soul of the University boy to its depths? At the bar, in the school, in business, in the pulpit, in the trenches of heroic and immortal France the Chapel Hill boy was proudly conscious of the leadership of our President.

Do you wonder that we loved him? Do you wonder that we this day pray that his spirit may live forever in this good place?

President Graham's Work as the State Saw It

R. D. W. CONNOR, *President of the Alumni Association and Secretary of the Board of Trustees of the University*

A little more than three years ago some of us here today heard President Graham, in the opening words of his Inaugural Address, appraise the contribution of each of his recent predecessors to the life of this ancient University. As our hearts and minds responded sympathetically to his happily chosen phrases, spoken with such evident sincerity and applied with such impartial justice, we little thought that we should so soon be called upon to make a similar estimate of his work. The task is not easy, not only because our hearts are still so oppressed with a sense of personal grief that we cannot separate the work from the man and friend whom we have lost, but also because just as the man was cut down in his prime so his work was cut short in its inception before it had reached fruition. Nevertheless, it was conceived in hopes that were so confident, and carried forward with such unflinching faith that it stands out clearly and unmistakably as marking the beginning of a distinct epoch in the evolution of the life of this institution. I speak of it as an evolution because President Graham was too wise a builder to attempt to erect a structure without planting it broad-based upon the foundations laid by his predecessors. But he did not mistake the foundations for the building. As he himself phrased it in his last official report, "The days ahead of us grow out of the days that are gone, but in every phase of human activity that a university touches they are new days with a new and broader vision." In building his structure for service in this new day of broader vision which he saw so clearly while he discarded the irrelevancies of the past, he built upon "the rich inheritance of spirit that has come down to us."

It is my privilege today to speak very briefly of the attitude of the State toward his work. I am not asked to speak of its attitude toward the man—its admiration of his intellect, its reliance upon his judgment, its confidence in his sincerity, its affection for his rarely sympathetic human spirit, but to speak impersonally of his work as the State saw it. To do this intelligently we must first

try to see his work as he saw it himself, to understand his conception of the instrument he employed, and to discover the goal he sought to reach.

I shall, therefore, first of all, try briefly and as far as possible in his own phraseology, to state his conception of the modern state university in the modern democratic state. He conceived of it not as a thing apart from the life of present-day democracy but as its very heart functioning in every vital phase of its life. As such there is no concern of the modern state that is not also the immediate concern of the state university. "The state university," he said, "is the instrument of democracy for realizing all the high and healthful aspirations of the State." Its function is not only to search for truth, but to set truth to work in the world of living men and things, to liberate the spirit of men from the tyranny of time and place, not by running away from the world, but by mastering it. The democratic state can never realize its highest and most healthful aspirations until all the forces in it that make for a fuller, richer, and freer life, whether in education and in scholarship, in science and in labor, in religion and in philosophy, in social relations and in politics, in industry and in agriculture, are thus liberated and guided by "a confident and competent leadership" inspired by a passion for truth. This "confident and competent leadership," President Graham conceived it to be the function of the state university to furnish, not in the spirit of boastful and selfish ambition, but in the spirit of sympathetic and unselfish service.

His conception of the function of the state university in general, President Graham sought to make concrete in the University of North Carolina. Different universities, he declared, can show different reasons for their existence and for being what they are, for all have come into being in response to certain needs of their time and place, and though all may be inspired by a purpose single in its nature, the manifestations of this purpose must from the very nature of these institutions be as diverse as are the diverse needs of their different constituencies. The State of North Carolina is the constituent of the University of North Carolina, its needs and aspirations are, therefore, this University's chief concerns. Nobody recognized more clearly than President Graham

that truth is not a local matter and that the true standards of life are not local but world standards, but what he did see, perhaps more clearly than any of us, is that the universal truth which this University should seek cannot become vitalized for us except through service in interpreting and solving our own peculiar problems. "What the University sees," he said, "is, that no matter how disinterested and universal the truth it seeks, North Carolina is the immediate medium of its interpretation." He saw the University's essential problem, therefore, as a question of the intensity, purity, and radiating power of its inner spirit and its creative and curative power in the particular civilization it serves. Since it is out of its creative and constructive nature as the State's institution of liberal culture and higher learning that its peculiar value in the life of the State grows, its chief function is to put its spirit and its knowledge into the active service of the living democratic state.

The response of the people of North Carolina to this conception of the function of the University in the life of the State was immediate and sympathetic; indeed, they seemed to feel that President Graham had but made articulate the ideals they had long cherished, and when he came to translate those ideals into action, the forces of constructive democracy throughout the State felt the inspiration of a new and stimulating spirit radiating from this fine old institution. It is needless for me to say, I am sure, that President Graham never for an instant thought of this work as all his own, nor that the State understands it to be such. What the State does understand is that it is the result of his conception of the function of the modern state university, and that behind the translation of this conception into realities, and assuring its success, lies the spirit of active and healthy coöperation which his leadership called forth from faculty and officers, from students and alumni, from trustees and people, and from every element in the University's life. This almost universal spirit of coöperation is indeed the best evidence not only of the State's attitude toward his work but of its confidence in his genius for high and splendid leadership.

In the minds of the people of North Carolina two features of his work stand out with peculiar distinctness. They are of course the evolution which has taken place in the spirit of the inner life

of the University and the broadening of its contact with the life of the State through the development of its extension service.

President Graham's conception of the function of the University assumed of course that the spirit of its organized life would be in harmony with the spirit of modern democracy and that the University would be thoroughly imbued with that ideal of service which alone would enable it to furnish the State with "confident and competent leadership." He therefore sought these ends not by relaxing the bonds of discipline, nor by lowering the standards of scholarship, but by making the one an expression of self-control and self-direction, and by putting the other at work in the service of humanity. Thus the center of administrative control in matters of student conduct and attitude toward university duties passed from faculty to student-body, negative policies of government gave place to affirmative policies, and fearsome prodding from without yielded to the promptings of the spirit from within. There were those among us who, seeing only the dangers of this course, hesitated to follow him in it. President Graham too saw the dangers, none more clearly than he, but beyond the dangers he saw with unclouded vision a goal worth fighting for. "Every big human policy is dangerous," he said, "for the reason that it is a human and not a mechanical policy." The test of every such policy is whether it works, and whether it works depends upon the nature of the material it works with. President Graham's whole conception of the function of the state university as applied to this particular University was founded in faith in the nature of the material he dealt with, and the results justified his faith. After a fair trial of "these new standards of college life and conduct," he was able to report to the Board of Trustees and to the State that punitive discipline for deliberate misconduct had practically disappeared while the attitude of the student-body toward University duties was such that penalties for failure to meet such duties were no longer necessary.

A similar response was made to President Graham's efforts to interpret scholarship in terms of service. At first there were scholars among us whose first impulse was to protest against the indignity done to scholarship and men of affairs who could scarcely conceal their contempt for the practical value of such

service as scholarship had to offer. But President Graham could see no indignity to scholarship in making it serviceable, and he was convinced that modern democracy in all its various phases had much to gain from contact with the spirit and methods of scholarship. He therefore insisted that scholars should "emphasize the fact that research and classical culture rightly interpreted are as deeply and completely service as any vocational service," but he would also have them "consider their service too precious to be confined in cloisters and sufficiently robust to inhabit the walks of men"; while he sought to impress upon men of affairs that though the state university "regards any practical need as an opportunity for service," its still larger service is in so perfecting the relations of work to life that any worthy industry may become "a liberal vocation in saving the man and all of his higher faculties, not from business, but through business." Thus as the people of North Carolina saw it he dignified scholarship by putting it to work in the service of mankind, and he strengthened the forces of constructive democracy by impregnating them with a passion for truth and the spirit and methods of truth-seeking.

It is in this light, I think, that the State now understands the work of the University. It sees with President Graham that teaching is the "main and special function of the University," not because of the personal benefits conferred upon the taught, but "because the most direct and deepest way of reaching the sources of state life is through organized instruction of the youth of the State." The University therefore necessarily concentrates its strength on its own campus, but it has led the State to see that its campus is not its only field of service and the instruction of a group of selected youth its only mission. Its campus is the State, its mission, service to all the people. Through its classrooms and laboratories, its libraries and its publications, its student club-studies and its public lectures, its summer school and correspondence courses, its institutes and conferences, the University undertakes to place all its varied agencies of scholarship at the service of the State by applying universal truths and world standards to the State's peculiar problems of business, agriculture, commerce, education, health, and religion.

So the State, I think, understands his work, and understanding approves. It has come to realize in a new and more intimate way than ever before that its University is its most effective instrument for realizing its higher needs and ideals—not those merely of its more fortunate classes, but the higher needs and ideals of all its people. The State also realizes, I think, that this new conception of its University brings with it new and greater obligations. There have always been those among us who felt that the State has too greatly under-estimated its obligations to the University. President Graham taught us a different point of view. He was not concerned with the obligations of the State to the University, but he was deeply concerned with the obligations of the University to the State. He taught the University to see that its function is “to serve as fully as possible the higher needs of all the people,” and to interpret this service “not as thinly stretching out its resources to the State boundaries for purposes of protective popularity, nor as carrying down to those without the castle gates broken bits of learning; but as the radiating power of a new passion, carrying in natural circulation the unified culture of the race to all parts of the body politic,” and to think of this service “not as sacrifice, but as life, the normal functioning of life as fruitful and fundamental as the relation between the vine and the branches.” On the other hand, he brought the State to understand that the functions, problems, and purposes of the University of North Carolina are not merely those that are normal in its nature as an institution of learning, but in its nature as a representative state institution of North Carolina, and as such they must automatically multiply under the pressure of the ever-quickening life of the State and its rapidly increasing material strength.

It never occurred to him but that if the University fully met its obligations to the State, the State would respond in kind. “What it [the University] asks, and all that it asks,” he said “is not for itself, but as the common instrument of all men concerned in advancing the general welfare and the more abundant life of the State. For this reason it confidently asks, in the first place, for the sympathetic understanding and interest of all those who work

with a decent and reasonable regard for the common good, and it asks for such support as will enable it worthily to assist in the solution of the common problem. If it conceives of its task as one that calls for great equipment, it is not because it is blind to certain limitations, but because it sees beyond limitations to latent powers just as actual and far more real; and finally, and beyond all this, because it has sure, supreme, and practical faith in the greatness of the State whose representative it is."

Thus he magnified the function of the University in the life of the State because in so doing he magnified the State; and the greatness of his vision caught the imagination of the State and awaked in it a realization of its latent powers and possibilities. He asked the State to think greatly of itself, and to this call too it was beginning to respond with a stimulating pride in the new sensation. None of us who were present will ever forget the intense interest that his appearance before the appropriations committee of the last General Assembly attracted, nor the quick and inspiring response which the committee, then the General Assembly, and finally the whole State made to his statement of the function, not of the University merely, but of Education in all its grades and through all its agencies, in the life of the democratic state. I believe it is no exaggeration to say that to that statement and to the response which it called forth may be directly traced the inspiring and hopeful efforts which a great Christian Church is today making in North Carolina to secure for its educational institutions that adequate financial support necessary to enable them to perform the service for God and country which the immediate future holds out to them. On the part of the State that response took the form not only of liberal increases in the maintenance funds and in provisions for permanent improvements for all of the State's educational institutions, but what was far more significant, it took the form of complete acquiescence in his conception of the place of education in the polity of the State, acceptance of the new and greater obligations resulting from it, and the reversal of the State's century-old financial policy which had been founded on self-depreciation, narrowness of vision, and timidity, in favor of a more encouraging policy founded, in the words

of President Graham, "on the courage of investment, the courage of leadership, the courage of growth toward greatness." This new policy, fixed now, if we who are left prove worthy of our heritage from him, as the settled policy of the State, is the best possible evidence of the attitude of the State toward the work of the courageous, sympathetic, clear-visioned young leader whose death every forward-looking man in the State deploras as a public calamity.

President Graham and the Nation

DR. C. ALPHONSO SMITH, *Head of the Department of English in the United States Naval Academy*

Two weeks after the election of Edward Kidder Graham to the presidency of the University of North Carolina, a little archduke was shot in a little town of the little state known as Bosnia. Nothing seemed more remote from our interests than that event. But we were mistaken. That event was to change the history of the world. It meant among other things that Graham's incumbency of office was to begin in a world war, to be shaped and conditioned by a world war, to end in a world war, and to find its ultimate plaudit and appraisal in an era made over by a world war. As the pistol of the archduke's assassin was fired two weeks after Graham's election, so two weeks after his death came the tidings of the great victory. "Everything for which America has fought," wrote the President, "has been accomplished." The world had moved into a new day.

With the news there came to me at first a sense of keen regret that Graham was not here to see the new age which he had labored so valiantly to usher in. But he saw it in confident vision; he joyed in its approach; he knew that he was himself a part of it; he was keeping spiritual step even from his dying bed with that band of resolute Americans who were marching up the Meuse-Argonne heights and who, as his eyes closed in death, shook out the banners of a new faith over a soil forever redeemed. But Graham's eyes looked further. A year ago he wrote: "Educationally the decade that follows the war will be, I believe, the richest and most fruitful in the Nation's history." These are the words of one who saw not only to the end but beyond the end.

A stranger meeting Graham for the first time would be struck by the contrast between the flower-like frailty of his physique and the reasoned solidity of his convictions. He seemed to me never to have been immature in his thinking. There was always a suggestion of restrained boyishness in his manner, but if you talked with him about men and things and policies you found at once that his profession was that of the thinker. During the seven

years that I was privileged to be his colleague in the Department of English here—years to which I recur often for renewal of high feeling and fellowship—I learned to prize his judgment beyond that of any one of equal years who has ever come within the compass of my acquaintance. One characteristic was very marked. He could not be carried away by mere volume or numbers. Men and measures that seemed borne on a tidal wave always gave Graham pause. He was listening to hear the voice of inner conviction. He was waiting for the crystallization of those habits and processes of thought that he had learned to trust. This not only gave maturity to his thinking but added an edge of steel to his attack or defense when he entered the lists of public or social debate.

This edge he owed only in part to books. He was a bookman but a bookman without bookishness. Books ministered to him but they did not master him. If one of his students pursued an individual trail through books, knew what he wanted, dumped into the discard unceremoniously what he did not want, and appraised both books and writers solely by their ability to speed him on his quest, such a student was sure to find hearty and approving sympathy in Graham. However unconventional the student's verdicts on the masters might be, Graham recognized in him an honesty of view and a sincerity of purpose that would eventually bring him to the light. The personality of the student, in other words, was of far more concern to Graham than any dictum of the author studied. He himself took orders from none of the masters of the past; but he sat at feast with them, he companied with them, and his style is marked by that ultimate distinction of texture, that final alchemy of phrase, that comes, if it comes at all, never through addition from without but always by extension from within.

In his approach to the larger problems that were thrust upon him, problems that were to give Graham a distinction beyond the boundaries of his native State, he displayed two qualities that do not often go together. Military critics make an interesting distinction between strategy and tactics. Both strategy and tactics are means to an end; they converge to the main objective. But strategy converges at a distance, tactics at close quarters. Strategy is what you plan to do before actual contact with the enemy; tactics

are what you actually do. Strategy demands intellect and vision; tactics demand resourcefulness and initiative. They both demand unyielding tenacity of purpose and an unobstructed view of the objective.

Graham's four years of administration seem to me a sort of capital A. The apex is his objective and he moves upward to it between the converging sides. His plans and ideals are clear and unhindered till he reaches the transverse bar. This bar is the tide of war that on April 6, 1917, swept our country into the vast maelstrom. Here quick adaptations must be made. Sarajevo has touched Chapel Hill. Strategy must now blend with tactics. Old policies must be instantly scrapped and the bare big facts resolutely interpreted and unflinchingly faced. But with Graham there was no hesitation and no fumbling. The sequent years alone will show whether he was greater before April 6th or after; whether he will live longer as strategist or tactician. But he was masterly as both. His inaugural of April 21, 1915, shows him untouched by war but moving forward to his objective with a vision and resoluteness that in two years had transformed the oldest State University into the youngest; his presidential report of December, 1917, records an achievement in efficient adaptability that served as an immediate summons to national service. He was made a member of the Educational Committee of the Council of National Defense, a trustee of the American University Union in Europe, a member of the International Committee of the Y. M. C. A., and director of the Students' Army Corps of the South Atlantic States.

But Graham's real significance as an educator is to be sought not in the positions held but rather in the central objective that he kept ever before him. It was his pillar of cloud by day, his pillar of fire by night. War did not change his goal; it only deepened the passionate intensity with which he dedicated himself to its achievement. His was not one of the little attainable ideals that masquerade as ladders but prove to be only lounges. It was a goal so noble and so broadly conceived that a long life of effort would not have sufficed to compass it.

He has phrased it in many speeches but the central conception is always the same. In his inaugural here and in his address prepared for the Johns Hopkins Commencement last June the same

stimulant thought calls to us. Both morning song and evening song, though the words differ, are set to the same music, the march music of his life. His earlier phrasing runs thus: "The state university is more than an aggregate of parts. As a university it is a living unity, an organism at the heart of the living democratic state, interpreting its life, not by parts, or by a summary of parts, but wholly—fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want. The real measure of its power will be whether, discarding the irrelevancies of the past and present, it can focus, fuse, and interpret their eternal verities and radiate them from a new organic center of culture. This, let it tentatively define as achievement touched by fine feeling—as truth alive and at work in the world of men and things."

This conception of his task shows that Graham opposed with all his might the two views of Americanism that have so long trailed their dreary lengths across the pages of our history. Americanism is not a compound of foreign isms plus our own; it is not a house of many compartments to which we contribute nothing but roof; it is not a mosaic of other nations with our varnish giving a specious unity to the whole. Nor is Americanism the product of a vast melting-pot, with nothing distinctive except the dull impersonal average that is ladled out. No, Americanism is not a thing of parts, whether the parts touch without adhering or whether they lose their own being in a gross and engulfing whole. Americanism is a spirit, a life, a transformation. It has its multiple parts, but multiplicity wakes to new life in unity. It has its fusions, but these do not give a lower level as their resultant; they lift the whole to a higher level because the fusion is not of matter with matter but of spirit with spirit.

It was because Graham saw and felt these things, it was because he blended them in his own inimitable personality, that he lifted this ancient foundation into newness of service and placed both itself and its president where neither of them could be overlooked in any national survey of educational achievement or of constructive leadership. He has not gone; he but watches from some serener height the triumphant march of the institution which he loved with every fiber of his being.

It seems but yesterday that we heard him say of Dr. Battle: "Age finds him with a heart so young and a life so full of affection and praise that he is the witness of his own immortality." It was not left to Ed. Graham to be the witness here of his own immortality. But he is as safely immortal as if a hundred years had laid its blended offerings of privilege and opportunity at his feet. He lives in the memories of those who knew him and will forever live in the heart of a university which he served briefly but imperishably.

In small proportions we just beauties see,
And in short measures life may perfect be.

TELEGRAM FROM DR. JOHN FINLEY

Commissioner of Education of the State of New York

I wish I could come in person to testify of my admiration and affectionate regard for the noble and gentle-souled Edward Graham who is no longer visibly present in the places dearest to him on this earth. He has multiplied his days into an eternity by the infinite that was in him. The nation is indebted to the University for the gift of his service. May his dreams and plans for the University, of which he spoke to me when we last met, be realized.

THE CLOSING PRAYER

REV. W. D. MOSS

Lend us grace, O God, to make our way forward from this time and place. May our lives be so enriched by what we have here felt and done that in every time of weakness and depression that shall befall us we shall have resources of memory on which courageously to draw. Grant that this hour of sacred things may stretch out hands of continual benediction upon us amidst the storm and stress, the noise and confusion of our life, to lift our experience out of the realm of chronology and to make us feel that all is well. May we have the Christ ever before us and be glad to follow His leadership even when it points the way of Calvary and the crown of thorns; and may this Christ-life, here memorialized, become immortal in ours.

The grace of the Lord Jesus Christ be with us all. Amen.

Edward Kidder Graham: Interpreter of Culture and Democracy

PROFESSOR N. W. WALKER

"The man and the hour have met. We are opening a new chapter in the history of the University of North Carolina." Thus spoke Governor Locke Craig at the inauguration of Edward K. Graham as President of the University in April, 1915. After four years of brilliant service that saw Governor Craig's prophecy more than fulfilled, President Graham fell on sleep October 26, 1918. And it was Governor Thomas Walter Bickett who said: "There was no man in the State that we could so ill afford to have lost as Dr. Graham. There is no man in the State whose place will be so hard to fill. The whole State feels that it has suffered an irreparable loss." But his influence, his fame as an aggressive university executive, and his sphere of activity were not confined to North Carolina. He was known, and honored, and loved the country over. The hundreds of editorial tributes, resolutions, and messages of sympathy that poured in from all over the nation and from across the seas, immediately it became known that his labors were ended, bore spontaneous and eloquent witness to this fact. It was President Wilson who wrote: "I have heard with the deepest sorrow of the death of Doctor Graham. I counted him among my valued personal friends not only, but I know how great a service he was rendering the University and the State and how sadly he will be missed. By gift and character alike he was qualified to play a distinguished part and was playing it to the admiration of all who knew him." The purpose of this paper is to sketch briefly the facts of his life, to give some account of his services, and to comment on some of his outstanding characteristics as I knew him.

HIS LIFE: BIRTH, PARENTAGE, AND EDUCATION

Edward K. Graham was born at Charlotte, N. C., October 11, 1876. He was the son of Archibald and Elizabeth Owen (Barry) Graham. After completing the course in the public schools of his native city he spent a year at the Carolina Military Institute,

Charlotte, before entering the freshman class in the University of North Carolina in 1894. He graduated from the University in 1898, second in his class. As an undergraduate his college record was distinguished for soundness and thoroughness of scholarship, clean living, many-sided interests, and a passion for fair play and square-dealing—a record that was prophetic of his later career and the great service he was to render in the years to come. He was a brilliant society and intercollegiate debater, an incisive and virile editorial writer for the *Tar Heel* and the *University Magazine*, secretary of the Alpha Theta Phi Society, which was later absorbed into the Phi Beta Kappa, a member of the S. A. E. Fraternity and of the Gorgon's Head, and winner of the Wiley P. Mangum medal for oratory in 1898.

One of his classmates has given this thumb-nail portrait of him as an undergraduate student at the University: "As a student he at once exhibited a thoroughness in every task. Yet there was nothing pedantic about him. He never strove for brilliancy. Playing for effect was utterly foreign to him. Breadth of mind, almost uncanny clearness of vision, and a passion of fair play to every man characterized him sharply. Real humor, fate blessed him with. He won a place in the critical young democracy of undergraduate life without any effort. His strength with his fellows appeared to be a sort of cumulative strength. First, his immediate friends discovered that he had a way of being 'right' on questions ever so often. Next, his class began to remark on this faculty. Soon, members of the faculty (and be it remarked right here that Graham never 'played to the faculty') would refer matters to him frequently. In the Dialectic Society, where the students from the West debated in a more or less parliamentary way, Graham did not by any means assume to take the floor on every subject that came up. But now and then one would hear on the campus a chuckle over some shaft of truth frequently barbed with wit young Graham had unloosed among the embryonic parliamentarians. He played baseball and tennis and loafed around the postoffice and drug store about on an average with his associates. Always he took a real interest in every legitimate activity around Chapel Hill."

HIS CAREER AS EDUCATOR

After graduation he taught for a year in a private school at Charlotte. He returned to the University in 1899 to become librarian and instructor in English, and he remained in the service of the institution from then until the day of his death, except for two years (1901-02 and 1904-05) spent, on leave, in graduate study at Columbia University, from which institution he received the degree of M.A. in 1902. Time and again calls came to him to go to other fields of labor and to other institutions; but, having chosen teaching as a profession, and having cast his lot with the institution that had quickened his intellectual and spiritual life and whose ideals he cherished with a devotion that no call from abroad however flattering could break, he declined every call that would have taken him away from Chapel Hill. He was spending his life and finding his inspiration in consecrated and devoted service to his own people and was translating his splendid ideals into realities here at home. And, be it said to their everlasting credit, his own people were coming more and more to believe in him, and to trust him, and to appreciate him, and to follow his leadership.

His record of service in the University includes the following: Librarian, 1899-1900; Instructor in English, 1899-1902; Associate Professor of English, 1902-1904; Professor of English, 1904-1913; Dean of the College of Liberal Arts, 1909-1913; Acting President, 1913-1914; President, 1914-1918.

The degree of LL.D. was conferred upon him by Erskine College in 1914; by Wake Forest College, 1915; by Lafayette College, 1915; and the degree of D.C.L. was conferred upon him by the University of the South in 1914.

When our country was forced into the world war he entered whole-heartedly into her service, and he threw the University and all its resources into the great cause of the Nation. No man that I know saw with such clearness of vision, at the very outset of the conflict, the issues involved and the results that would be sure to follow. He became a member of the Educational Committee of the Council of National Defense, a member of the International Committee of the Y. M. C. A.; a trustee of the American University Union in Europe; and Regional Director of the Students' Army

Training Corps of the South Atlantic States. No doubt the exacting duties of the last named position, in addition to the already heavy load he was carrying, made demands upon his strength that constituted one of the contributing causes of his untimely death.

MARRIAGE AND FAMILY LIFE

Mr. Graham was happily married on June 25, 1908, to Miss Susan Williams Moses, of Raleigh, a daughter of Edward P. Moses, one of the State's former distinguished school superintendents and educational leaders. Mrs. Graham died on December 22, 1916, leaving one son, Edward K. Graham, Jr., now eight years of age (January, 1919).

Mrs. Graham was a graduate of the University, knew its history and traditions, and was inspired by its spirit of service. Gifted as she was with noble qualities of mind and heart, she was admirably fitted for help-meet of her distinguished husband. She entered with real sympathy into his life and shared his cherished ideals, thus furnishing him all the sympathy and encouragement he could desire from her. Their home life was beautiful. The President's home was, indeed, the center of the social life of the University and the village of Chapel Hill.

GIFTED WRITER AND PUBLIC SPEAKER

One would like to comment at length upon his many-sided interests not related directly to his administrative duties, his inspiring power as a teacher, his deeply religious nature, his rare gifts as a writer and public speaker, but to do so would carry this article to too great length. I cannot refrain, however, from saying he was one of the most deeply spiritual men I have ever known; and that as an essayist and public speaker he possessed the rarest charm and grace, subtlety and cogency of thought, and an unusual gift of delightfully refreshing humor. I must refer to a few of his essays and published addresses.

Turn to the *South Atlantic Quarterly* for April, 1908, and read his essay on "Culture and Commercialism." You will not likely read many finer essays in the whole realm of American literature. "Culture," he says, "is the complete art of life, and Democracy

is its main active manifestation." . . . "Culture is truth alive." . . . "Culture is not a knowledge of the creeds of religion, art, science, or literature. As American civilization confidently follows it, and it does follow it, it is not a study of perfection through 'coming to know'; it is the development of the spirit through work—it is *achievement touched by fine feeling*." Again he says: "Work and achievement and not greed are the basis of commercialism, just as the basis of a sound Democracy is work; and work is in itself a spiritual function and capable of developing the spirit." And again, "To say that culture in its broadest and most significant sense may be realized through material achievement is as axiomatic as to say that progress toward perfection may be made through sincere living." . . . "The contributions that America has made to civilization bear consistent testimony to the belief that Democracy and Work are the heart of its civilization and that they constitute a truly cultural principle."

Or, for seeing him in his lighter vein, turn to *Putnam's and the Reader* for July, 1906, and read "The Necessary Melancholy of Bachelors." I must not neglect to mention his brilliant short articles on books and current literature which appeared under the head of "Familiar Talks About Men and Books" in the *North Carolina Review* (1909-1911). Had he chosen writing as a profession, there is no doubt that he would have written his name high among American men of letters.

Some of his best published educational addresses are: "The Function of the State University," his inaugural address, published by the University; "The Teacher and Modern Democracy," delivered before the North Carolina Teachers' Assembly in 1909, published in the Proceedings; "Culture, Agriculture, and Citizenship," delivered at Charlotte in 1913, and published in the *North Carolina High School Bulletin* for January, 1914. (It was in this address he suggested that Community Service Week be set apart by the Governor's proclamation); "The War-Time Duty of Teachers," delivered before the University Summer School in 1917, and published in the *North Carolina High School Bulletin* for July, 1917; "Patriotism and the Schools," delivered before the North Carolina Teachers' Assembly in 1917, published in the Proceedings; "The American University and The New Nationalism," pre-

pared for delivery at the Johns Hopkins University Commencement in June, 1918, published in the Johns Hopkins University *Circular* for July, 1918.

HIS EDUCATIONAL IDEALS

In his charming essay on "Culture and Commercialism," referred to above, he arraigns educational institutions, not so much for perpetuating the conventional academic traditions of a former age, as for their blindness, their inability to see their present opportunities, and their unwillingness to turn

" . . . a keen untroubled face
Home to the instant need of things."

These are his words: "That educational institutions, the conventional home of culture, should revere the past, that they should retain in their form of government and curricula petrified splinters of mediævalism is natural; but in searching the past for things that men have found good it would be unfortunate if they should allow their eyes to become twisted toward retrospection, if they should thereby neglect the fine task of making better the things that men now find good."

His conception of the function of a state university as set forth in his inaugural address in April, 1915, is a reëchoing bugle call to institutions of higher learning everywhere challenging them to larger service: "The state university is the instrument of democracy for realizing all the high and healthful aspirations of the state. . . . It would conceive of the present state and all of its practical problems as the field of its service, but it would free the term service from the narrowing construction of immediate practice. The whole function of education is to make straight and clear the way for the liberation of the spirit of men from the tyranny of place and time, not by running away from the world, but by mastering it. . . . It would emphasize the fact that research and classical culture are as deeply and completely service as any vocational service; but it would consider their service too precious to be confined in cloisters and sufficiently robust to inhabit the walks of men."

Space and time will not permit us to dwell at length on how successfully he was working this ideal into the life of the University through internal reorganization, through the establishment of new departments and agencies for taking the University to the people, through the expansion of the extension service, and in other ways. Under such leadership no wonder that the means should be forthcoming in the form of bequests and enlarged appropriations; that the number of students too should increase as never before. The resources of the University were brought into the service of the State in new ways of serviceableness, the campus became co-terminous with the State; the University came to know the State better, and the State came into a fuller appreciation of its University.

SOME OUTSTANDING CHARACTERISTICS

From his "mount of vision" he looked upon the deeper realities of life with a penetrating insight that men call genius, and to his fellows and co-workers he interpreted those realities with a matchless skill that men call art. I never saw him confused over a difficult and complicated situation, or puzzled over the right word or phrase to use in interpreting and clarifying a complex or difficult problem. "Oh well," I have heard him say a hundred times in his reassuring manner, "you will have to take that as a matter of course; it's part of the game"; and then, with what so often seemed to be a flash of inspiration, he would come at the matter under consideration from another angle, and in his own characteristic and inimitable way, briefly, sometimes in a word, make the matter under consideration stand out in bold relief as it had never been made to appear before. One flash of his genius on a complex, complicated, and often bewildering problem of education, of college administration, of life in general, was more illuminating than a thousand labored analyses and discussions by your philosophers and statesmen.

And the patience of the man! Too often those who possess his type of mind—if, indeed, it were not a type all his own—but gifted to a lesser degree, grow impatient with those who hold different views or fail to understand. I never saw him lose patience in any such manner. No other man that I have ever known pos-

essed greater patience. The things he had no patience with, though he seldom manifested it, except upon rare occasion, were littleness of soul, meanness of purpose, and insincerity. And these traits in others he did not care to dwell upon or discuss. Himself the soul of integrity, and preferring always to see the better side of human nature, and to substitute higher ideals and better motives for lower ones, he was willing to give freely of his time and strength if only he could impart to others something of his own comprehension and clearness of vision. His was a positive and constructive philosophy based not on negative values and negative action, but on constructive enterprise and initiative—a philosophy that would in time supplant the outworn creed, the lower ideal, the dead timber. It ever had about it the quality of the warm, life-giving glow of spring, rather than the death-dealing chill of winter.

He knew the limitations, the weaknesses, the shortcomings of his fellows and his co-workers, but he never allowed this knowledge to blind him to their virtues. These characteristics were the very woof of his big, warm, pulsing, passionate soul, that brought him naturally into positions of leadership and trust and contributed to his achievements. Such souls as his are pregnant with sympathy, but he never made the mistake of allowing his sympathies to becloud his intellect, nor sentiment to sway his judgment. To us who knew him, he seemed to be the very "incarnation of sanity and clear sense." He was gifted with a passion for diligently searching out the truth in whatever situation confronted him, and though his interpretations were generally sympathetic, they were always intellectual.

And was there ever a truer interpreter of Matthew Arnold's gospel of "sweetness of light"; one who worked more passionately and diligently to make "reason and the will of God prevail?"

What a tragedy for the University and the State that he should be called from his labors at this particular time—at this critical time when the tasks of reconstructing and readjusting our educational agencies are so immense and so complex as to be bewildering if not discouraging to men of less vision! What an asset his sanity, his clear sense, his robust optimism would have been in the trying days just ahead! But this was not to be. Yet there is this consoling thought: though his physical presence is no longer with us,

who can doubt that his immortal spirit still abides like a hallowed benediction; that the message of his life will live on in lives made better by his presence, to inspire and to beckon ever forward; that his work will endure! To the people of the State he taught—he interpreted—democracy, culture, efficient citizenship; and he unloosed and set in motion, if you please, potential evolutionary processes that will go on and on working themselves out in the life of the University and the State. His ideals, his hopes, his dreams must be translated, as he was translating them, into the realities of a freer, more intelligent, and more abundant life. To those who enjoyed the rare privilege of laboring with him, of catching something of his inspiration, his vision, his spirit of service, the ever-unfinished task falls. And to each of his co-workers and associates comes the challenge of rededicating himself to the sublime task of helping to carry forward the torch which now passes to other hands.

Resolutions in Honor of President Graham

THE FACULTY OF THE UNIVERSITY

The Faculty of the University of North Carolina has with sorrow recorded in its Journal the death of President Edward Kidder Graham.

In his brief term of service he created in the University vital forces which extended beyond the limits of the campus to every section of the State, and which made his career as an educator a brilliant epoch in the history of the University.

His ideal in life was service, first for his University and his State, and then, when the opportunity arose, for the nation. In his progress towards this ideal he was guided by a clearness of vision which revealed to him the splendid possibilities of life devoted to high and noble aims.

It was clearly understood by all who came within the sphere of his influence that he thought only in the terms of the high, of the good, of the great. And yet, conscious as he must have been of the shortcomings of humanity, he never failed to show his kindly interest and a compelling sympathy which gained for him the ready coöperation of all.

In the present crisis of the nation he recognized at once the duty and attitude of the higher institutions of learning. It was his own theme of service for the world. Quietly and without ostentation he laid his plans for our University. But the wisdom of his measures was soon widely recognized, and the Government of the United States sought his aid and counsel in training the young men of the colleges for the service of their country.

In the hour of need the Faculty of the University has lost a leader and a friend. In its own sorrow it offers to those upon whom the burden of grief bears most heavily its respectful sympathy, with the prayer that Heaven may grant them its tenderest blessings.—F. P. VENABLE, WM. CAIN, H. H. WILLIAMS, M. C. S. NOBLE, W. D. TOY.

THE BOARD OF TRUSTEES OF THE UNIVERSITY

WHEREAS, since the last meeting of this Board, the University of North Carolina has suffered an irreparable loss in the death of its late President, Edward Kidder Graham, who died at his home in Chapel Hill, October 26, 1918, Therefore, be it

Resolved, That a page in the minutes of the Board of Trustees be especially dedicated to his memory, on which shall be spread the following record of his career as an expression of the sense of this Board of the high value to the University and to the State of North Carolina of the example of his life, services, and character:

Edward Kidder Graham was born in Charlotte, North Carolina, October 11, 1876. He received his early education in the public schools of his native city, and entering the University of North Carolina in the fall of 1894, was graduated from that institution with its highest honors in 1898. Called into the service of the University in the fall of 1899, he served it continuously throughout the remainder of his life, as Librarian, 1899-1900; Instructor in English, 1900-1901; Associate Professor of English, 1901-1904; Professor of English, 1904-1913; Dean of the College of Liberal Arts, 1909-1913; Acting President, 1913-1914; and President, 1914-1918. His career at the University as student, professor, and executive was a record of obligations promptly met, duties efficiently performed, and services so rendered as to convince his official superiors of his ever-increasing fitness for ever-increasing responsibilities, culminating in his being called by the unanimous voice of this Board to the highest position within its gift.

To his work as president, he brought a broad and liberal conception of the modern state university as "a living unity, an organism at the heart of the democratic state, interpreting its life not by parts, nor by a summary of parts, but wholly—fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want," and manifesting its power by its ability, while discarding the irrelevancies of the past and present, to focus, fuse, and interpret their eternal verities and to radiate them from a new organic center of culture so as

“to make straight and clear the way for the liberation of the spirit of men from the tyranny of place and time, not by running away from the world, but by mastering it.”

This conception of the modern state university in the modern democratic state, President Graham consistently and effectively carried out in his administration of the affairs of the University of North Carolina. He brought the University to think of its field of service as the whole State, its mission as the upbuilding of the Commonwealth, and its classrooms as the strategic points for attacking the problem. Under the stimulus of his policies notable progress was made in physical equipment, in financial resources, in enrollment, in ideals of student conduct and scholarship, and in strengthening the bonds of sympathy and understanding between the University and the people of the State. On the one hand he taught the University to understand “that no matter how disinterested and universal the truth it seeks, North Carolina is the immediate medium of its interpretation,” and on the other, he taught North Carolina to think of the University as “the instrument of democracy for realizing all the high and healthful aspirations of the State.”

In his relations with this Board, his bearing was marked by un-failing patience and courtesy, sympathetic understanding, and dignified deference; while his comprehensive human sympathies, his clearness of vision, and his unerring judgment inspired its members with affection for his person and confidence in his leadership. His life was an inspiration to service; his character an example for emulation.

THE NORTH CAROLINA TEACHERS' ASSEMBLY

WHEREAS, an All-wise and Omnipotent Providence has seen fit to remove from our midst Dr. Edward K. Graham, President of the University of North Carolina, and

WHEREAS, the North Carolina Teachers' Assembly and the entire the loss of one of its foremost citizens and one of its most trusted and inspiring leaders in the promotion of civic progress and righteousness; and

WHEREAS, the North Carolina Teachers' Assembly and the entire

teaching profession loses one of its most gifted members and uncompromising champions of popular education, Therefore, be it

Resolved, by the Executive Committee of the North Carolina Teachers' Assembly:

1. That while our hearts are overwhelmed with a sense of personal grief because of his untimely death we are deeply grateful for the inspiring example of his noble life and for his splendid service to the State and Nation.

2. That we mourn his death in common with his bereaved family, his associates, and the great institution that he served with such fidelity and conspicuous ability.

3. That we recall with renewed appreciation his splendid ideal for the North Carolina Teachers' Assembly when he declared: "The Teachers' Assembly should be the most intellectual gathering that presents itself to the consideration of the State; it should be the most practically patriotic; it should be the most keenly stirred by educational problems; . . . it should be profoundly united and inspired by a sense of service to the immediate needs of the State."

4. That the secretary of the Teachers' Assembly be instructed to spread these resolutions on our minutes and to send copies to the grief-stricken family, to the chairman of the Faculty of the University, to *The Alumni Review*, *North Carolina Education*, *The High School Journal*, *Educational News*, and the daily papers of the State, with the request that they be published.—E. E. SAMS, *Secretary*.

THE GENERAL ASSEMBLY OF NORTH CAROLINA

WHEREAS, on October 26, 1918, at his home in Chapel Hill, died Edward Kidder Graham, President of the University of North Carolina, Therefore, be it

Resolved, by the Senate, the House of Representatives concurring:

That the following statement be unanimously adopted and entered upon the journals of both the Senate and the House of Representatives, as an expression of the appreciation of the General Assembly and of the people of North Carolina of the life, service, and character of the late President Graham:

Born in the city of Charlotte, North Carolina, October 11, 1876, sprung from distinguished North Carolina ancestry, educated in the public schools of his native city, prepared for his life's work at the University, and spending his life in the service of North Carolina, Edward Kidder Graham, in culture, ideals, and character was the personification of all that is best in the life of this State. Graduating with distinguished honors at the University of North Carolina in 1898, he rose by successive graduations of efficient service as librarian, instructor, associate professor, professor, and dean, to the presidency of his Alma Mater. As president he brought to the University and to the State new and inspiring conceptions of the place of education in a modern democratic state. He thought of the University as a living organism functioning at the heart of the State, interpreting its life not by parts, nor by a summary of parts, but wholly and completely, "fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want." With this as his ideal, by substituting for old negative policies of external control and fearsome prodding, new and affirmative policies of self-control and self-direction under the inspiration of confident and competent leadership, he inspired trustees, faculty, and students alike with the ideals of democracy and the spirit of service; by making its campus co-extensive with the boundaries of the State, he placed the resources of the University at the service of all the people of North Carolina; by using it as a medium for interpreting the ideals of culture, service, and efficient citizenship, he made the University "the instrument of democracy for realizing all the high and healthful aspirations of the State." Possessed of a great charm of personality, always patient, uniformly courteous, with highly developed intellectual powers, inspired by a spirit of love, sympathy, and sacrifice which embraced all humanity, he was, as President Wilson said of him, "by gift and character alike, qualified to play a distinguished part, and was playing it to the admiration of all who knew him." To the members of the General Assembly, especially to those who had been associated with him in public service, his death is a keen personal grief, to the University, which he loved so passionately, an irreparable loss, and to his native State which he served so highly, a public calamity.



MARVIN HENDRIX STACY