ALLEN S. ANDREWS, OSCAR F. CASEY, AND THE RISE AND FALL OF SOUTHERN UNIVERSITY IN THE LATE NINETEENTH CENTURY

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The Rev. Dr. Allen Skeen Andrews (c.1822-1898), twice president of Methodist-affiliated Southern University in Greensboro, Alabama, was in his second administration when he wrote in 1888, "The existence and attributes of God, man's origin, nature, and destiny, his duties and dangers in this life, his responsibility, and the consequences of his present existence in the wide extremes of the life to come, are all facts of incalculable value. These furnish intellectual capital with which man's life-work may begin; and the Bible gives these with a fullness, freshness, and vividness that deeply impress us." Ironically, Andrews' pursuit of the ideals expressed in that article, "The Bible in the School-Room," may have provided added ammunition for those who charged that Southern University operated not so much as a university but rather a theological seminary. Southern University's peak enrollment was reached in 1889-1890 and declined thereafter.

Andrews' article reveals an uncommon breadth and depth of understanding of the Bible as it pertains to all walks of life. Presumably, Andrews did not possess this understanding of the Bible as a young pastor and educator. His article reveals breadth and depth that come from long years of close Bible study, interpretation, and exposition. When Andrews died in 1898, the beautiful memorial to him published in the Minutes of the Alabama Conference of the Methodist Episcopal Church, South, concluded with these words, "Thus closed the splendid career of a splendid life, and there passed from us into heaven one of the grandest and best men the Alabama Conference ever had in all its history."

Yet Andrews' life and ministry had their ups and downs. The following attempts to bring together what is known of Andrews' thought and works, and to tell the story of his splendid career. It also discusses the rise and fall of Southern University under his two presidencies, 1871-1874 and 1883-1894.

1 The author is much indebted for research assistance from Joyce Hicks, Special Collections/Archives, Auburn University, and Guy Hubbs, Archivist, Birmingham-Southern College.
3 Anon., "Alabama Conference," in Minutes of the Annual Conferences of the Methodist Episcopal Church, South, for the Year 1898 (Nashville: Publishing House of the Methodist Episcopal Church, South, 1898), 179.
Andrews was born on either August 16, 1822, or August 18, 1824 (sources differ) at "Eden," the country home of his parents Hezekiah and Delana Andrews near Fuller's Ford in Randolph County, North Carolina. His father, a farmer, had fought in the War of 1812. His mother was a granddaughter of Captain Brittain Fuller of Revolutionary War fame. Young Allen was reared on the family farm and educated at common schools in the vicinity.

Andrews felt the call to the ministry by 1844 when he was admitted to the North Carolina Conference of the Methodist Episcopal Church and served the Haw River church in his home state. When the Methodist Episcopal Church, South, was organized, the next year he was assigned to its Plymouth, North Carolina, church. In 1846 he served "People of colour" at the church at Newbern, North Carolina. Over the next three years, he served successively at the Salisbury, Washington, and Greensboro churches in North Carolina.

Andrews married Margaret Leach in 1850 and turned to teaching. He was an avid reader of English literature as well as the Bible, since he taught English literature at the Greensboro Female Academy until the end of the school year in 1851. He became a trustee of Normal College, and in 1851-1852 he was Professor of English Literature and Natural Science at Normal, which the distinguished educator Braxton Craven was president. From 1852 through 1854 he was Professor of English Literature and Moral Science, while still a trustee. Normal College offered a three-year curriculum originally intended to prepare students to become teachers, but the curriculum and instruction were of such quality that many considered Normal College the equivalent of a full four-year academic institution. It soon became exactly that, as it became Trinity College and later Duke University. It is understood that Andrews both taught and studied at Normal College from 1851 through 1854, though sources differ as to whether or not he graduated.

In 1854 Andrews and family relocated to Alabama, where he became financial agent for Tuskegee Female College under auspices of the Alabama Conference of the Methodist Episcopal Church, South. The next two years he was principal of Glenville High School. His first wife died during his period at Glenville, leaving him with two motherless children.

In 1857 Andrews received the honorary degree A.M. from Centenary College in Louisiana. In 1857 and 1858, he returned to the pastorate serving the St. Francis Street Methodist Church in Mobile. 1859 found him as pastor in Eufaula and 1860 in Dayton. In Dayton through 1861, he also served the Colored Mission. Andrews remarried in 1861. His second wife was
Virginia Hudson, and they eventually had six children.

At outbreak of the Civil War, Andrews went into service for three years as a regimental chaplain for the Confederate Army. When the war ended he was named president of the Female Institute of Columbus, Mississippi. From 1868 to 1870, he returned to his pastorate at St. Francis Street in Mobile, Alabama.

In 1870 Andrews received an honorary Doctor of Divinity degree from, and was named Chancellor of Southern University in Greensboro, Alabama. From 1872 to 1875 he also served as pastor of Greensboro Methodist Church.

While Chancellor [later retitled President] of the University, during both of his presidencies Andrews' own special province as a professor was the broad field of Moral Philosophy. Quoting from the University catalogue of 1872-1873 under Moral Philosophy, "The Junior Class studies Political Economy, Belles-lettres, Logic. The Senior Class studies Mental and Moral Philosophy, Evidences of Christianity. Books used for study and reference by the Junior Class are Wayland's and Say's Political Economy; Blair's, Quackenbos's, Kames's, Whately's Rhetoric, and Upham's Mental Science; Coppee's, Whately's, and Boyd's Logic. By the Senior Class, Hickok's Psychology and Moral Science, Cousin; Butler's Analogy."4

Southern University today is part of Birmingham-Southern College. However, in the late 19th century an effort was made to develop Southern as a true university. Preparatory to opening the 1871-1872 college year it was necessary to secure almost an entirely new faculty. President and Professor Edward Wadsworth had left during the past year, to be succeeded by Andrews. Wadsworth was followed by Professors Wills and Lupton. Only Oscar F. Casey, Professor of Ancient Languages, remained.

Oscar Fitzaland Casey (c.1825-1898), A.B., A.M., Southern University's Professor of Ancient Languages, who at times also served as faculty secretary and was in charge of the University's preparatory department, was a stalwart at Southern University for many years. Born in South Carolina, he was a grandson of Capt. Levi Casey (1749-1807), Revolutionary War hero and Congressman from South Carolina. Educated at La Grange College (La Grange, Alabama) in the late 1840s, Oscar received both the A.B. and A.M. degrees. He served first as Professor of Mathematics and afterward as Professor of Greek and Latin there (and at its successor, Florence Wesleyan University) until the late 1850s. He was associated briefly c.1857-1858 with East Alabama Male College at Auburn, in which community he evidently met his future wife.

In 1858 Casey married Frances Olivia Frazier of Auburn, born in 1839 and daughter of wealthy plantation owner Adison Frazier (who in 1855 kept

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4 Annual Announcement for 1872-73, The Southern University, Greensboro, Alabama, 8.
5 1855 Alabama Census, Macon County.
37 slaves). Eventually Oscar and Frances had six children.

In 1859 Casey joined the original faculty of Southern University, where he served faithfully and well until 1876 when he accepted a faculty post at Martin College, now Martin Methodist College (Pulaski, Tennessee.) His resignation from Southern was caused by the University's financial straits which forced sale (to satisfy a mortgage) of the University-owned dwelling he and his family occupied. In later years he also taught in Auburn, Alabama, where he died.

At Southern University, Casey taught Latin Language and Literature and Greek Language and Literature. Regarding the former, the University course catalogue for 1872-1873 states:

Instruction is given by lectures, and recitations in such portions of the classic authors as may be assigned. Special attention is given to the principles of Syntax, and to the idiomatic differences between the Latin and English languages. Written translations, especially from English into Latin, are frequently required from each student. As much time will be devoted to Literature and Antiquities as can be spared from the study of the principles of the language. Books of Reference—Zumpt's or Harkness's Latin Grammar; Latin Prose Composition; Leverett's or Andrews's Lexicon; Anthon's Classical Dictionary; Smith's Greek and Roman Antiquities; Findley's Atlas; Browne's Roman Classical Literature. Text-books—In the Junior Class, Livy, and Horace's Odes. In the Intermediate Class, Horace's Satires and Epistles, and Tacitus. In the Senior Class, Juvenal and Cicero. Besides the foregoing authors, the Professors will feel at liberty to examine all applicants for Degrees on Cesar, Virgil, and Cicero's Orations.

Regarding the latter, the catalog states:

The method of instruction embraces lectures, examinations, and written exercises. The school is divided into three classes—Junior, Intermediate, and Senior. Books of Reference—Kuhner's or Hadley's Greek Grammar; Arnold's Greek Prose Composition; Liddell and Scott's Greek Lexicon: Smith's Classical Dictionary; Browne's Greek Classical Literature. Text-books—In the Junior Class, Cyropaedia and Homer. In the Intermediate Class, Demosthenes, Euripides, and Sophocles. In the Senior Class, Plato, Thucydides, Aeschylus. Applicants for Degrees may be examined, at the option of the Professor, on Xenophon's Anabasis or Herodotus.

Joseph H. Parks and Oliver C. Weaver, Jr., say of Casey, "His students knew him as one who was 'studious in preparing to meet his classes, careful in his instruction and critical in his examination, but just in dealing with his students.'" However, he had a lighter. Daniel P. Christenberry comments: "The old boys say that Professor Casey would repeat Virgil page by page for their amusement as well as for their delectation.... Professors Wills and Casey were great favorites with the students."

*Annual Announcement for 1872-73, The Southern University, Greensboro, Alabama. 9.
*Annual Announcement for 1872-73, 9.
*Daniel P. Christenberry, The Semi-Centennial History of the Southern University, 1856-1906 (Greensboro, Ala.: D. P. Christenberry, Publisher), 26.
Parks and Weaver suspect it was Casey who wrote an unsigned letter to the Greensboro *Beacon* in the early 1870s trying to rally greater public support for Southern among the local citizens. According to Parks and Weaver, the anonymous letter writer realized that the University's reputation for high standards and an able faculty had little appeal to 'pleasure-seeking, ease loving young gentlemen,' but this should be assurance to the 'father who expects the declaration of the diplomas to be the reliable adumbration of his son's future. ... All we ask is that the friends of the University here and elsewhere will sustain and assist in the efforts which are now being made to advance its interests, and will soon see our institution moving on toward the accomplishments of its great purposes in spite of our common adversities. Let them rally around it.' This letter was probably written by O. F. Casey, the only remaining member of the original faculty.¹⁰

As new faculty, John S. Moore became Professor of Mathematics and Thomas O. Summers, Jr., Professor of Chemistry and Geology. The Chancellor's salary was set at $2,000, Casey's and Moore's $1,800 each, and Summers' $1,200.

The challenge facing Andrews was daunting, to say the least. The early 1870s were hard times for the University. Christenberry writes, "During these dark days when the College [sic] was being sued for foreign debts, secured by mortgages on lands and buildings, the Faculty unpaid, all the $200,000 endowment swept away, and the scholarships therewith connected, the main building seems to have been all that was saved from the wreck."¹¹ It appeared certain that the University must close after the session of 1871-1872.

But the University's benefactors strived to assist Andrews to save the institution. Appeals through the columns of newspapers helped, but more cash was needed. Parks and Weaver write, "Chancellor Andrews was urged to travel extensively, soliciting funds and students, paying his expenses out of the money he collected. The board appointed a committee to confer with railroad officials with the hope of securing "free passes" for the traveling Chancellor and one-half fare for students. Another committee was sent to visit the North Alabama Conference [of the Methodist Episcopal Church, South] to solicit interest and support for the University."¹²

Though there seemed little hope for the expansion of University offerings, Andrews took small steps advancing toward the goal of achieving true university status. In 1871 the University began to teach medicine, taught by local doctors. Two years later, H. H. Happel received the University's first

¹¹ Daniel P. Christenberry, *The Semi-Centennial History of the Southern University, 1856-1906* (Greensboro, Ala.: D. P. Christenberry, Publisher, 1908), 30.
M.D. degree. The medical faculty tried to secure means of constructing a "dissecting room," but unfortunately was unsuccessful. Four M.D. degrees were conferred in 1874, one in 1875, then the medical instruction ended. Some courses also were taught in theology and law.

The first fraternity to have a chapter (Delta) at Southern University was Pi Kappa Alpha, whose charter was granted in 1871, the first year of Dr. Andrews' presidency. Regrettably, attendance at the University reached such a low level that in 1873 the chapter surrendered its charter, which was not renewed until 1905.

Still, at a time when the national financial crisis of 1873 further increased economic stresses on the University, Southern graduated outstanding young men such as John Robert Allen ('73), William Belton Murrah ('74), Robert Taylor Nabors ('73), and Francis Marion Peterson, Jr. ('73)—who, as educators and bishops, became pillars of Methodism in the South.

Chancellor Andrews first offered his resignation toward the end of 1873, but the trustees would not accept it. Wilbur Dow Perry writes, "Dr. Andrews was desirous of resigning and going back to the pastorate, but he held on for two years longer in spite of the conditions. During the years from 1872 to 1875 he was serving as pastor of the Greensboro Methodist Church in addition to his duties as Chancellor of Southern University. Twice he urged his resignation upon the Trustees. The second time he insisted so strongly that they were obliged to accept."\(^{13}\)

After leaving Southern University, Andrews became pastor of Montgomery Methodist Church where he stayed until 1877. From 1878 through 1881, he was pastor at Opelika and also served as the first editor of *Alabama Christian Advocate* in 1881. When he resigned as editor after one year, he wrote, "If at any time our ardor and zeal have led us too far, for certain classes of our readers, in this event our successor must deal more gently with them."\(^{14}\) This suggests he was conscious that he could be too forceful on occasion. The memorial tribute upon his death said: "He frequently wrote for the newspapers and magazines, and his articles were always elegant, sensible, and strong.... He was always serious and strong in the pulpit. At times he transcended his own powers and came upon his congregation with such overwhelming force and persuasion as to carry everything before him."\(^{15}\)

Andrews was one of the 400 delegates at the convening of the world Ecumenical Methodist Conference in London in 1881. In 1882 he was pastor at Selma.

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Now the story of Allen Skeen Andrews and Southern University has a new beginning. In 1882 the Southern University charter was amended to make the University the joint property of the Alabama Conference and the North Alabama Conference of the Methodist Episcopal Church, South. Both conferences pledged financially to support the institution's rejuvenation. Before that could be accomplished, debts had again accumulated to the extent that in 1883 both the College dormitory and President's house were sold under a court decree, clearing the University of debts.

With the University in a stronger financial position and more hopeful of attaining true university status, certain friends of Southern University (most importantly the Alumni Association) naturally thought of Dr. Andrews to preside again. He had served as president of the Board of Trustees in the interval since his first presidency of the institution. The trustees not only elected him president of the University for a second time, but for a term of five years instead of the customary year-to-year appointment. Dr. Andrews accepted on the basis that all University assets and funds should be placed under his control. Moreover, he was allowed to select his faculty and to be solely responsible to set their salaries. The faculty and their subjects were Prof. F. M. Peterson, Professor of Ancient Languages; Roscoe McConnell, Assistant Professor of Ancient Languages; C. A. Grote, Professor of Science, Modern Languages, and Bookkeeping; J. A. Moore, Professor of Mathematics; and L. C. Dickey, Professor of English Literature. Two professors to teach Ancient Languages indicates that the classical college curriculum was still emphasized.

Enrollment quickly increased from 68 in 1883-1884, to 96 in 1884-1885, and 135 in 1885-1886. However, little financial benefit accrued since most new students were on scholarships. In 1885-1886 only 88 students paid full tuition out of 171 total enrollment in the University and Preparatory Departments. More than 70 paid no tuition at all. The tuition income went to the professors, as President Andrews' salary came from other sources. However, those who guaranteed his salary reneged in large part. In 1883-1884 he received $500; in 1884-1885, $200; and in 1885-1886, $73.30.

In 1885 a student literary publication, the Southern University Monthly, was initiated though evidently without University financial support. This magazine was the organ of the two literary societies and was intended, not as a newspaper, but as an incentive to literary efforts.

One purpose of Southern University was to make higher education more affordable for young men. Total expense for the year was $190, with private board; $160, with board in the dormitory. The University gave free tuition to two students from each presiding elder's district in the two Methodist Conferences. Free tuition was also given to sons of Methodist
ministers and to young men studying for the ministry.

The two conferences pledged $100,000 as an endowment and William Clark McCoy was selected as financial agent. As agent for Southern University, McCoy opened his appeal through the *Alabama Christian Advocate*. During his first year as agent he reported collections of slightly over $8,000, which was invested in Alabama State bonds. The increased enrollment created a housing problem and the trustees authorized construction of four two-room cottages when the agent raised the money. No endowment money could be used. The University’s physical plant was upgraded, and large sums were added to the endowment. Much new equipment was bought, and the University operated more efficiently than ever before.

When Andrews resumed the presidency of the University, the trustees agreed to give him complete direction of the faculty. This was not customary, and tension developed. The trustees at first backed Andrews, but the faculty persisted. A compromise resulted whereby direction of the faculty was shared by the trustees and president as had been customary. Enrollment continued to increase, reaching 225 in 1887-1888; only 81 paid their way. Faculty salaries for the year were paid in full, but the highest salary was only $1,250.

In January 1888, J. O. Andrew succeeded McCoy as financial agent. Andrew had difficulty in both securing additional funds and also finding prudent investments for University funds. Before Andrew was able to achieve better results, he had to resign due to ill health. C. L. Chilton was named as his successor.

In view of the improvements at Southern University under extremely adverse conditions, in 1888 the University conferred on President Andrews the honorary degree Doctor of Laws. Alabama Agricultural and Mechanical College (now Auburn University) also conferred the LL.D. on him in that year.

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Andrews’ four major writings were published between 1880 and 1888, in the prime of his life and ministry. The first three came between 1880 and 1886; they were lengthy and insightful memorials to three Christian men whom he greatly admired: Bishop Enoch M. Marvin; Dr. David Livingstone; and his own son-in-law, Robert T. Nabors, who died on the threshold of outstanding leadership among southern Methodists.¹⁶

Andrews' fourth major writing, and in some ways the most thought-provoking among them, came in 1888 when he was in his mid-60s. Nominally the title reflects his mature thought on the value and uses of "The Bible in the School-Room." More importantly, this writing indicates his mature thought about the value and uses of the Bible in all walks of life. He wrote, "While the Bible was not designed to be a book either of science or philosophy, yet with it in hand we possess a treasury in which are contained the seeds and elementary principles from which all truth, science, and philosophy must spring." This article may have inadvertently stirred opposition to Southern University as an "overly religious" institution of higher education.

From our nation's founding, there were strong secular advocates who resisted efforts to exalt God's authority over America's existence as a nation. The Reformed Presbyterian Church of North America, together with the National Reform Association, National Association of Evangelicals, and others, have shared leadership in a movement that began in 1863 to amend the Constitution of the United States to include verbiage recognizing the authority and law of Jesus Christ, Saviour and Ruler of Nations, thereby officially declaring America to be a Christian nation. The framers of the Constitution had debated and, in the interest of religious freedom, decided against such verbiage. In our increasingly pluralistic and secularistic society, consisting of varied religions or no religion, subsequent Congresses have reinforced that decision.

Andrews held: "The Bible gives the cardinal principles to be utilized in the construction and maintenance of human government. That holy book contains the history of a great people, shows whence they came, how they were united, gives us their institutions, and in doing so furnishes us with materials, facts, and principles that are indispensable to the success of all civil institutions.... Should a book abounding in such political axioms and principles be withheld from our sons? Would it be safe to rear and educate our future legislators in ignorance of these things?"

Andrews wrote his well-reasoned article to present arguments in behalf of retaining the Bible in school rooms. As to the Bible and national existence, Andrews makes one point that is acutely important to think about anew. He wrote: "Without this holy book and the constraints and conservatism which its truths produce, how could human institutions stand the shocks produced by the lust of wealth, influence, and power? Increasing intelligence and teeming resources augment the force of temptation, and tend to break down the legal and moral barriers of restraint; and with the Bible out of the school-room, and the fear of God dismissed from the minds of the people, what would be the value of official and judicial oaths?"

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The year 1889-1890 witnessed further expansion in Southern University operations. Hamilton Hall, repurchased and remodeled, now could accommodate 70 boarding students. E. L. Brown was appointed Professor of Geology, Physiology, and Applied Chemistry. Enrollment peaked at 238. On the downside, more students resulted in more disciplinary problems.

Peak enrollment had passed by 1891; University enrollment dropped to 180. There were many reasons; certainly society’s increasing pluralism and secularism, and the continuing economic plight of the South, were high among them. One related reason commends itself especially, the possibility of growing public concern that Southern University tried to make preachers out of all its students. Most of its students were sons of ministers or preparing for the ministry. Its president was such a very prominent clergyman.

While Andrews highly valued classical education, he valued a biblical education more. He wrote in 1859, “Its (Southern University) main object is to set God, His attributes, and government before the minds of our educated young men and fill them with the Spirit of Jesus Christ.” Further, “The cultivation of the intellect, apart from the moral and spiritual, is not an end to be desired.” Finally, “The Christian College is the bulwark of the Christian Church.” He never deviated from this objective. The Alabama Conference memorial to Andrews praised his service to his denomination: “For many years he filled the most conspicuous positions and responsible trusts in Alabama Methodism, and never failed to meet the demands of the Church and expectations of his friends.”

In “The Bible in the School-Room” Andrews wrote:

Classical literature is of immense value in the education of the young. It contains rich specimens of elegance and taste in all kinds of composition.... Homer and Virgil, Demosthenes and Cicero, Herodotus and Thucydides, Plato and Aristotle, exert an influence in the literary and scientific world that will last through all time. But what are these writings in comparison with the works of Moses and Job, Isaiah and David, Solomon and Paul?... While in classical literature we see, in most instances, crude conceptions and grotesque scenes and characters, dressed in the richest linguistic drapery, in the Bible we have the maturest thought, the grandest ideals, and the noblest characters presented to us in the simplest, tersest, sweetest, and sublimest language.

He wrote of the spiritual struggle of his future son-in-law Robert T. Nabors, who entered Southern preparing for the ministry, entertained doubts, but left

the University with stronger faith in Christ, "When this new light broke
upon him, as it did near the close of his college life, it was to be followed by
no more night, but by a radiance that was 'to shine more and more unto the
perfect day.'"23

The University catalogue of 1894 states:

The Bible is a text-book in the University. Lectures are delivered by the President
on Christian Evidences and Natural Theology. Twice a week special religious ser-
viceis are conducted by the students. A large and successful Young Men’s Christian
Association has been formed. A commodious and elegantly furnished room has
been assigned to them; and their weekly meetings are seasons of intelligent, order-
ly, and spiritual worship. Many a thrilling scene has occurred in these weekly con-
vocations, that will ever continue to be green spots in the memories of our young
men, and quite a number have been born of God in these meetings, tasting for the
first time 'the good word of God and the powers of the world to come.'24

Further:

No education can be regarded as adequate, and no culture should be considered as
complete, which ignores or neglects man’s spiritual nature. The college without
religion is without the most important and valuable of all endowments; is unequal
to its sublime offices, and unfit for the great work of training the young. There can
be no sound and successful cultivation of the intellect, no wise regulation of the
affections, no correct principles of character and conduct, and no prudent direction
of the energies, when the law of God is not enthroned in heart and conscience as
the ruling authority, the grace of God does not regenerate and sanctify preceptors
and pupils, and the Spirit of God does not brood over the institution with wings of
peace and love. The Southern University, in recognition of these truths, constantly
affirms in all her halls and lecture-rooms, the transcendent worth of a man’s spiri-
tual nature, and seeks to train its glorious powers for worthy ends and sublime des-
tinies.25

During the long decades of Reconstruction after the Civil War, the great
need in Alabama was industrialization—new agricultural technology and,
even more, new manufacturing technology. Training in the new agricultural
and mechanical arts was deemed more important and useful than the old
classical education. Southern University could offer only two advantages.
For the boy who wanted a good classical education, Southern was the least
expensive institution in Alabama. Moreover, Southern was the only institu-
tion in the state where a classical education was unaccompanied by military
discipline.

Actually, colleges offering a rigid classical education emphasizing the
"dead" languages of Greek and Latin were fighting a losing battle from the
end of the Civil War. Anna Haddow quotes James A. Garfield as saying in

25 Catalogue of Southern University, 1894, 40-41.
1867: “I have no sympathy with that sentiment which would drive them from Academy and College as a part of the dead past that should bury its dead. It is the proportion of work given to them of which I complain. These studies hold their relative rank in obedience to the tyranny of custom.”

Haddow adds: “By the last quarter of the nineteenth century the classics no longer ruled the college curriculum. The practice of learning ancient history from original sources was gradually discontinued and courses in Greek and Roman history were transferred to the history department. The languages became, therefore, truly linguistic disciplines, with some literary and cultural values, but as a source of political knowledge they had a decreasing significance.”

Charles E. Kellogg and David C. Knapp indicate:

The Morrill Act [of 1862] brought a new concept of education to the service of democracy. The missions of these new colleges [Auburn University in the case of Alabama] differed from those of the older classical, universities. They were to provide educational opportunities for the sons and daughters of workmen and farmers—particularly training for occupations related to agriculture and industry. Higher education for the common people gave impetus to the American dream of opportunity for the individual. And the growing nation needed educated young people who knew how to do things.

The national economic panic of 1893 had its devastating effects upon Southern University as elsewhere. Enrollment dropped to a total of 141, and there were insufficient funds to pay the faculty their full salaries. Professor Charles A. Grote died in that year, and other faculty had to teach his classes. Parks and Weaver observe, “President Andrews warned the trustees that the deficit in the salary fund was most serious and ‘unless the Board can in their wisdom devise some surer means for a better guarantee of the salaries of the Faculty, it will be impossible to hold them in their positions.’”

The next day President Andrews resigned and the pending resignation of another faculty member was also announced. Alumni appealed to the trustees and asked that the Board not accept Andrews’ resignation. Nonetheless, the board accepted it. In 1894 Andrews’ health was failing, and he felt it wise to resign. The University had generally prospered under his leadership. Under Andrews’ management Southern University had become one of the most popular in the South, especially in light of the economic and other adversities against which he had to contend. Much of Southern’s success is attributable to his logical mind, persuasiveness, and zeal in the inter-

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27 Haddow, 230.
est of education. But now he could go no farther. Upon the end of Andrews’ second administration at Southern University, he was able to serve as pastor at Greenville for two years. Next he pastored the Union Springs church, where in his study he suddenly died on December 4, 1898. He is buried at Union Springs.

The Alabama Conference memorial tribute upon Andrews’ death remarked upon his teaching ability:

As a teacher he had the rare art of awakening in young men the consciousness of spiritual power and of fixing in them an unalterable purpose to accomplish something in life worthy of their highest and best nature. Consequently he pushed young men to their best work and kept them there until the result of self-control and hard study brought forth their legitimate fruit in character. To his pupils he was uniformly kind and sympathetic. They loved and revered him, and often worked with no higher motive than to please their honored preceptor. No teacher in Alabama ever turned out of college a larger number of strong, well-balanced, successful young men than did Dr. Andrews.  

When Birmingham-Southern College’s merger was effected in 1918, writes Wilbur Dow Perry, the dormitory:

... the building of which had been a part of the conditions of the consolidation, was erected. It was a three-story brick building, situated on the highest point of the campus highlands. It was built to accommodate eighty men, and was equipped with all modern conveniences. This building was named in honor of Dr. Allen S. Andrews, who, as we have seen, was one of the staunchest supporters of the College at Greensboro in the days when it needed an able friend. Dr. Andrews twice gave up his beloved work in the pastorate to take the presidency of Southern University at a time of crisis. Twice he saved the College [sic] and sent it forward on its way of service. Sometime after the dormitory had been completed an appropriate dedicatory service was held and a plate affixed to the wall commemorating the service of Dr. Andrews. On the occasion the chief speaker was Governor William W. Brandon, whose wife is a daughter of Dr. Andrews [Elizabeth, widow of Robert T. Nabors].

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