"Early Stone-Campbell Leaders of Great and Diverse Learning was originally titled "Stone-Campbell Polymaths, Polyhistors and Polydidacts" but I was afraid no one would show up. Polymaths are those who are knowledgeable in many disciplines, Polyhistors are well-versed in the background and history of many areas, and Polydidacts teach in many subject areas. As I delved into the subject I found that it wasn't so much a matter of finding a handful of people to highlight, but rather, it was a matter of narrowing the list down. I chose six and was surprised to find the intersections and commonalities of these individuals. I want you to listen carefully for the places where these individual's lives intersect.

You may expect me to speak of Barton Warren Stone but this is not his story. You might expect me to mention that Stone had read the Bible many times before entering college even though he was not an active member of any church. You might expect me to mention that Stone was a voracious reader, no matter what the subject, because books were hard to come by in the 1770's and 80's. You might expect me to mention that Stone read or spoke, in addition to English;-- Latin, Greek, French, Hebrew and Cherokee. You might also expect me to mention that Stone graduated from college in three years and over time taught in at least 4 different institutions, all while educating others privately, especially many who were preparing for ministry. You may think I'll mention the journals he read, and those he edited and perhaps even the books, letters and pamphlets that he wrote throughout his ministry. And I think you might expect me to talk about his commitment to anti-slavery causes and the emancipation of slaves.

However, this isn't about Stone, so I won't mention any of that.

It might also seem that I would talk about Alexander Campbell. How he studied at his father's knee and spent a year studying at University in Scotland after he was shipwrecked. Or perhaps I'd talk about his founding of first Buffalo Seminary and then Bethany College or the two journals he edited and the many books he wrote and published. Maybe you thought I'd talk about the hundreds of letters and articles he wrote for other's journals and the debates he held with many people on many subjects.

But this isn't about Campbell either, so I won't talk about any of that.

I'm also not going to discuss the largely self-educated Raccoon John Smith or the brilliant Walter Scott. I won't even tempt you with stories of Thomas Campbell, not even his attempt to establish an Academy in Burlington, Kentucky or to educate slaves gathered under a shade tree there, even though it was against the law. It's really not about them, although they would be fascinating stories.

No, my purpose today is to provide a glimpse into several of the other leaders of the Stone-Campbell Movement.

First, Emily Harvey Thomas was born in Ashland, Virginia, just 25 miles from Richmond in 1794, during the presidency of George Washington. Her father moved the family to Lexington, Kentucky in 1796 and then to Frankfort where he was appointed registrar of the land office but he passed away in 1802.

Following her father's death, Henry Clay became Emily's legal guardian. However, she and her brother, Western, petitioned the court to allow John Allen to be her guardian. She would, though, remain close to Henry Clay.

Little is known of her formal education while she lived in Frankfort but it is known that she studied law later in life to manage her deceased husband's estate.

At sixteen she was invited to visit cousins in Augusta, Georgia. Emily and her sisters were considered great beauties and attracted many suitors. While in Augusta she met Richard Tubman, age 52. They were married later that year and the couple resided in Augusta because of Richard's business dealings there. They would often spend winters in Georgia and their summers in Kentucky. Richard was on the board of the Bank of Augusta, a manager of the state lottery, and at one point the chair of the board of St. Paul's Episcopal Church.

Emily was baptized during a trip to Kentucky by a Baptist Minister but refused to join the Baptist or Episcopal Churches. The Tubmans attended Raccoon John Smith's preaching in Frankfort and Emily was attracted to the Reform movement of the Disciples of Christ.

On July 11, 1836, Richard became ill with typhoid while traveling through Wilkes County, North Carolina. He died there and his remains were transferred to Augusta.

Emily would continue to travel between the two states most of her life except a brief period during the Civil War.

Emily was the sole executrix of Richard's estate. Generously Richard's estate made donations to many charities and, ignoring the legal obstacles, he requested that all of his slaves be freed. State law in Georgia prohibited emancipation and his will requested that the state make an exception or repeal the law if he gave the University of Georgia a gift of $10,000. When the legislature refused, the entire amount was used to transport any of his slaves to

any place that would "secure to them the rights and immunities of free persons of color." Emily began working with the American Colonization Society, and its President, Henry Clay. But she had problems dealing with the national organization of the ACS and instead gave her support to the Maryland State Colonization Society, which had become a separate body.

Emily gave her slaves the choice to receive passage to Liberia in Africa or to remain with her as paid servants. 69 chose freedom and 75 remained with her. For those who chose to go to Liberia she apparently apprenticed them out to skilled artisans so they would have a trade upon which to make a living in Liberia. She also attempted to teach them to read the Bible. She continued to provide land, clothing and provision to those who remained, and in her will she provided a two-story stone home for her butler and carriage driver, George Dorsey, and his wife, Rebecca, her cook. More than one place name in Liberia honors the Tubman name and the president of Liberia from 1944 until 1971 was William Tubman, a descendent of one of those original slaves. It is also generally accepted that Harriett Tubman, the Moses of the Underground Railroad, married one of the former slaves of the Tubman family although there is no evidence that Emily and Harriet ever met. John Augustus Williams, biographer of Raccoon John Smith, recalled a negro man who attended him while he was a child. The man was transferred to "Sister Tubman, a wealthy, Christian lady of Georgia. She sent him, in company with others, to establish a colony in Liberia. They prospered there, as I afterward learned."

Emily would continue to support the mission in Liberia and dozens of other charitable causes. She made contributions to Hiram College, Transylvania College, and the Kentucky Female Orphan School, now Midway University,

when it was taking in orphans of the cholera epidemic. In addition, she endowed the Tubman Chair of Modern Languages at Bethany College for $16,000 and partially endowed the Chair of Sacred History. She also believed in the education of the clergy and sent many ministers to college and seminary.

After the war, in 1867, Emily supported a Negro State Evangelist, E.L. Whaley. He was hired to itinerate in Georgia and make Disciples of all Negroes possible. That summer a meeting of Disciples leaders, including Robert Milligan and Charles Loos, at Hiram College, created the Freedman's Missionary Society, an organization seeking to raise money to send an evangelist to the South. The organization failed by 1870 but Emily continued her support of the Georgia evangelist.

Following her husband's death, she multiplied his substantial fortune may times. She was a stockholder in several companies and owned many plantations which raised cotton, creating jobs for hundreds. An astute investor, she was a major shareholder in the Georgia Railroad. The Railroad was spared during the Civil War because of its usefulness to the North to move men and supplies. Following the war, she was instrumental in providing free transportation for the many wounded soldiers and others of the confederacy. Many of the wounded were suffering in multiple churches and makeshift hospitals and Emily brought the first ice machine to America to relieve their suffering.

Emily provided her front parlor in Augusta for the meetings of the Christian Church there and became close to Alexander Campbell, who stayed in the Tubman home on many occasions when he traveled to Augusta. Her library contained many of Campbell's writings. In addition to Campbell and Henry Clay

she hosted the Marquis de LaFayette at a banquet in his honor and led the minuet with him.

In 1825. She provided the funds for the construction of First Christian Church in Augusta and paid for most of its reconstruction after a later fire. She also gave funds to build the current First Christian in Frankfort, KY, and supported the Christian Church in Paris, Kentucky. She supported the first free school in Paris, providing the building, paying tutors, and even supplying the books for poor children. Being a devout woman, she stipulated that all children attend "Sunday school at the Christian Church once a week for an hour of religious training." This arrangement was apparently in place into the mid-1900's. On one of her many trips to visit her sister in Paris we can wonder if she made the short trip to see the Cane Ridge Meeting House but we have no record of such a visit.

An account of Emily's generosity and her astuteness is given. I've found at least three versions but the gist of them is this. A minister from another denomination in Augusta sought her help to rebuild his church following a fire. Emily was a staunch member of the Christian Church and requested that his church use only a name that would honor Christ out front. The minister argued that there was really nothing in a name and that it didn't matter. His argument was long and tiring and when he had finished she turned to her desk and without a word wrote a check for a handsome sum.

Assuming a victory the minister rushed to the bank but was told at the bank that the name was unknown. He returned to Emily when he found that the signature on the check was one of her negro servants. The minister told her she'd made an mistake. She replied that she'd made no error. He hAd argued

that names did not matter. She only sought to prove him wrong. She, having made her point, wrote out another check for same amount.

Another version of the story says the check was unsigned and that she told the minister to sign it himself if there was nothing in a name. Either way she proved herself an able and astute businesswoman.

Emily died in 1855 at the age of ninety-one. Her funeral was held in Augusta but her body was moved to Frankfort and rests in the Frankfort Cemetery not far from Daniel Boone. A marble tablet in the Augusta Church says in Latin about Emily, "If you seek her monument, look around."

Cane Ridge and her sister congregation, Concord, had a long history of opposition to slavery and inclusion of its African-American members. Twice, in 1796 and 1797, members of these two churches, led by member of the church and state legislator, James Smith, took an antislavery resolution to the Presbytery that would seek to excommunicate slaveholders. They pushed to have it sent to the synod but it failed to pass. Although it was generally agreed that slavery was a great evil and that all slaves should be emancipated over time it was considered a civil matter.

Two African American members of the Cane Ridge Church went on to have eventful ministries in Kentucky. The balcony in this building was known as the slave's gallery and there were slaves who held membership in the congregation. Slave members of churches in those days were often recorded under their master's names, making some records a bit confusing. Samuel Buckner was said to be a "gifted" slave when it came to public speaking and was trained to preach and teach. Samuel was born a slave, perhaps a mile or so from

the Cane Ridge Church. He was baptized in Stoner Creek and became a member of the Cane Ridge Congregation. He was ordained in 1855. It is said that he often abandoned his work on the farm and went forth to preach. After much frustration, his master finally set him free, allowing him to roam the countryside and spread the gospel.

In 1861 Samuel established the Little Rock Christian Church, just down the road about six miles. The church began under an old Elm Tree, the wood from which was eventually made into a gavel and block, still in use for gatherings of the Kentucky Christian Missionary Convention, the African-American Disciples organization.

Samuel was also the first minister of the North Middletown African-American church in 1867. He was also helpful in establishing churches in Millersburg and Paris.

By 1888 the Paris congregation claimed 454 members, Millersburg claimed 150, Little Rock 124, North Middletown 74 and Midway 156. As many as 30 African-American congregations were started in the 1860's and 1870's in Kentucky.

Another former slave who became a minister was Alexander Campbell. Although sometimes reported as taking the name of the founder of the Disciples of Christ from Bethany, West Virginia, it seems that he may have had the name before his conversion. There is confusion because there were at least three former slaves named Alexander Campbell in the movement, the Kentucky Alexander, his son Alexander the second, and an Alexander Campbell with the Church of Christ in Tennessee.

Our Alexander had been a member of the Cane Ridge Church. He had a reputation as an excellent preacher and was one of the first preachers at the Second Christian Church in Midway, Kentucky. The Midway Christian Church was interracial but as the number of members increased a separate building for the African-American members was suggested. Both white and black members contributed to the construction of the new church. The first school for Colored pupils was also conducted at this church building. L.L. Pinkerton, pastor of the Midway Christian Church and founder of the Kentucky Female Orphan School which is now Midway University, urged the Kentucky Christian Missionary Society to purchase Alexander Campbell for $1,000. Alexander was, for a time, owned by the Missionary Society for legal reasons. An 1849 provision to the new state constitution stipulated that no free blacks could enter the state and any slave freed had to leave the state. The Missionary Society therefore had to maintain ownership of Alexander to allow him to preach. An interesting side note, the clergy in Kentucky were generally so opposed to slavery that the constitutional convention included a provision that "forbade any minister of the gospel the right to serve in public office or to occupy a position of public trust."

Alexander would obtain a job as a porter in Lexington and attended Transylvania University. Often the professors of the University and the College of the Bible would offer the same lectures in the evenings for the African-American learners that they had offered for the white students in the morning. This practice actually continued unofficially until the 1960's. Prior to the Civil War it was actually a bit easier for an African-American to receive an education than it was following the war when segregation was the case. In Kentucky, a

school for African Americans was established in Louisville, called the Louisville Bible School. It was in existence from 1873 until 1877.

Alexander is also reported to have preached in North Carolina and Virginia. He later moved to Lexington to serve the Lexington Colored Church, later called Second Christian Church, now it is East Second Street Christian Church. He served in Lexington until his death in 1870. He is said to have converted over 300 persons to Christ and at some point, after having gained his own freedom, he was able to buy the freedom for his wife, Rosa. Their two sons followed their father into ministry. Alexander, II preached at Second Christian Church, Indianapolis, and Stafford for Seventh Street Christian Church in Paris, KY.

The black ministers often were supported by white members' contributions to the State Missionary Society and their congregants might pay them with meals and lodging. Sometimes a love offering might bring a few cents or as much as two dollars.

Our fourth person to be considered is Selina Huntington Bakewell. She was born in Litchfield, England in November of 1802. She travelled with her family to America when she was only two years old and settled in Wellsburg, Virginia, today it is West Virginia. Her only formal education was at the Old Brick Academy but after her father abandoned his family she managed the family household.

At the age of 19 she was baptized by Alexander Campbell, the Irish-American, after having attended the Wellsburg Church of Christ, the second church founded by Alexander. For one year, she heard Alexander speak on the

Book of Revelation. When a new church was built, she volunteered to be one of the decorators of the new building. Her relationship with the Campbells became such that she became the closest friend of Margaret Campbell, Alexander's wife. Margaret died of Tuberculosis in 1827 but before she died she pressed Alexander to consider Selina as the mother of their five children and his second wife.

On July 31, 1828, the 26 year-old Selina married Alexander. The abandonment by her father probably strengthened her character and caused her to mature quickly. Some have conjectured that by marrying the older man she sought to replace something that she missed at home. Selina's mother often complained about life in America and was somewhat bitter about her husband's leaving. Selina's increased role in the family did probably contribute to the lateness of her marriage.

Selina has often gotten a bad rap being the second Mrs. Campbell and having something of an arranged marriage. However, her reputation as a stern and humorless woman is probably not deserved.

In 1839 Alexander wrote to Selina from his daughter's home in Louisville, "I have, my dear Selina, found you worthy of all the affection and esteem which were due to her who desired to bless both you and me by nominating you to be her successor…Though I have seen many an amiable and excellent woman since I gave you my hand for life, I have never thought that I saw one more deserving of my affection and esteem than yourself. You are my fellow-soldier, my true yoke-fellow, my partner in all my labors in the cause of religion and humanity, and therefore, as you share in my toils and self-denials, I pray that we may

equally partake in the eternal reward and enjoyments." Alexander visited his daughter, Virginia, in her Louisville residence more than once.

Virginia attended school near Louisville and had married William Thompson, a Louisville businessman, in 1834. William proved to be irresponsible and they lost all their possessions to creditors. Through Selina's contacts with President James Garfield, she secured a job for Virginia as postmaster for Louisville. Virginia would also serve in the Library of Congress before her death in 1908.

Selina faced the challenge of running the household and their several hundred-acre farm during Alexander's long absences both while he traveled the country and while he attended the Virginia Constitutional Convention. This sometimes included overseeing the printing office and his postmaster duties as well. And, despite Alexander having a personal secretary, Selina often took on some of the duties of contact and correspondence with his many friends and admirers. Most meals in the home included several visitors, many of whom stayed the night in the growing Campbell mansion. The dining table could seat 30 and was often full.

Among the guests at the Campbell's table were Henry Clay, the famous Kentucky politician and four-time presidential candidate and James A. Garfield, Disciple minister who would become President.

Although she had help in the kitchen she still ran the household. Luckily Selina's brother, Theron, had a general store in Wellsburg, and could help supply the needs of the household. When Bethany College was founded, Selina took on the important role of seeing to the construction and supply of housing

for the students. This is all on top of caring for four stepdaughters and her own six children.

Even after Alexander's death in 1866, when Selina was in deep mourning, she continued to oversee the operations of the farm and her husband's memory. She increased her public activity. She wrote over a hundred articles in various publications, including the topics of dancing, the importance of simple worship, the Civil War, the danger of public amusements, the problem of suffering and the importance of reading Christian biographies. She was an advocate for the abilities of Women and promoted expanded roles for women in church and society but did not undermine the traditional domestic role of women. Selina was a voracious reader, educating herself in many areas, and especially women's roles in society. She wrote to her close friends of the importance of her own education and the education of others for their individual development.

She strongly supported missions efforts in the United States and beyond, and wrote the first public call for women to support missions in The Millennial Harbinger. Later she served as president of the Christian Women's Board of Missions in West Virginia.

In the 1880's Selina wrote the book, "Home Life and Reminiscences of Alexander Campbell," which provides an extraordinary snapshot of her life with Alexander. She quotes Alexander as saying, "Man is the prose, and woman the poetry of humanity. The key note of the anthem of creation!"

Selina died in 1897 at age of 95, following a bout with influenza. She was mourned by many as "The Mother of Israel."

Our fifth personality is Robert Milligan. Robert was born in 1814 in Ulster, the County of Tyrone, Ireland. The family moved to America when he was just a small boy. They settled in the Western Reserve in Pennsylvania, near the Ohio border. A description of him says he was 5' 9", slightly built, medium-sized brain, large frontal region, thin visage, fine silky, brown hair, peculiarly sharp nose, light gray eyes and wearing the appearance of a fine, silky temperament, susceptible of high intellectual action. "frail and physically weak." Photos and portraits of Milligan have often been compared to President Lincoln. Injured as a teen, with a blow to the chest, he would have numerous physical problems throughout his life.

Robert was probably educated in a Sabbath school in Zelionople, Pennsylvania and at a Classical Academy in Jamestown, PA where he studied Latin, Greek, English, and Math. He continued to learn informally with many of the learned individuals of the area, among them many educated clergy.

He was a young man on the Western Reserve, the territory of the Mahoning Baptist Association which briefly was in talks with the reformers of Alexander and Thomas Campbell. In 1827, Samuel Rogers, married to one of the Cane Ridge Irvines and related to some of the Rogers that still inhabit the Ridge and Bourbon County today, was among the early leaders who established these communications. Walter Scott was appointed the evangelist for the Association and would later serve as pastor of the May's Lick congregation between here and Maysville on highway 68. Scott is buried there in May's Lick.

In 1805-06 this area of Ohio would see a "strange, mysterious visitation" Sobbing, Convulsions, spasmodic jerking and twitching, before finally falling

down, prostrate and appearing unconscious. This followed the pattern established by the Cane Ridge Revival and others just a few years earlier.

The Presbyterian Church in Coitsville, Ohio, where Robert grew up, was called Hopewell, named for the Presbyterian Church in Paris, KY, which itself was originally called Hopewell. William Holmes McGuffey was from the Coitsville township and McGuffey's sister married Robert's brother. McGuffey moved to Paris where he would author several volumes of the McGuffey Reader, a schoolbook in use well into the twentieth century. This may explain, partially, why Robert moved to Bourbon County in 1837.

Robert established a classical school in Flat Rock, now called Little Rock, just a few miles east of the Meeting House. He started with 15 students but in the end, he had more than 50 students, having to turn some away due to the limitations of the space. His chief textbook was the Bible.

A revival of sorts was taking place in central Kentucky, not of the size and scope of the 1801 revival but significant nonetheless. Many of the journals of the day carried notices of significant conversions. An eleven-day protracted meeting was held in the summer of 1838 in Little Rock, by L.L. Pinkerton of the Midway Christian Church and founder of what is now Midway University. Over 2,000 were converted in Central Kentucky in 8 months. Cane Ridge appears to have added at least 6 members.

Robert, himself, made his confession of faith, although it doesn't seem to have been as a direct result of the revival. His reading of the Greek New Testament and the influence of Aylette Raines, who pastored the Cane Ridge Church following Samuel Rogers, probably led to his joining with the Cane Ridge congregation and his being baptized in 1838.

He continued to teach at his Little Rock Academy through 1839 receiving $100 a month, but he would move to Washington, PA in 1840 to attend the Washington College, the alma mater of William McGuffey. Because of his extraordinary self-education, he graduated from Washington after only one session with a bachelor of arts and was named chair of the English Department at 26 years old. He continued there for 10 years, and in 1843 received the Master of Arts. He transferred from English to the Chair of Chemistry and Natural History as well as teaching courses in Mathematics.

A student at nearby Washington Female Academy, Eleanor Blaine Russell, met Milligan and they married in 1842. Her cousin, James Blaine, was a student of Milligan's and became secretary of state under President James Garfield.

Robert would be ordained into Christian Ministry in 1844 in the Williamsburg, PA, Disciples meetinghouse. Thomas Campbell assisted in the laying on of hands. Robert served at the Williamsburg church for many years, submitting many articles to Alexander Campbell's Millennial Harbinger.

When Washington College became more and more controlled by the Presbyterians Robert moved the family to Indiana University in Bloomington in 1852 as professor of Mathematics and Civil Engineering and later as Chair of the Department of Natural Philosophy and Chemistry along with Geology. The University burned in 1854 and Robert moved to Bethany College to be chair of Mathematics.

At Bethany Robert also taught Astronomy. One of his students was J.W. McGarvey, later on the faculty of the College of the Bible of Transylvania University. McGarvey went on to become president of the College of the Bible.

Robert Richardson, Alexander Campbell's biographer, was a colleague of Robert Milligan's and his physician. Milligan, Richardson and W.K. Pendleton would all become associate editors of the Millennial Harbinger.

In 1857, a fire broke out at Bethany, the second tragic fire in which Robert would lose much of his library. Robert moved to Bacon College, where he was named President. Bacon College was begun in Georgetown, KY in 1837 and reconstituted in Harrodsburg in 1857. In addition to the Presidency, Milligan would be professor of Biblical Literature and Ethics. Robert Richardson would become vice-president and professor of physical science. Through a lengthy story, Bacon College would become Kentucky University. A third University fire for Milligan would signal the demise of the institution.

Kentucky University merged with Transylvania University in 1865 and six colleges under one umbrella were created. Milligan remained president until 1866 and then would continue as president of the College of The Bible at Transylvania. Many of the soldiers from both sides of the Civil War would become his students.

That institution would become Lexington Theological Seminary in 1965. One of Robert's students, Josephus Hopwood, moved to Cave Spring, Tennessee where he would found Milligan College, to honor Robert, in 1881.

While preaching in Ohio, Milligan offered advice to Isaac Errett, who was hoping to found the Western Reserve Eclectic Institute, which would eventually become Hiram College, the alma mater of President James Garfield.

In his time at the College of the Bible, Milligan was one of 4 members of the faculty who held a school for educating black ministers at the Main Street Christian Church in Lexington in 1869. Main Street would become Broadway and

Central Christian Churches. At his death in 1875 Robert Milligan would leave $100 for distributing Bibles to freedmen.

Our last personality was born in the woods of Orange, Cuyahoga County, Ohio on November 19, 1831. James Abram Garfield was born there in the Western Reserve. His father died when he was only two years old and his older brother was largely responsible for providing for the family even though he was only ten years old himself. An industrious and hard-working family they would struggle throughout James' early life. A story of his childhood provides a forewarning of who he would be. Days before his father died, young James was sitting on his lap as he read a copy of "Plutarch's Lives." As James prattled on in nonsense syllables interspersed with the occasional "mama" and "papa" his father said, "Say Plutarch, James." The young boy said the word plainly and repeated it several times.

"Eliza," said the father, "this boy will be a great scholar some day." At the age of five he had committed to memory the entirety of the school book "The English Reader." At about 13 years of age James worked with his brother to build his mother a frame house, an upgrade from the log cabin where he had been born. His early lessons in carpentry would come in handy later. He worked variously at making potash, chopping wood and doing other types of manual labor before turning to the sea, or at least Lake Erie and a steamer on the Erie Canal. Portions of the canal were built by James's father Abram years earlier.

A brilliant student and a hard worker he made an impression on the captain who told him that he should continue his studies and do something more with his life. James stayed on the canal for four months and in that time,

he fell into the water fourteen times, the last time nearly drowning him. Although quite strong and capable he recognized that this was not his path.

He entered the Geauga Seminary, a Free-Will Baptist school, in 1849. Geauga had a library of about one hundred volumes. He worked as a carpenter and harvested hay to pay his way. After three years, he took his first train trip to Hiram, Ohio to visit the Western Reserve Eclectic Institute, which had been founded by the Disciples of Christ in 1850.

The school had three objects:

First, to provide a sound scientific and literary education.

Second, to temper and sweeten such education with moral and scriptural knowledge, and,

Third, to educate young men for the ministry.

James would return to enter the Disciples of Christ Institute in 1851. Unable to afford the tuition he convinced the school to let him work as a janitor to pay his way. He walked to the tower every morning to ring the bell and swept floors, hauled wood and made fires. In the fall of 1851 he taught school locally and cut hay in the winter. In 1852, he returned to housebuilding for 75 cents a day. James wrote to his family saying, "I perhaps have never worked harder in my life than I have done for the last three weeks, getting out the flooring, quarrying stone, digging cellar, framing, scoring timber, and all the work incident to house building. From these circumstances my fingers are stiff and lame, hence unfit for writing…Mother if I bring home some of my old clothes can you fix them up for me? I shall be obliged to wear patched clothes, but if I ever get through a course of study I don't expect any one will ask me what kind

of a coat I wore when studying and if they do I shall not be ashamed to tell them it was a ragged one."

He had found his element. His day began at 5:00 am, studying Virgil before breakfast, studying, taking classes in Greek, Horace and Xenophon, and working until just before midnight. At first, he worked for four hours a day at 8 cents an hour and wore the cheapest clothes he could find. He and his roommate lived on pudding and milk, bread and butter at about 50 cents a week. His extraordinary talent for learning and his unparalleled work ethic meant that by his second year he was promoted from janitor to Assistant Professor. In addition to the subjects he studied he taught courses in literature, mathematics, and ancient languages, six classes in all. Soon he also began teaching additional courses on penmanship and Virgil. One term lists him as teaching Grammar, English Literature, Mental Philosophy, Thucydides, Sallust and Horace. Later he taught criticism, history, mathematics, English Analysis and geology.

James became a Minister with the Disciples of Christ, saying that he had felt "a slumbering thunder in my soul." Many of our clergy did not have formal education, merely a call to minister and a knowledge of the scriptures. James certainly fit the bill and was probably more educated than most of his colleagues. He preached his first sermon on "Divine Providence," in 1852 at the age of 21. He records that he preached for ¾ of an hour. He would preach often, in area churches and at prayer meeting services as far away as New York and Vermont. James expressed his displeasure at the shouting Methodists and one Roman Catholic Priest in particular that he said was "a libel upon the name."

Realizing that he'd exhausted the resources at the Eclectic Institute, James inquired of many of the best schools in the East. He attended the 1853 Commencement at Bethany College in West Virginia, founded by Alexander Campbell in 1840. While there he attended chapel services and dined at the home of Campbell while attending the family prayer service. James would write about Campbell, "He is a living wonder. When in his company, you feel the shadow of his greatness falling upon you… his mind seems to be taking a sweep through the universe and is enlightening new objects at every inch of its orbit. Thus far in his course, systems have been crushed before him, truth has blazed around and peace and righteousness have followed in his train."

He decided that he needed another perspective from the Disciples at Bethany and the southern influence upon the school, particularly as it did not take a stand against slavery. Despite his deep respect for Campbell he decided to move further east to Williams College.

He graduated with honors. Among the things he studied were Latin, Algebra and Botany. He would credit the faculty of Williams College not just with educating him but with teaching him how to think. Perhaps as important, he also credited them with instructing him with how to get along with other people. In his younger years, he had been opposed to the emancipation of slaves but during his time in Massachusetts he had a change of heart. In those earlier years, he had also been a pacifist but upon leaving the College he said he felt "like throwing the whole current of my life into the work of opposing this Giant Evil. I don't know but the religion of Christ demands such actions."

James returned to the Eclectic Institute to teach and by the time he was 26 he was president of the school that would eventually become Hiram College.

He wrote, "I have by no means aspired to do it nor do I want it. Were I a third person I would counsel the trustees not to give it to the hands of so young a person as I am." The institution reached an even higher degree of prosperity. In 1858 James held a protracted meeting in Hiram which resulted in 34 baptisms. He was known to follow a gospel plan of salvation which closely paralleled Walter Scott's plan of salvation while Scott was preaching in the Western Reserve of Ohio.

James wrote to his mother in 1856, "I am delivering a course of fifteen lectures on grammar in the evenings and teaching my six classes a day and speaking…to some church once or twice Sunday…You ask me in your good little note if I am not unhappy. Well, I can not say that I am the happiest one in the world…but I have not time to be very unhappy." Although he left the school in 1861 he was listed as acting or advising Principal for three or four years longer.

James only left Academia when a State Senator died. He was asked to run in the upcoming election and was elected by a wide margin. He said at this time, "I am inclined to believe that the sin of slavery is one of which it may be said that 'without the shedding of blood there is no remission'." He concluded that a "peaceable dissolution" was an impossibility. "Indeed, I cannot say as I would wish it possible. To make the concessions demanded by the South would be hypocritical and sinful. They would neither be obeyed nor respected."

James had studied law while at the Eclectic Institute and in 1859, was admitted to the Ohio bar as an apprentice in a law firm. He may still hold the record as the first and only man born in America to make his first plea, as a lawyer, before the Supreme Court of the United States. In 1864 only ten days after being admitted to the bar he defended three men who had been arrested

for disloyalty, insurrection, conspiracy, aid and comfort to the enemy and violating the laws of war. James successfully defended them. The case placed the young man in celebrated company of those who had won a case before the Supreme Court of the United States.

In just 3 years he would be employed as counsel in the "Alexander Campbell Will Case." Campbell had been married twice and was the father of children by both Margaret and Selina. By the time of his death, all of his daughters with Margaret had passed away and their husbands petitioned, on behalf of the grandchildren, to have the will declared invalid on the basis that Campbell was not competent at the end of his life to apportion his estate.

Alexander, Jr., requested Judge Jeremiah Black and James Garfield to represent Selina and the estate. James studied the entirety of testamentary law so that no unknown thing could surprise him in the course of the case.

In the closing of his case he realized he had left his notes at home but he had remembered his research so thoroughly that it was unnecessary to have them in hand. James' reputation as an orator and debater preceded him and in a crowded courtroom he presented a masterful refutation of the case against the will and won the day.

In only months after he was elected to the Ohio State Senate the Civil War began and James would soon be admitted as a lieutenant colonel in the Union Army. He quickly began recruiting for his unit and many of the faces he saw in the ranks had come from the Eclectic Institute.

Quickly James would be pressed into service in Kentucky. He was called to Louisville, leading the 42nd Regiment. He established a Regimental company and for the officers, he organized a school and required thorough recitations in

tactics. He commented on this time of re-education, "It is a little odd for me to become a pupil again, but I come to it easily and have no fear of any disastrous failure in learning duty."

In the Big Sandy Valley General Humphrey Marshall, a West Point educated military man, had positioned his rebels and threatened the Ohio River region. General Buell sent James to the Sandy Valley with a mixed Ohio and Kentucky force making up the Eighteenth Brigade. Buell challenged the young officer to come up with a plan with one night to prepare.

James got a map of Kentucky, the last census report, paper, pen and ink and began to study. He worked all night and provided a sketch of his plans the next morning and surprisingly they were accepted. The Lt. Colonel would move east with fewer than 2000 men under his command, half of them waiting in Paris at the Fairgrounds. Fatigue, illness and desertion would reduce his force to around 1400 usable troops. James would march from Louisville to Paris, and on to the Big Sandy in under 12 days. I would love to believe that while he was in Paris he made his way to Cane Ridge, but, considering the speed with which he moved his troops I doubt he had the time. I do believe he would have known the history of this place and its importance to the Stone-Campbell Movement.

The mid-winter mud and rain had made many of the roads nearly impassable and the terrain was rocky. With almost no provisions and largely inexperienced troops James did his best to prepare for the coming encounter.

James would pull off an astounding feat. By making it appear that his forces were larger, coming from 2 different directions, and raining fire down from higher positions he routed the rebels and captured a valuable route for supplies and travel.

James' leadership, his scholarship and his work ethic would lead to his becoming a Brigadier General shortly after the battle at the Big Sandy. He was often called "The Praying Colonel." A former student of James said of his addressing troops that, "the General never succeeds so well in dealing with an audience as when he handles it just as he handled his class."

While James was with his troops in Mississippi he was recruited by the Republican District Convention to run for Congress. Although reluctant at first, he was persuaded that he could be more effective in Washington than on the battlefield. In November of 1863 he was elected to the House of Representatives from the Nineteenth Ohio District. By December he was in his seat in the House Chamber in Washington. James would win re-election eight consecutive times before he was nominated by the Republican Party, in 1880, to be president. In November of 1880 he won the election.

James attended Vermont Avenue Christian Church in Washington, D.C. since he had entered Congress. He was an active and involved parishioner, teaching Sunday School and in 1869, helping the congregation raise enough money to build a larger church, what would become National City Christian Church. He often preached from the pulpit there on Vermont Ave. The building was so undistinguished that his carriage driver often waited for him outside a more imposing church nearby. The Vermont Ave. pastor, said that he felt God had "a wise and holy purpose" for Garfield "and had raised him up as a Christian leader of a great people."

James would be felled by an assassin's bullet, on July 2, 1881, less than 4 months after taking the oath of office, and though he lingered, he was dead on September 19, 1881, at the age of 49. Even at such an early age his reputation

had gone beyond America. St. Paul's cathedral in England had the bells toll for as many as five thousand gathered there. It was the first time the bells had been tolled in requiem except in death of a member of the royal family.

When James Garfield was mortally wounded, Selina Campbell offered her prayers for him and his family. She said, "Brother Garfield was the cherished friend of my dear husband, and for many years an honored trustee of Bethany College, and ever manifested an exalted regard and devoted friendship for Mr. Campbell. He was always a welcome guest under our roof. I have heard his voice preaching in the house of worship at Bethany. They have my deepest sympathy and prayers. The Calamity has caused the nation to know the value of prayer, for to no other source could they look for comfort and relief, but at the hand of Jehovah."

What can we learn from these Stone-Campbell Movement Polymaths, Polyhistors and Polydidacts? I think there are some very basic ideas to be gleaned and followed. 1) They learned in more settings than the classroom. 2) They continued to learn throughout their life. 3) They learned in more than one area of study. 4) They used what they learned to teach others. 5) They could change their minds when confronted with better ideas. And 6) They did everything to the Glory of God. May we be such examples to those who will speak about us in 200 years.