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My name is Tom Bogart, and I'm the President of Maryville College. Maryville College has multiple connections to Swift College. The most prominent example is that the founder, William Henderson Franklin, was an 1880 graduate of Maryville College. Now, Maryville College had been racially integrated from the time it opened in 1819, but Mr. Franklin was the first African American to successfully graduate from the College. He then went on to seminary and went on to help found Swift Memorial Institute. While the college and a few other institutions in Tennessee were open to racially integrated classes, there wasn't sufficient capacity, here or at some of those other places, to educate the large number of freedmen who were looking for education and in the post-Civil War era. Another interesting connection is in 1901. In that year, the Tennessee legislature successfully, if that's the right word, closed the last loophole to racially integrated education. Maryville College was the last school in the State of Tennessee to become racially segregated. Now, what we did as a result... First of all, at commencement in 1901, we awarded an honorary degree to William Henderson Franklin, which showed our opinion about that particular piece of legislation. More concretely, the Board voted to send 10% of the College's endowment to support Swift Memorial Institute. The belief was that the people who had donated that money had done it in order to promote racially integrated education and especially in education of African American students. And our board felt that the right thing to do with that money would be to support the education of African American students, now that we weren't allowed to do so at Maryville College.

Before 1901, there were a wide variety of Jim Crow Laws being written in education. For a number of institutions, it was irrelevant because they weren't racially integrated to begin with. For some institutions, there was not a particularly strong commitment. So, even mild language from the legislature was sufficient to enforce segregation. For a small number of institutions, there had to be a few different versions of laws forbidding racial integration. What wound up happening in 1901 was a law, that said it in about that many words: "It's illegal to have racially integrated classrooms," came in to effect. Our Board, interestingly enough, and President reviewed whether or not to try to challenge or commit civil disobedience of the law, and determined that the law had been written so that we would lose. And so, instead chose not to contest it, and instead chose to do something constructive and positive by supporting Swift Memorial Institute.

1819 was when we were founded. Interestingly, we had a lot of philanthropic support from people in the North who wanted to support this type of educational environment. The Presbyterian Church, like most major US denominations, was split into a Northern and Southern part in the 1800s. Maryville College was part of the Northern Presbyterian Church, although located in the South. So, among other things, just after the Civil War when the college was rebuilt on the current campus, the Freedmen's Institute in Washington D.C. actually contributed about 1/3 of the cost of building Anderson Hall. Still the largest academic building and the oldest building here on campus. In 1867, our Board reaffirmed that the College would open its doors to anyone who was qualified to receive the education and explicitly ruled out discrimination on the basis of race. We were also co-educational at a time where that was relatively scandalous. In fact, we take pride in having awarded the first Bachelor's degree to a woman in the State of Tennessee.

Education gives you a bigger world. That can be literally, as you travel from place to place, but more importantly, imagination creates everything. Everything that you enjoy today is the result of someone having created and invented it, and the way you create and invent is by building on the accomplishments of others, and an education is what helps get you to that point. Talent comes in all shapes and sizes. Everyone needs access to education to take full advantage of the potential that's within them. I'm very proud that here at Maryville College, that has always been our approach. We want every one: man, woman, Black, White. We don't care. We want people who want to learn and work hard and make the world a better place.

One of the interesting questions, when you start to create these divisions among people, is who falls on which side of a line. And so, you spend a huge amount of time trying to figure out if someone's in or out, instead of just going about and doing the important work at hand. To me, that's just a waste of time and energy. One of the differences in college today, as opposed to college in the 1870s and 1880s, is the amount to which you have choice. In 1880, you would have been told, "Here are the classes you will take to graduate, and here is your schedule today," and you would have moved from class to class with a bell ringing. Just as many schools do today. elementary and high schools have a bell ringing. In our case, it was a literal bell at the top of the bell tower and in our largest building. So, one of the differences would have been, instead of him choosing, "Oh, I'm going to take this class and this class and take it at this time," it would be, "Okay, Tuesday at 10:30, here's where you will be, and here's what subject you will study, assuming you plan to graduate."

Well, the residences were not integrated on campus at the time, and so, he would have lived in town and would have run into a variety of situations ranging from fully integrated to fully segregated. As I say, that was in the early days of Jim Crow, and in East Tennessee, like every region of the country, the way that that came in was not all at once with a full-blown apartheid system. What you had were degrees and shadings from place to place and time to time. I would imagine that he ran into situations that were rewarding as Whites were fully accepting and respecting of him. I would imagine that he ran into situations that were very daunting and challenging as he was treated poorly or even excluded, solely on the basis of his color.

It's unimaginably hard to start a school. I have the privilege of being President of a school that's been in existence for almost 200 years, and this is a hard job. To start a brand-new school, to educate a population that in many ways had been excluded from education, before there were interstate highways, before there were telephones, before there was the Internet... I'm in awe of what he's done. And the College, I will say, Maryville College kept him as part of the College community throughout this time. He served on the Alumni Board of Directors, during the time he was President at Swift. As I said, we gave him an honorary Doctorate as our last statement about the rise of legal segregation. So, while he was founding Swift, he also was generous enough to devote himself to continuing to help Maryville College be the best place it could be. He graduated at the age of 28. At the age of 31, he had already been to seminary and been recruited to start a college. One of the important strengths of American higher education is not just the diversity of students within colleges, not just the diversity of colleges, but also the fact that you do not have to graduate at 22 in order to move on and be successful. A lot of our most successful people take, what might call, the scenic route to college. They become what we call, in the jargon, non-traditional students. Well, this is this is someone who was a non-traditional student, who then went on to found and lead an impressive educational institution for many years, one whose impact is still felt to this day.

I don't know that there would have been any formal connection. We were very Presbyterian back in the day. So, the Board at the time that Reverend Franklin graduated, Dr. Franklin graduated, was approved by the Presbyterians, and in many cases, consisted of Presbyterian ministers. The faculty were all Presbyterian ministers at that point in time. So, while there would have been relations with people from other churches, and other churches in general, I think, systematically, the main relationship was to the Presbyterian Church.

The relationship between Maryville College and the Black community in the region was positive, but I will also say that it wasn't heaven. Students who came to campus here while we were integrated, before 1901, were welcomed to get that education, but there were students who were not particularly pleased about the integration. In fact, the full story of the Legislature's action in 1901 is that the person on the Legislature who wrote the law, closing the last loophole, was a Maryville College graduate. And the story goes that he postponed his graduation by a year, so as not to have a Black classmate. So, while Maryville College as an institution was very welcoming to racial integration, various individuals were on the spectrum that you find in any institution, from being very supportive to adamantly opposed. And that's one of the challenges that all of us face, is finding what the right thing to do is at a given point in time, even if it's not universally acclaimed as the right thing to do. Looking back from today, it's easy for us to say, "Well the people that were supporting racial integration, they were right." It might have been harder as a White person in 1875 to take that position. As I say, one of the things I'm proudest for this institution is that the leadership of it held, as long as it was legal to be integrated, that that was our approach. It's both... It's a point of pride. It's also a real challenge. What are we doing today that, 125 years from now, people are going to look back and say, "Maryville College got it right in 2013, 2014, and 2015"? Even though at the time, it wasn't easy. Maryville College is not isolated in its approach to racial integration. Blount County and East Tennessee more broadly were better than many other parts of the country, and I think that there was a mutual reinforcement between actions that the College took and the broader society surrounding the College. So, as the College welcomed African American students, that in turn helped create an atmosphere where other institutions in Maryville and Blount County, and throughout East Tennessee, could also be integrated, and vice versa. The fact that other institutions and that this area was supportive of the rights of African Americans, in turn empowered Maryville College and supported us as we tried to educate.

The Presbyterian Church has always believed in both an educated clergy and an educated congregation. And so, the Presbyterian Church, as it expanded throughout the United States, tended to be involved in starting schools – in many cases elementary and secondary schools, but also colleges. The story goes that Isaac Anderson, the founder of Maryville College, went to New Jersey and Pennsylvania to try to recruit people to come and preach on the Southwestern frontier of the United States and had a hard time convincing people, in the early 1800s, to move from the comfortable civilized areas around Philadelphia to the wilds here in Tennessee. And so decided, "Well, I'll just start my own school to educate both ministers but also anyone else who can benefit from that education." Reverend Anderson was prominent among the abolitionists in East Tennessee in the early 1800s. One of his first students was a freedman named George Erskine, who after attending college here, was appointed as a missionary to Africa by the Presbyterian Church and went there. Also, among Reverend Anderson's first students were Cherokee Indians. This, of course, was before the Indian Removal that we know as the Trail of Tears. So, it's been in the College's DNA to reach out very broadly since we were founded. You can trace the American frontier, in many ways, by looking at the founding dates of some of these colleges. So, in 1819, when we were founded, Centre College in Danville, Kentucky, another Presbyterian school, was

also founded. And so that gives you a sense of about where the frontier was in Kentucky at the time. And similarly, what you'll find is, as the frontier of settlement moved westward, that every decade or so, you see a new set of colleges getting started, as the frontier moves far enough away from what are now established colleges in the civilized parts.

In the early 1950s, as racial segregation and schools started to come under assault – first in graduate school, and then with Brown versus Board of Education – throughout the country, some historically Black institutions struggled as their students were now able to attend what had been the formerly all-White schools, which tended to have been better funded. And I think that Swift struggled with some of that dynamic as Hawkins County integrated, and many of the students, who otherwise would have had to go to Swift, now had the opportunity to be part of Hawkins County. And eventually, I think that that's what happened there. The Swift Institute building was torn down and replaced, and it's a beauty. I've seen the photos. It's a beautiful building, and I've always wondered whether that was because, even in a racially integrated county, that some people did not want White students going to what had been the Black school.

To know that, because I've seen the photos of the building, and it is spectacular. And now when you go to that site, it's mostly an open field. Franklin's grave is still there, and so that's beautiful, but it's a shame that that incredible building isn't there anymore. I would love to see it.

But one of the issues... just as Jim Crow didn't happen all at once, integration after 1954 didn't happen all at once. Maryville College announced that it was reintegrated a couple of weeks after Brown versus Board of Education, and in fall semester of 1954, we enrolled African American students again. Not every institution adopted that approach. You've heard about some of the conflicts and difficulties in integrating other schools, and that was true at the elementary school through high school level, as well. And I think in Hawkins County, like a lot of schools, there was integration that was happening gradually, in some cases grade by grade. and so, I think that the high school building... the high school classes might have been segregated through the early 1960s. I don't know that for sure, but that might be one possibility as to why it was still being used. I would love to see the building in real life. the photos are just...