

Herald the Story and Die for the Glory: Muscular Christianity, Reconstruction, and Collegiate Football in the New South

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In 1908, the Glee Club of Wake Forest College performed a piece by C. P. Weaver, an alumnus from the Class of 1904. The lyrics to “O, Here’s to Wake Forest” were later published in Wake’s yearbook, *The Howler*: “We’ll herald her story, / and die for her glory, / Old Gold and Black is ever waving high.”¹ “Heralding” and “glorifying” one’s team was emblematic of college football during the late years of Southern Reconstruction and the early years of the Victorian Era. Following the Civil War, Southern male youth culture underwent tremendous structural alteration. A focus on violence, brotherhood, and Christianity, provided the foundation for the development of collegiate sports. Collegiate football in the South, specifically at the Baptist-affiliated Wake Forest College, not only epitomized these qualities of nineteenth-century manhood, but as the game matured it began to reflect both wartime and the early post-war societal ideal for men in the New South.

Almost fifteen years before the outbreak of the American Civil War in 1861, the English game of rugby formalized its rules in 1845.² Rugby, with its signature oblong-shaped balls tossed between H-shaped goal posts, featured a battle between two opposing male teams. It combined wrestling, violence, and the sports of soccer and handball.³ In its earliest years, rugby was most often played between school teams at the intramural level. Competitions and tournaments were held between elite prep schools, such as Eton College, where the males of the royal family of Great Britain were educated.⁴ As the game advanced to the collegiate level, it became a focus of contest and demonstration of manliness for the young men of prestige in England, just as football would later become for American men.

The mid-nineteenth century also marked a renewed religious fervor among Christian sects in England. The revival was influenced by the Second Industrial Revolution’s emphasis on physical labor and the separation of various Protestant sects from the traditional Anglican Church.⁵ Following the creation of rugby in 1823⁶ and the establishment of the formal rules for soccer in 1848,⁷ the religious movement in England led to the development of the term “muscular Christianity.” Muscular Christianity placed emphasis on physical well-being; the more physically fit a man was, the closer to God he was considered to be. This referred not to

¹ “O, Here’s to Wake Forest.” *Wake Forest College Howler*. (Wake Forest, NC: Wake Forest Press: 1909) 88.

² “History of Football.” History of Sports. Saperecom Productions. Last updated 2006. <<http://www.historyoffootball.net/>> (accessed November 10, 2006).

³ “History of Rugby.” *Maryland Exiles Rugby Homepage*. Updated 2006.

<http://www.highschoolrugby.com/2001season/quickguide.htm> (accessed November 10, 2006).

⁴ Rebecca Blaine, “The World’s Most Beloved Sport – The History of Soccer.” *World Cup 2006: Fussball*. Updated 2006. <http://germany2006.fussballportal.de/history.php> (accessed November 10, 2006).

⁵ John Wesley, *On The Trinity*: Sermon 55. May 8, 1775. <<http://gbgm-umc.org/UMhistory/Wesley/sermons/serm-055.stm>> (accessed 10 November 10, 2006).

⁶ “History of Rugby.”

⁷ Blaine, “The World’s Most Beloved Sport – The History of Soccer.”

the “idea of the spirit made flesh, but of the flesh made spirit,”⁸ according to John Wesley, a principal religious leader of the time. In his “A Short History of the Penis,” sociologist Toby Miller explains that the origin of the term muscular Christianity derived “from a regimen of knowledge set down as an all-consuming faith in the transformability of individuals through continuous exercise.”⁹ Muscular Christianity first emerged in English public schools in the 1830s as a means of “binding mind and body together under the sign of health.”¹⁰ The physical nature of humanity was thus viewed in terms of both moral and scientific physicality.

While political conditions in England allowed the British time to focus on religious philosophy and sports, Americans were not able to enjoy such leisure as growing social tensions in the United States led to the Civil War. The Civil War affected all parts of American life: social, political, religious, educational, and even physical. Instead of strategy on a rugby or soccer field, young American men were preoccupied with battle lines and military tactics. The few wealthy American universities that remained open during wartime concentrated on promoting the regionalized political rhetoric of the period. Military academies attempted to create a balance between teaching the traditional methods of combat, such as fencing, with more modern techniques of warfare, such as the importance of engineering and technology.¹¹ According to historian Jennifer R. Green, antebellum military academies created a conception of manhood that “recognized the importance of a man’s hierarchical status but modified elite male goals of wealth, honor, and mastery over slaves, replacing the standards of valuation with ones they could attain, such as self-discipline, education, and industry.”¹²

On the homefront, many young men who had recently graduated from American universities married and began families. When men failed to return home from war within a few months, northern and southern societies began to question how long the war would persist. A total war effort began, and both sides attempted to justify their causes in religious terms, while simultaneously preparing the next generation of Christian warriors. Even “awed children learned to revere the war and the warriors of Christ who prosecuted it.”¹³

Children growing up during the Civil War, especially boys who could potentially carry on the fight of their fathers, were exposed to the same propaganda as the previous generation. The educational leaders of the Confederacy expected children to be well-versed in the “rights and duties of Confederate citizenship.”¹⁴ By reading stories about the quest for moral righteousness, the duties of Confederate men, and God’s support of the Confederacy, boys were confronted with a moral battle of virtue, manhood, and honor from an early age.¹⁵

The classroom was not the only place where boys practiced wartime southern citizenship. Games of patriotism, combat, and violence were invented by young boys and encouraged by

⁸ Anthony Rotundo, *American Manhood* (New York: Basic Books, 1993), 224.

⁹ Toby Miller, “A Short History of the Penis.” *Social Text*, No. 43. (Autumn, 1995), 3.

¹⁰ T. Miller, “A Short History of the Penis,” 3

¹¹ James L. Morrison, Jr, “Educating the Civil War Generals: West Point, 1833-1861. (*Military Affairs*, Vol. 38, No. 3. (Oct., 1974)), 109.

¹² Jennifer R. Green, “Stout Chaps Who can bear the Distress: Young Men in Antebellum Military Academies.” (Friend, Craig Thompson, and Glover, Lorri. *Southern Manhood: Perspectives on Masculinity in the Old South*. Athens, GA: The University of Georgia Press, 2004,) 175.

¹³ Harry S. Stout, *Upon the Alter of the Nation* (New York: Penguin Group, 2006), 101.

¹⁴ Anne Sarah Reuben, “Redefining the South: Confederates, Southerners, and Americans, 1863-1868” (PhD diss., University of Virginia, 1999), quoted in K. A. McConnell, “Constructing Religious Meaning for Children Out of the American Civil War,” *Journal of Religion & Society* 3 (2001): 6

¹⁵ McConnell, “Constructing Religious Meaning for Children out of the American Civil War,” 6.

their parents. Some parents even took pictures of their young sons holding swords and guns.¹⁶ American class society was transformed during the Civil War and the following decades. The working class was still responsible for providing labor to proliferate the nation, and the upper class continued to prove their manhood as they always had, by dueling and hunting. However, middle class boys left their homes to learn and exercise the standards of the other two classes. They began to labor like the working class as soldiers and defend their honor like the upper class in preparation for war. When the war ended in 1864, a generation of Confederate boys who had spent a large part of their childhood preparing for battle was left with no enemy to fight.

Lack of funding and low student population caused many colleges to close during the Civil War. The economic depression during the early years of Southern Reconstruction caused many of the remaining schools to shut their doors. The University of North Carolina was one of the few universities in the South to remain open during the duration of the war, but was forced to close from 1870 to 1875 because its buildings were in need of repair.¹⁷

Wake Forest College closed during the war but was reopened by four professors in January 1866.¹⁸ Wake Forest, a private, all-male educational institution that was originally located in Wake Forest, North Carolina, offered young men a blend of religious, philosophical, and practical study. The college relocated to Winston-Salem, North Carolina in 1956.¹⁹ Controlled by the Baptist church until 1986,²⁰ the college was originally neighbored by other private and public universities and was thus at the heart of what would become a competitive intercollegiate playground. Wake Forest College provides historians with a strong case study for examining the effects of post-war muscular Christianity on a Southern college because of the school's centralized original location, religious connections, and highly documented development from a small, local seminary to a respected liberal arts institution.

Although the financial crisis of 1873 severely hindered the growth of Wake Forest College,²¹ the school gained students and received an endowment over the next decade. The combination of the chartered North Carolina Baptist Student Loan Fund in 1877²² and the hiring of Dr. Charles Elisha Taylor as a professor of Moral Philosophy in 1880²³ was largely responsible for the successful continuation and expansion of the college. The Loan Fund allowed students from more humble backgrounds an opportunity to attend the institution. Dr. Taylor, who became the President of Wake Forest College in 1884, brought with him a personal crusade to nearly double Wake Forest's endowment from \$53,000 to \$100,000.²⁴

Changes in the private and social lives of students made nineteenth-century southern colleges the birthplaces of collegiate amusement. According to Anthony Rotundo, a leading

¹⁶ Stout, *Upon the Alter of the Nation*, 101.

¹⁷ William S. Powell, "Carolina: A Brief History." *The University of North Carolina*, Homepage. <<http://www.unc.edu/about/history.html>> (accessed 11 Nov 2006).

¹⁸ Powell, *Dictionary of North Carolina Biography*.

¹⁹ Benson, Garianne. "Half a century later, Wake thrives in Winston-Salem." *Old Gold and Black*. October 5, 2006. <http://ogb.wfu.edu/?id=3697_0_9_0_M> (accessed April 16, 2007).

²⁰ Leonard, Bill J. "Wake Forest University and Baptist History: A Matter of Conscience?" *The Divinity School at Wake Forest University Homepage*. Paper posted: January 23, 2007 (accessed 16 April 2007). <http://divinity.wfu.edu/transcript_20070123.html>.

²¹ Percival Perry, "History of Wake Forest University." Wake Forest College *Bulletin* (January, 1974.) <http://www.wfu.edu/history/HST_WFU/perry.html> (accessed November 10, 2006).

²² Perry, "History of Wake Forest University."

²³ Perry, "History of Wake Forest University."

²⁴ Suzanne Cameron Linder, *William Louis Poteat: Prophet of Progress*. (Chapel Hill, NC: The University of North Carolina Press, 1966), 27.

historian on male identity, the nineteenth century was the first time men moved a significant distance from home. Much of this movement was a reaction to the desire for new adventures and opportunities. He says that “within a few years, comments like ‘I began to feel homesick’ and ‘I am a little homesick’ became commonplace” in young men’s diaries; these comments had rarely before been seen.²⁵ Comradery and male bonding thus became essential for collegiate men who may have been the first members of their families to travel far from home for a purpose other than fighting in a war. Sports became one of many rituals to promote unity and brotherhood across the college campus.

In 1882, a group of students at Wake Forest established *Wake Forest Student*, under the overseeing eye of biology professor Dr. William Louis Poteat.²⁶ The *Student* contained literature, news, and gossip about Wake Forest, as well as other colleges like the University of Richmond and Yale University. Released monthly, the paper began each edition by enthusiastically denoting the number of men currently enrolled at Wake; by 1905, the population reached as many as 313.²⁷ As the years progressed and the student population increased, the sports games of Wake Forest bared a strong resemblance to the military games played by children during the Civil War.²⁸

Literary societies were the primary means of establishing prestige on the Wake Forest campus, and were popular among both the students and the faculty.²⁹ Many of the men who joined the organizations were already highly educated when they came to the college. These men usually came from affluent families, especially in the difficult financial times that defined the post-war New South. Wake Forest, however, specifically sought to enroll working and middle class men. An 1890 article published by J. B. Carlyle in the *Biblical Recorder*, the newspaper of the North Carolina Baptists, appealed to men of all economic backgrounds:

And to the poor young men of the State who are prepared for our classes and have the brains, pluck, and character, I want to say come to Wake Forest... The time has come when character and not clothes, when brains and not blood, must determine a man’s standing in society and win the respect and confidence of his fellows.³⁰

Two issues are confronted in the article: first, another means of introduction and initiation were needed for Wake Forest’s men who lacked the strong debate and oratory background necessary to be accepted into literary societies. Second, a man who came into the college without an established societal standing was compelled to “win the respect and confidence of his fellows.”³¹ The desire of new students to “win respect” and old students to create a single confederation across the campus led many men to participate in hazing rituals. During the nineteenth century, most hazing was intended to cause the physical and emotional breakdown of an individual to promote loyalty to the college government as a whole, rather than to close

²⁵ Rotundo, “American Manhood,” 57.

²⁶ Linder, *William L. Poteat*, 40.

²⁷ Perry, “History of Wake Forest University.”

²⁸ Patrick B. Miller, “The Manly, the Moral, and the Proficient: College Sport in the New South.” *Journal of Sport History*, Vol 24, No 3 (Fall 1997): 286.

²⁹ Williams, Timothy Joseph. “Literary Societies at Wake Forest College,” May 2002. <<http://groups.wfu.edu/debate/HistoryPages/Honors%20Paper-FINAL.doc>>

³⁰ J.B. Carlyle, “Wake Forest Letter.” *Biblical Recorder*, January, 8 1890.

³¹ J.B. Carlyle, “Wake Forest Letter.”

friends.³² Often college authorities supported hazing and flogging rites “to develop a young man’s loyalty to his class as the first step in introducing him to the hierarchal society of the college.”³³ The physical and emotional breakdown of an individual man to establish him in the group’s hierarchy and test his manliness was reminiscent of the militaristic culture experienced by his father and grandfather.

By 1908, the hazing of new students at Wake Forest College reached such extreme levels that the Southern Baptist Convention, the parent organization of the college, became concerned. Dr. Poteat, who had replaced Dr. Taylor, addressed the issue in a letter published in the *Biblical Recorder* asserting:

We have not known our students heretofore to be so united in the earnest and practical purpose to suppress hazing. On last Monday in mass meeting, with enthusiasm and absolute unanimity, they appointed a strong committee to act for them in the matter, and the committee the same day took a resolute step which finely exhibited their spirit. We can not guarantee the total suppression of the evil, and are making no announcements that it is a thing wholly of the past; but we are not anticipating any trouble from that quarter this session.³⁴

Despite Poteat’s close connection to his students, which is indicative throughout the *Student*, it is unclear whether this meeting was a sincere attempt by the students to halt hazing or whether the meeting was a formality to appease the Convention and Wake’s administration. The *Student* makes no mention of the hazing issue. By that time, athletics had become another way to prove manliness in college.

Not long after the Civil War, the *Biblical Recorder* “declared that education was a defense against moral and intellectual absorption by the conquerors, an offset to subjugation.”³⁵ “The conquerors” denotes not any conqueror, but specifically those who had recently invaded the South and forced the former Confederates to conform to the Union way of life. Education formally introduced young men to southern traditions after the war, when military training was no longer an educational focus. Athleticism continued this militaristic training, while giving young men a chance to establish their southern manhood within a college.

For years, the *Student* had petitioned the college to build a gymnasium for its students. In October 1888, an article was published in the paper examining the biological benefits of exercise, as well as the prestige a gymnasium would bring Wake Forest College:

What we need is a building constructed and equipped exclusively for gymnastic purposes, and an instructor to have charge of it and drill students in moderate exercise, especially such as will produce a healthy action of the heart and lungs. It is not necessary that the college should turn out a set of athletes, but men with vigorous and healthy bodies and well cultivated

³² Joseph F. Kett, *Rites of Passage: Adolescence in America, 1790 to the Present*. (New York: Basic Books, 1977), 58.

³³ Kent, *Rites of Passage*, 58.

³⁴ W. L. Poteat, “Wake Forest Letter.” *Biblical Recorder*, September 23, 1908.

³⁵ Linder, *William Louis Poteat*, 27.

brains are needed in every walk of life.³⁶

While students were appealing for increased physical prowess, the religious community was examining the British concept of muscular Christianity. These factors, as well as Dr. Poteat's influence in the administration, were responsible for the erection of a gymnasium in 1889.³⁷

Just as the writers of the *Student* had suggested, Wake Forest used their new athletic facilities to enhance the reputation of the college. In the fall of 1889, the school changed their advertisement in the *Biblical Recorder* to read:

Wake Forest College: North Carolina
15 miles North of Raleigh. 54th annual session begins September 1
10 distinct schools. 10 instructors. 10,000 volumes in Library.
Well equipped Laboratories, Reading Room and Gymnasium.³⁸

The advertisement continued with the mention of the college's beautiful grounds followed by President Taylor's contact information. The old announcement mentioned the library and the books, which represented the academic side of the college, while the new announcement revealed the South's growing concern with the physical nature of men, by mentioning the new biology building and gym. Constructing the gym allowed Wake Forest to compete with other southern institutions, such as Richmond College, for potential students.³⁹ By this time, the southern seminary was also ready to compete on the athletic field.

Princeton and Rutgers are credited with playing the first intercollegiate football game in 1869.⁴⁰ As football flourished in the Northeast, Yale, Cornell, and Columbia began playing the sport as well. Harvard's entrance to the game two years later marked the introduction of rules more closely related to rugby than the soccer-like game that had been played in New Jersey.⁴¹

Although American historian Bruce K. Stewart notes that within a few years, football "spread west as far as Michigan and south to Virginia,"⁴² the United States Bureau of Education concluded in its 1885 *Bulletin* that "neither the general nor college public at the South manifests much interest in athletics or gymnastics."⁴³ The *Bulletin* continued by commenting that "military drill is in vogue in many places" throughout the region.⁴⁴ Even years after the Civil War, collegiate men in the South, according to the Bureau of Education, were still more interested in traditional methods of exercise than sports. Patrick B. Miller, Professor of American Studies at Northeastern Illinois University, presents an argument contradictory to the 1885 educational census. According to him, by the mid-1880s, men in the South were, in fact, devoting an "increasing amount of their leisure hours to formal competition in a variety of

³⁶ *Wake Forest Student*, Vol VIII. (Wake Forest, NC: Wake Forest Press, October 1888) 73.

³⁷ Advertisement. *Biblical Recorder*, October, 24 1888.

³⁸ Advertisement. *Biblical Recorder*, October, 24 1888.

³⁹ *Wake Forest Student*, 73.

⁴⁰ Bruce K. Stewart, "American Football." *American History*, Nov 1995. Accessed 10 Nov 2006.

<http://wesclark.com/rrr/yank_fb.html>.

⁴¹ Stewart, "American Football."

⁴² Stewart, "American Football."

⁴³ P. Miller, "The Manly, the Moral, and the Proficient," 287.

⁴⁴ P. Miller, "The Manly, the Moral, and the Proficient," 287.

athletic endeavors” mostly in the form of baseball.⁴⁵ Eventually, however, football moved its way into the states of the Deep South.

Football expanded quickly across North Carolina during the 1880s, as students from Wake Forest College, Davidson College, State University (now the University of North Carolina at Chapel Hill), and Trinity College (now Duke University) began playing intramural games.⁴⁶ P. Miller comments that football was well received by the elders of the institutions. He writes, “Elders – educational authorities prominent among them – began to articulate a formal justification for athletics, praising sport for its contributions to the building of ‘manly’ character and strengthening regional pride.”⁴⁷

The presence of football provided several welcome additions to college life. During a period when hazing and outright violence faced incoming first-year students,⁴⁸ football at the intramural level gave upperclassmen a more constructive way to assert domination over the new class and also built teamwork. If a student, particularly at Wake Forest, was not accepted into the two literary societies, he had to be faster, stronger, and more coordinated than his classmates in order to establish a favorable reputation within the college. Additionally, the design of a football field, the structure of lines of scrimmage, and the idea of directly charging at the “enemy” were prominently reminiscent of a battlefield. By the late 1880s, the colleges of North Carolina were ready to apply all of this to a real, intercollegiate match.

The *Biblical Recorder* notes that the first intercollegiate football game involving Wake Forest was held on October 18, 1888: “A feature of the Fair, and one over which everybody became interested and almost enthusiastic, was a game of ‘foot ball’ between the teams of Wake Forest College and the State University, in which the former [the University of North Carolina] was victorious.”⁴⁹ In the three weeks leading up to the game, the papers constantly discussed and advertised the state fair, but failed to mention the football game. Even in the weeks following the game, there were no editorials or further comments about the match.

The *Biblical Recorder* may have been silent, but Wake Forest’s the *Student* was anything but quiet after the game. The October 1888 edition was abuzz with remarks, observations, and critiques of the game, most of which were justifying Wake’s 33-0 loss against “The University:”

Our team played a very spirited game considering the heavy odds against them. The University had [sic] better training, was better organized and showed more skill and acquaintance of the rules, and the result was clearly foreseen after the first few minutes.⁵⁰

The students’ excitement at the thought of formally organized athletics is clear. Others, however, had reservations.

Feelings regarding the establishment of football in the South were mixed during the 1890s. The faculty of Wake Forest College held a meeting the day after the first game and

⁴⁵ P. Miller, “The Manly, the Moral, and the Proficient,” 286.

⁴⁶ Hal D. Sears, “The Moral Threat of Intercollegiate Sports: An 1893 Poll of Ten College Presidents, and the End of ‘The Champion Football Team of the Great West.’” *Journal of Sport History*, Vol 19, No 3, (Winter 1992).

⁴⁷ P. Miller, “The Manly, the Moral, and the Proficient,” 286

⁴⁸ J. Edwin. Hendricks, *History of Wake Forest College: 1834-1967*, CD-ROM. (Winston-Salem: Wake Forest University Press, 2003). Digitized by Historical Database.

⁴⁹ “Raleigh.” *Biblical Recorder*, October 24, 1888.

⁵⁰ *Wake Forest Student*, 264.

vowed to ban the sport on campus.⁵¹ Although as many as fifteen demerits could be given to anyone caught playing football, any restrictions were ineffective during the remainder of the 1888-89 school year.⁵² The students hailed the sport as a method of physical release, defense of the honor of one's college, and expression of power and violence that was only previously seen by their fathers during the Civil War.⁵³ A prominent Virginian man once asked Professor J. M. Bandry of Trinity College, "Who are these youths with such athletic mastery and where did they come from and who taught them to play such football?" Professor Bandry's responded with:

They are the sons of men who fought in the charge of Pickett and Pettigrew at Gettysburg; of men who laid down their arms with Lee at Appomattox. As their fathers learned of themselves and their leaders how to fight, so have these young men learned of themselves and their leaders how to play football.⁵⁴

Professor Bandry was correct; many southern teams held remnants of the Civil War that extended beyond the general nature of football.

The University of Virginia named their team the Cavaliers after the elite soldiers of the war. The school's colors were originally silver gray (intended to represent the glory of the Confederacy) and cardinal red (died in the blood of the fallen).⁵⁵ Georgetown, too, chose colors that cast a memory on the Civil War. Because of its location on the Potomac River, the students had been divided during the war. The school therefore chose silver and blue to represent both the Union and the Confederacy.⁵⁶ Mascots were also named after various infantry units from the war. Trinity College, a Methodist school, met with religious opposition, however, when it attempted to name its mascot after a division of the French military: the Blue Devils.⁵⁷

Wake Forest took a religious approach when it named its team the "Baptists."⁵⁸ This name was never quite sufficient, however, since any faithful and willing man could be a Baptist. The term "*Demon Deacon*" may not have been coined until the twentieth century,⁵⁹ but for several decades prior, Wake Forest's mascot, the Deacon, represented the sort of men that the college wished to attract: men with "brains, pluck, and character."⁶⁰ Wake Forest sought to install these men with a sense of duty, dignity, and responsibility so they would eventually become 'Deacons' in the Church.

The three main collegiate sports programs in North Carolina (Wake Forest, Trinity College, and the University of North Carolina) established the Intercollegiate Football Association, which met in Raleigh on November 29, 1888 to construct formal rules for football and a constitution like that of the Northeastern schools' American Intercollegiate Association.⁶¹ Despite these formalities, school officials remained unconvinced of the necessary safety

⁵¹ Hendricks, *History of Wake Forest College*, CD-ROM.

⁵² Hendricks, *History of Wake Forest College*, CD-ROM.

⁵³ P. Miller, "The Manly, the Moral, and the Proficient," 289.

⁵⁴ P. Miller, "The Manly, the Moral, and the Proficient," 285.

⁵⁵ P. Miller, "The Manly, the Moral, and the Proficient," 298

⁵⁶ P. Miller, "The Manly, the Moral, and the Proficient," 298

⁵⁷ P. Miller, "The Manly, the Moral, and the Proficient," 300

⁵⁸ J. Edwin Hendricks. "The Demon Deacon: A Proud Tradition." *History of Wake Forest University Online*. Accessed 12 Nov 2006. <http://www.wfu.edu/history/HST_WFU/deacon.htm>

⁵⁹ Hendricks. "The Demon Deacon: A Proud Tradition."

⁶⁰ J.B. Carlyle, "Wake Forest Letter."

⁶¹ Hendricks, *History of Wake Forest College*, CD-ROM.

measures to properly execute the game. Professors at Wake Forest had qualms about safety in intercollegiate football; they did not disapprove of the game itself, but feared getting sued for the players' massive number of injuries. The University of Virginia even had a player die during a game because of insufficient safety pads and equipment.

In November 1889, the Board of Trustees, led by President Taylor, voted that the team should no longer be allowed to travel out-of-state for games. Meanwhile, the Baptist community as a whole remained supportive of men in physical activities, as seen in the *Biblical Recorder's* published literature supporting the ideal muscular man:

Boys of spirit, boys of will / Boys of muscle, brains and power, / Fit to cope
with anything, / These are wanted every hour / Not the weak and whiny drones /
Who al troubles magnify; / Not the watchband of "I Can't!" / But the noble
one "I'll try." / Do whate'er you have to do / With a true and earnest zeal /
Blend your sinews to the task, / Put your shoulder to the wheel. / Though your
Duties may be hard / Look not on it as an ill, / If it be an honest task, / Do it
with an honest will. / In the workshop, on the farm, / At the desk, where'er you be /
From your future efforts, boys, / Comes a nation's destiny.⁶²

Despite Baptist support, in June 1890, President Taylor proposed to the Board of Trustees that a ban be placed intercollegiate football; the vote was passed.⁶³ One year later, permission to resume the game was granted because athletic endeavors promoted the image of the college, and ultimately, collegiate ranking won over safety. The faculty members of Wake Forest demanded to be released from any liability from ensuing injuries,⁶⁴ but the Board of Trustees refused, reluctant to admit the dangers of a sport that was bringing the college prestige and donations. On October 18, 1895, the continued threat of injury to students and the liability of the Wake Forest faculty were too much for the school's administration; football was banned on the Wake Forest campus and would not reappear for over twenty years.⁶⁵

Rotundo notes, "In the early 1800s, self-made manhood became the dominant cultural form, and it was later in the same century that passionate manhood developed."⁶⁶ The generation of the early to mid 1800s made their own way; they established a middle class, initiated the American Industrial Revolution, and become entangled in a great Civil War. The next two generations, however, were defined first in terms of their excess violence and manhood and later for their attempts to conform to the intense restrictions dictated by the society of the Victorian Era. Through football, collegiate men, like those of Wake Forest College, strived for a balance between the honor of their fathers and the restrictions of the ridged religious community of the New South.

⁶² "Boys Wanted." *Biblical Recorder*. May 14, 1890.

⁶³ Hendricks, *History of Wake Forest College*, CD-ROM.

⁶⁴ Hendricks, *History of Wake Forest College*, CD-ROM.

⁶⁵ Hendricks, *History of Wake Forest College*, CD-ROM.

⁶⁶ Rotundo, *American Manhood*, 7

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