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A Review of Methodist Education in South Carolina

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In order to set the work of Methodist Education in South Carolina in proper perspective it is necessary for us to glance at educational work generally from the earliest records forward to the present.

In his "History of the South Carolina College," LaBorde says: "It is a gratifying fact in the history of South Carolina that as soon as the English settlers placed their feet upon its soil, they gave the most earnest attention to the business of education." Many wealthy planters from the first maintained private tutors for their families and it was early the common and popular thing to send the sons of Carolina to Europe for instruction, none of the British provinces, in proportion to population, sending so many to European institutions. Free schools were established as early as 1710, the first being in the city of Charleston. A number of educational societies and private academies, several of them being of a charitable character, were organized early in the history of the colony, the Charleston Orphan House, founded in 1790, being the first institution of its kind established in America.

It is worthy of note that an idea of religious education pervaded the promotion of public schools in their incipiency in Carolina. Governor Nicholson, the first royal Governor, "as no public schools had been instituted for the instruction of youth in the principles of virtue and religion", urged "the necessity and usefulness of such establishments", and the Act providing for the establishment of free schools included in the scope of their work "instruction in the principles of the Christian religion", and stated that "several well disposed Christians, in their last will, had left several sums of money for the founding of a free school." This free school system, if system it may be called, seems to have languished after the early colonial effort. There is record of but one effort to establish such

schools after the institution of the first few. This was in Orangeburg county, in 1798, and seems to have been only an effort.

In 1811, Governor Middleton, in his message to the Assembly, urged the establishment of free schools and an Act was passed that year providing for a number equal to the number of representatives in the lower house in each District and Parish. These were to be free to all pupils, orphans and indigent children having the preference. Three hundred dollars per annum were appropriated to each school, the aggregate appropriation being about thirty seven thousand dollars. Comparatively little was accomplished by this effort at revival. Thickly settled communities profited in a measure by the Act but the country generally did not. The free school system of 1811 continued a practical failure and a farce until 1850. One reason of the failure lay doubtless in the fact that our proud fathers looked upon them as paupers schools. The rich did not need to patronize them and the poor would not have their children branded as paupers, preferring rather to have them grow up in ignorance. It is however on record that some who cared more for appearances than for facts, while too proud to send their children to the "pauper schools," as they called them, accepted aid from their more opulent neighbors for the education of their sons in the private schools of the country.

From 1850–1860 there was a wonderful advance in educational interests in the State. This advance is best seen by a statement of the amount expended for education in 1860, which, as nearly as can be ascertained, was $688,755.00 from the following sources: tuition fees, $420,000.00; taxation, $135,000.00; endowment, $133,755.00—this last representing an endowment of not less than a million dollars. Just as this educational revival was getting well under way, came the war devastating every interest, education suffering more than any other. Following the war, in 1868, under the new Constitution of the State, the free school was incorporated as a regular public school system with a general legislative tax, a one dollar poll tax, and the privilege of special voluntary taxation for its support. There was incorporated with this also the provision for the office of State Superintendent of Education, County Commissioners and Trustees. This, while an ideal plan in many respects, failed because of corrupt administration during the days of carpet bag rule. In 1877, the new management took hold and State Superintendents

H. S. Thompson and Asbury Coward untangled the affairs of the system and placed the schools in position for the steady improvement that has gone forward under their successors to the present day. Amendment to the Constitution again made change and improvement possible, and, in 1878, the graded school was inaugurated, the first being organized at Winnsboro, Chester following the next year. The public school system also included provision for Normal schools, the first of which was held for the State, August, 1880, in the buildings of Wofford College. The first County Institute was held at Johnston, S. C., conducted by Prof. B. Neely, of Augusta, Ga., in 1882. These Normal schools have developed into the present system of a State Normal school and County Normal Institutes lasting one month of every summer. Thus improvement of the public school system has gone on until all opposition on the ground of pauperism at least is swept away; the school term is generally full in villages and increasingly so in country neighborhoods; and almost every town has its well equipped and increasingly efficient graded school.

HIGHER EDUCATION.

Merriwether, in his History of Higher Education in South Carolina, says "the first traces of collegiate education in South Carolina are found in the House Journals of 1723, where it is recorded that Rev. Thos. Morritt made proposals for establishing a college. For want of funds, chiefly, nothing came of it, but it is interesting to know that this is the first time that the word college appears in the history of the State". The same writer says "there is no authentic record of any further effort toward the establishment of a college in the State until 1769, when a bill was introduced, drawn largely in the hand of John Rutledge, which provided for the establishment of a college to be named the College of South Carolina." Nothing however came of this bill. In 1785, the Legislature passed an Act establishing three colleges,—one at Charleston, one at Winnsboro and one at Cambridge. Of these,—Cambridge never went into operation; Winnsboro appears never to have been other than what it continues to be, an academy; and Charleston *only* became and continues a college. In 1795, an Act was passed establishing a fourth college at Beaufort, and, in 1797, a fifth was incorporated in Pinckney District as the "College of Alexandria." Of these, Beaufort appears to have operated for a short time,

but Alexandria lived and lives only in name. Thus it appears that strictly speaking, prior to the beginning of the nineteenth century, there was really no college in South Carolina except the Charleston College, which did not really claim to be a college until 1825. The South Carolina College was chartered in 1801 as the one State institution of high grade and was opened in 1804. Erskine College was chartered in 1836 and went into operation in 1839, being the first denominational college in the State. The South Carolina Military Academy was established in 1842.

The middle of the century marked the beginning of a period of activity on the part of religious organizations in behalf of higher education. As a result of this activity denominational colleges, both male and female, sprang up in rapid succession. This had its reflex influence upon the State and stimulated to better things not only in the common schools but in higher education by the State. In 1888, the South Carolina College was reorganized, free tuition being made a part of its system The agricultural department was separated from the College proper, and steps taken looking toward the establishment of Clemson Agricultural and Mechanical College which had been made possible by the bequest of Mr. Thomas G. Clemson, Clemson College was opened in 1893.

The State was slow to begin higher educational work for its daughters. The first steps in this direction were taken in 1890, when a Commission was appointed to consider the practicability of establishing a Normal and Industrial College for Women. Based upon the report of this Commission, the Legislature passed the Act establishing Winthrop College. The institution was located at Rock Hill and was opened in 1891.

Such is a rapid survey of general educational work in South Carolina. As to the relation of the Church to all this there is not the credit given that is due. The fine academies of the early days, and those still, or until lately, existing were largely due to the enterprise of Christian ministers. The activity of the Church had always its reflex influence upon the State. The first effort at the establishment of a College in the State was by a preacher. Charleston College was organized by a preacher, and ministers of various denominations have been and are now connected with the various State Colleges as President or professor. Without taking too much credit to the Church, or detracting in any wise from other forces, we believe the permeat-

ing and inspiring force in all that is best in education in the State has been directly or indirectly due to the influence and efforts of the Church in some of its various branches.

METHODISM IN EDUCATION.

Merriwether says: "The Methodists were the last of the denominations to enter the educational field in South Carolina, yet there can be no doubt of their interest in the work." This statement is decidedly misleading. The fact is that the Methodists were not organized in this State until 1785. As to "their interest" in education "there can be no doubt", for, like the first English settlers, "scarcely had they set foot upon the soil before they began active educational work." True it is that the work of the Methodist Church in education was long antedated by the Church of England, as was its organization, in the State. As early as 1704, the Church of England had gained a sort of civil establishment in South Carolina and had practical control of legislation and dominated largely in educational work, chiefly through State funds, but when the records are carefully searched there is little to show that any others, even of those denominations organized at a much earlier day, were in advance of Methodism in education independent of State aid in South Carolina. At the beginning of the present century, fifteen years after the organization in the State, the General Minutes show that South Carolina had 3399 white and 1283 colored Methodists These were not of the rich and powerful. The record stands, not to our shame but to the glory and credit of our Methodism, that "not many wise, not many mighty were chosen". Even as late as 1852, a Methodist now living and prominent in the history of the Church, coming to live in the city of Charleston and avowing himself a Methodist, was met with looks of surprise and disgust and the statement, "Why, the Methodist Church is a negro church." Methodists were thought by the mass, especially the body of the rich and powerful, to be nobody. Yet these "nobodies" began a work for education with their organization that has been and is incalculable in the arithmetic of earth and they have no cause to blush from comparison with any others.

SILENT AND INCIDENTAL FORCES.

In any estimate of the educational work of a man or an organization we must take account of many forces outside of schools, such as social contact, fireside association and general example. In those days when circuits "extended" and a few men swept

over immense territory, there was fine opportunity for education of this silent sort through the circuit rider, and he improved it. The pioneer Methodist preachers were not always, or indeed usually, learned men, but they were stalwart, thoughtful, and, as a rule, studious men. As they passed up and down throughout the length and breadth of the land they became the means of communication between their people of the various isolated communities and the world generally. Their visits were newspaper and book to many homes. The places where they stopped in their rounds were blessed and elevated in social as well as spiritual life. Many homes were transformed by being made the regular stopping place of the itinerant Methodist preacher. The home life and home comforts were toned up because the "preacher" was expected to "be around." Where the family had previously lived all in one room, divisions were made and "lean-tos" built; and where the custom had been to go to the foot of the hill for morning ablutions the presence of the honored guest in the person of the itinerant made a new order and introduced privacy, decency, and even refinement and taste. As these men of God,—such for example as George Doughtery, the most conspicuous apostle of education among the pioneers of Carolina,—men consecrated and stalwart, and, oftener than is commonly supposed, cultured, came into a home mingling with the breath of the spiritual a breath of the outer world, boys sitting at the fire-side listened with rapt face and gleaming eye to discussions,—theological, political and general,—and their hearts were stirred and their souls fired. Many a youth for the first time heard of education and learned of knowledge through these men of God as they talked around their fathers' lightwood knot fires. Many a boy was fired with ambition to learn and his father encouraged to give him opportunity to do so through these itinerants visiting in the homes of the pioneers. True, now and then, one may have been slain in the vocative as Dr. Morton was often heard so humorously to tell, but the boys, we may well believe, got more from the "circuit riders" than a ride and a race on their fine horses. This work for education is not on record in any journals of earth but may be traced in story and incident told of the early itinerants. In 1839, William C. Kirkland, travelling a large circuit, found Holland McTyeire, and, seeing promise in him, suggested to his uncle, Mr. Nimmons, that he send Holland to Cokesbury. There and then began Vanderbilt

University. Peyton G. Bowman, first, and, afterward, David Derrick interested themselves in a German youth coming a stranger to this country and their interest led to his conversion and inspiration along lines that made him in his early manhood an educational force in many homes and communities of the State where he filled the place of tutor and teacher. This youth was the first teacher of the preparatory department of Wofford College and the first professor of Hebrew in that institution and has been and is a tower of strength in the educational history not only of our Methodism but of our State. These are but two of myriads of such. Thus the itinerant wrought for education in those earlier days, and thus he still works, discovering and leading out embryo statesmen and churchmen to the fountain of knowledge and the equipment for life that enables them to stand in their lot and fulfill the Divine plan for their lives.

Among these silent forces for education must also be reckoned the distribution of books and papers. Literary associations are more potent in many lives than personal associations. A single book or paper introduced into a home may make or mar it according to the character of the literature The early preachers were generally colporters. It was one of their duties to distribute books. The first book or paper ever seen by many a child was put into that child's home by a Methodist itinerant. Today, men and women, leaders of affairs, will rise up and bless the Methodist itinerant testifying that their ambition was first stirred and thirst for knowledge first aroused by some book or paper introduced into their home by him.

Added to all this is to be considered as of vast value, the influence of the Methodist preacher who taught school. Sometimes with the itinerant it was teach or locate, oftener he taught because he could not bear to see the youth about him growing up in ignorance. Among the earliest of these was Joseph Travis, who taught at Marion, and later located to take charge of Cokesbury. Jeremiah McCartha, a local preacher, was a unique personality,—a teacher of comparatively recent times, who preferred walking to riding, often proving his faith by his works in tying a long-eared bucephalus forced upon him by some sympathizing friend, by the way-side and walking on to his appointment because he "got along faster and thought better." Insignificant in appearance, shabby in dress and peculiar in manners, he was an apostle of learning and made many a rude country school house a classical fountain and inspiring

force realizing Garfield's definition of a university,—Mark Hopkins at one end of a log and a boy at the other.

Other Methodist preachers, local and itinerant, made vast contributions to education during the century. An itinerant, than whom there was no better classical scholar in South Carolina in his day, and of whom a Presiding Elder said, "He will do very well if you can keep him from teaching school", whose heart was stirred because of the ignorance of young men and women of splendid possibilities, would teach almost everywhere he went. He left in his itinerant track not only souls born to God through his faithful ministry but educated men and women who owe all to the fact that he could not be kept from teaching school. The South Carolina Conference numbers today among its most effective forces half a dozen or more preachers, and as many preachers wives, filling most important positions who received equipment for their life-work at the hands of this consecrated itinerant scholar and teacher. Others still living and working, as the one mentioned above, shall be nameless here but their record is written and is being written in the eternities of noble and cultured Christian manhood and womanhood,—the product of their consecrated teaching.

While not wholly a peculiar institution of Methodism, the plan of appointing members of the Conference as agents of our various schools and colleges has been no inconsiderable factor in the educational history of the State. From first to last our best men have been selected for this peculiar work. They have been men of power on the platform and in the social circle. The influence of these agents and the educational campaigns conducted by them are among the most potent factors in educational work in South Carolina for nearly three fourths of a century. They went into every dark corner and sowed seed the fruit of which has been gathered not only or indeed chiefly by our own institutions, but the schools of other denominations and also State institutions have counted and count scores among their pupils who have been aroused to seek knowledge through these advocates of Christian education sent out into the byways of South Carolina by the Methodist church. These men have moulded thought, toned up sentiment concerning the necessity of education, loosened dollars, and prepared the way for the organization and prosperity of State and other institutions as well as those of our own Church existing today.

We cannot within the narrow limits of this paper speak of the

work of Methodist teachers who have been trained in our various institutions and have wrought in every nook and corner of the State and other States. Nor can we speak of those who, as Chancellor Kirkland of Vanderbilt and President Kilgo of Trinity, have gone from us to the highest positions in educational work. We cannot even sketch the work of those who as Presidents and teachers in our own schools and colleges have left eternal impress upon minds and hearts for the glory of God and the good of humanity. We can but mention, the king among kings in education, the man to whom South Carolina owes more educationally than to any other one man during the last half century of her history, Jas. H. Carlisle, the peer of all educators of the day, whose wonderful personality and inspiring power, whose perfect witness in nobility of character and integrity and consistency of life to the reality and worth of Christianity and Christian education have made him the colossal figure of our Methodism and of our land in educational work. Dr. Carlisle belongs to all, but we rejoice that he is peculiarly ours, and that it is as a Methodist layman his vast influence has been wielded.

In considering the educational work of Methodism in South Carolina we would not overlook the work in behalf of the negro race. Bishop Capers upon whose tomb is the inscription, "The Founder of the Missions to the Slaves on the Plantations of the Southern States", was, at the time of his beginning this work, in 1829, a member of the South Carolina Conference. The work was fostered by him throughout the remainder of his life and grew until at the time of his death, January 29, 1855, there were twenty six missionary stations among the slaves with thirty two preachers, and the money expended in this interest had increased from $300.00 to $25,000.00 per annum. The negroes were taught in our churches and were helped in many ways after their emancipation by direct and indirect contributions for their schools and churches. For fifteen years past the South Carolina Conference has given financial contributions regularly assessed and collected for the education of the negro race. It has also furnished one of our noblest and best men, George Williams Walker, as President of Paine Institute for the training of colored youth. During all this time, this consecrated man of God has held forward in his work from the time when it was looked upon by a great majority as a reproach until now it is the glory of his life to have won the victory and

accomplished the glorious work he has. The prayer of the church today is that he may live to see the seed that he has sown in the closing quarter of the nineteenth century yield an abundant harvest in the twentieth.

METHODIST INSTITUTIONS.

We turn now to take some note of the distinctively Methodist institutions that from earliest times have been, and are now, the glory of Methodism in Carolina. Though small in numbers and limited in every way as to material resources, within a decade after the organization of Methodism in the State, there was under the direction and control of our Church one of the finest and most influential academies. This was Mt. Bethel, in Newberry county. Ramsay in his "History of South Carolina" mentions Mt. Bethel in the list of early institutions filling positions of great usefulness. He says, "Bethel Academy is under the patronage of the Methodist Society and is much indebted to the zeal and influence of the Rev. Mr. Dorothy (Doughtery) deceased. It is situated in the center of a pleasant and wealthy neighborhood, and as the gentlemen of this vicinage feel a zeal for the welfare of the Academy they keep plentiful boarding at a reasonable price. This Academy sometimes has seventy or eighty students. It is generally filled by a respectable teacher." While the date of the beginning and close of Bethel Academy cannot be positively fixed, it appears that the new buildings were in process of erection at the time of the holding of the eighth session of the South Carolina Conference, 1794, and doubtless the school had been in operation for some time prior to this. It appears to have ceased about 1820, superseded likely by Cokesbury. Elisha Hammond, the father of Governor Hammond, afterward a professor in the South Carolina College, taught at Bethel. Josiah P. Smith was also one of its principal teachers. This school furnished the first students and graduates of the South Carolina College. The two first registered as students at the South Carolina College were from Mt. Bethel and were sons of John Harper, an itinerant Methodist preacher.

As intimated above, Mt. Bethel academy was superseded by Cokesbury in 1820. In the report of the Committee on Education rendered to the Fifth Delegated General Conference, at Pittsburg, Pa., 1828, reference is made to Cokesbury school, then called Tabernacle, as having been in existence for eight years and being then under the patronage of the South Carolina

Conference. This school was originally a private school founded by a Methodist preacher, James E. Glenn, who after eight years of itinerant service located in 1814. January, 1821, Steven Olin took charge of the school. While working there he was converted and thence he went into the itinerancy. The school was first located at Tabernacle about two miles from Mt. Ariel. It was soon moved to the village. Rev. Joseph Travis, of whom mention has already been made, located in 1825 in order to devote his time and energies to Mt. Ariel. He remained there seven years during which time seven young men went out from the school into the itinerancy. In 1834, the people of Mt. Ariel and vicinity made a proposal to the South Carolina Conference to raise $6,000.00 if the Conference would regularly adopt the school as their institution. This was done, the school and village from that time taking the name of Cokesbury. From that day to this the school with varying fortune has been in operation. Prior to the great forward movement in education beginning with the middle of the century, Cokesbury was the great school of the State and drew students from all quarters. It had a glorious history for nearly half a century and possibly no other institution numbers so many great men in the various walks in life among those trained by it. Cokesbury is almost a holy name and is a sacred memory to many scattered abroad over the earth today. In latter years it has had a hard struggle for existence. When the first railway was projected through that country it proposed running through Cokesbury, but the good people of that olden time objected on the ground that the noise would interfere with their school and week day worship. The railroad left them a few miles out of its track. Gradually the old village has gone down. Changing circumstances have forced one after another of the old families away and the historic homes of the past have been left deserted and are tumbling ruins of former glories. The general revival of educational interests that followed the period of reconstruction in South Carolina led to the establishment of many public and private schools of high grade throughout the State and these tapped the patronage of Cokesbury and reduced the school to such numbers that it seemed scarce worth while to continue it. In 1895, the Conference ordered the property sold. This so stirred those left in the old community that effort was aroused in behalf of the school. The pastor of the church at Cokesbury at this time, Rev. John C. Chandler, interested himself and

after heroic effort, under Rev. J. B. Game as rector, the school took on new life, improvements were made, the building overhauled, and such success achieved as led the Conference, in 1896, to rescind its action in ordering the sale of the property. The school since that time, under the rectorship of Rev. Peter Stokes, followed by Rev. Whitefoord Stokes, continues and improves. It is possibly now enjoying the most successful period of the last quarter century of its history. There are natural surroundings and conditions which, apart from the sentiment connected with the historic institution, make Cokesbury highly desirable as a location for a preparatory school of high grade, and it is hoped that with new life flowing in there may be a new-birth of the old historic village and the heroic efforts being made in behalf of the school result in a future so bright and gloriously useful as to be worthy its past.

METHODIST COLLEGES.

The middle of the century marks a period of religious awakening in the matter of higher education. The legacy of Benjamin Wofford, left at this time, fortunately focalized the efforts of the Methodist church in South Carolina in behalf of male education upon one institution and saved us from the tendency of the church generally at that time to multiply institutions. Benjamin Wofford, for a time a travelling Methodist preacher but at the time of his death sustaining a local relation, dying in Spartanburg, S. C., December 2, 1850, left a legacy of $100,000.00 "for the purpose of establishing and endowing a college for literary and classical and scientific education to be located in his native district, Spartanburg", under the control of the South Carolina Conference of the M. E. Church, South. A charter was obtained for this institution, December 16, 1851. One half of the legacy was set aside for permanent endowment and the remaining $50,000.00 expended in buildings and equipment. The endowment was soon increased by a Centenary offering of $11,000.00 through which provision was made specially for the tuition of the sons of preachers, and by a gift of $5,000.00, from Geo. W. Williams, providing for the tuition of students for the ministry. This increased the endowment to some $66,000.00. The first Faculty consisted of William M. Wightman, President, with David Duncan, A M. Shipp, Jas. H. Carlisle, and Warren DuPre. These were elected November 24, 1853. August 1, 1854, the doors of the college were thrown open to students and

Wofford College, so named in honor of its founder, entered upon a career of educational usefulness that has extended far and wide and made classic its plain buildings and pine-clad campus hills. There have been but three presidents in the history of Wofford, viz., William M. Wightman, Albert M. Shipp and Jas. H. Carlisle. Dr. Carlisle has filled the position of president for the past twenty five years and has been connected with the institution from its beginning. Along with the presidents of Wofford have been a number of others filling various chairs in its faculty who are among the most brilliant names in education and its faculty is now composed of men whose scholarly repute makes them sought after in many quarters.

Wofford's war record is heroic. Though her students generally and nobly volunteered and went forth from college walls to the battle field, the doors of the college were not closed. For a time, only high school classes were conducted, those prepared for higher work being in the Army. In the report of the Committee on Education rendered to the Conference in 1862, mention is made of the fact that already, so early in the war, one fourth of the number of students who had gone out from Wofford to the Army had found honored graves in every principal battle-field of the Confederacy. The names of these noble dead are mentioned as "enshrined in the heart of their 'alma mater', bright examples to urge onward successive generations of students in the noble cause of patriotism, virtue and religion." The names given in this report, together with those of students who afterward laid down their lives on the altar of their country, should be commemorated by a suitable tablet in the walls of Wofford as a tribute at once to the men who went forth from her, and to the institution that taught high and holy patriotism and like a Spartan mother bound shields upon the arms of her sons and sent them forth with her blessing.

The endowment which had been increased to $70,000 was lost through the war and the college left absolutely dependent upon tuition fees which alone can never adequately support a college of high grade. Since the war, as Wofford looked upon the obligation of the endowment of the Centenary and Williams Funds as still binding though the funds were lost, free tuition continues to be given to the sons of preachers, and was also given to students for the ministry until 1888 when provision was made for the various presiding elders' districts of the Con-

ference to bear the expense of the tuition of students for the ministry recommended by them. As the sons of preachers and ministerial students constituted a large percentage of the student body of the College, for years tuition fees yielded only about $400 per annum to each member of the faculty. This was supplemented by collections ordered by the Conference, but even then fifty per cent of the accustomed salaries was often all that could be paid to the faculty. Yet there was no shrinking and gradually a better day dawned. Effort after effort was made to raise a new endowment. In 1873, the Board of Education reported that an endowment of $50,000 had been raised and, in a wave of enthusiasm, proposed to go on with the good work at the rate of $50,000 per year, magnanimously deciding, lest they should make the college too rich, to stop at $200,000. But alas, even the $50,000 never became really available, and now, after repeated effort and splendid service in the field by Bishop W. W. Duncan during and since his connection with the faculty of Wofford, and by Dr. Coke Smith, Dr. John C. Kilgo, and Rev. Chas. B. Smith, as financial agents, the endowment at present available to the college is but $62,000. Buildings and endowments, necessary and desirable as they are, do not however make a college, nor can their lack keep the real college from its great work. Wofford with financial limitation unworthy our great Church, has gone on, often making bricks without straw, and, far surpassing in usefulness and high order of work many institutions with large endowment and magnificent brick and mortar plant, has sent forth the best equipped and the noblest manhood into every honorable vocation of life. This is but a promise and a prophecy of what may be expected of Wofford, when, aroused to a full sense of obligation to her, the sentiment of the Church shall crystallize into consecrated offerings of cash from rich and poor and all between, and the old college shall have an outward grandeur suggestive at least of her inward glory, and shall have funds to enlarge and carry forward cherished plans for the extension of her work.

In connection with Wofford College, Wofford Fitting School was planned and established in 1888. Lately on account of undesirability of location, it has been moved to the College campus. Through the munificence of Gen. F. M. Bamberg and others, another Fitting School was established, Oct. 3, 1892. It was located in the town of Bamberg, S. C., and is honored with the

name Carlisle. This school is close to the hearts of the Bamberg citizens. General Bamberg continues the interest that enabled it first to be established having recently added $5000.00 to the large donations before made by him to it. Carlisle Fitting School meets a want in the middle country and fills a large sphere of usefulness as a feeder both for Wofford and for Columbia Female College.

FEMALE EDUCATION.

The history of female education by the Methodist Church in South Carolina is a history of struggle under limitations that a policy of concentration would have avoided. In 1852, the South Carolina Conference appointed a Committee to "receive any offers that may be made on the subject of establishing a female college in some central or suitable place". The first report of a Committee on Education to the South Carolina Conference published in the printed Minutes, says,—"The subject of female education is one of highest importance. The movements now on foot show that although the Conference has been late in coming into this field, it means to make up by future activity for past delay." Alas for that plural "movements." The effort to make up for past inactivity showed itself in a multiplication of feeble institutions all of which had to struggle for existence and most of which had sooner or later to close because of financial embarrassment. Our Church in South Carolina repeated in the matter of female education the blunder the State had made in male colleges three quarters of a century before. This blunder was made by the Church generally about this time. The interest throughout the entire Methodist church in behalf of higher education then amounted almost to a mania, but the Church scattered her efforts, patronage and interest in a multiplication of feeble institutions instead of concentrating, and Methodism lost for the time her glorious opportunity for establishing a great central educational plant on an equal footing with Yale or Harvard. This scattering of forces is seen in the report above referred to, rendered to the So. Ca. Conference in 1854. In that report the Conference endorsed "Carolina Female College", at Anson, N. C., noted with favor the projection of "Davenport Female College", at Lenoir, N. C., called attention to the planning of a female college at Marion C. H., stating that $20,000.00 had already been subscribed toward it, and further proposed the establishment of two female colleges, one to be located at

Spartanburg and the other at Columbia, at both of which places lots had already been secured,—work having been begun on the Spartanburg lot. Rev. Colin Murchison was appointed by this Conference of 1854 as agent for Columbia Female College. It was determined not to begin building in Columbia until $30,000.00 had been secured for the institution. $10,000.00 of the Centenary Fund of $21,000 which had been secured as an endowment fund for the tuition of the children of preachers, was equally divided between Spartanburg and Columbia.

Of these numerous institutions endorsed and projected by the Conference in 1854, Carolina and Davenport Female Colleges enjoyed the endorsement of the Conference until its division into North and South Carolina in 1869. The projected enterprise at Marion seems to have fallen through as we can find no further mention of it. In 1855, Spartanburg Female College went into operation under the presidency of J. Wofford Tucker, Esq., and did good work with varying fortunes for a period of years, but finally closed on account of financial embarrassment in 1870 or 1871.

At the Conference of 1855, $30,000.00 were reported as subscribed for the Columbia Female College and work was announced to begin in January, 1856. Beginning as announced, the work of building in Columbia progressed favorably until the following September when it was discontinued on account of lack of funds. The reports to the Annual Conference in 1857 and 1858 show progress in the matter of building in Columbia, and at last, in October, 1859, the Columbia Female College was opened under the Presidency of Dr. Whitefoord M. Smith. The plant on opening was valued at $48.000.00 and had a debt of $16,000.00. The college received at once liberal patronage and entered upon a brilliant career of usefulness. The second year 160 pupils were matriculated, and the following year, despite an epidemic of small-pox in Columbia, the attendance increased to 175. Then came the war. The year 1862 found Columbia suffering but struggling on. The standard was materially advanced that year, a policy that has been maintained by the Columbia Female College from time to time making such advance as set the standard for female education in the State until during the presidency of Dr. John A. Rice its requirements for entrance and graduation came abreast with those of the leading male colleges. In 1863, the college was forced to close on account of the war and its heavy encumbrance of debt. Then came the

burning of Columbia, in which while the college building was spared, the property was greatly damaged and much of the equipment and furniture lost. Burdened with debt, dismantled and torn by the ravages of war, there appeared to be no possibility of resuming work immediately after the war. In this crisis, Rev. W. C. Power was appointed agent to look into and arrange the affairs of the college. He reported a debt of $19,655.00, with assets amounting to $4,900.00. The college building was rented first to Mr. Nickerson, and afterward to Mr. Wright, his successor, for a hotel.

During this period of suspension, as if to destroy the last vestige of hope for Columbia, the Committee on Education in their reports to the Conference sessions made favorable mention of various institutions springing up here and there. Among these were Orangeburg Female College, the Collegiate Institute of Charleston, and an institution at Mecklenberg, N. C. The report of the Committee on Education in 1870 gives a gleam of hope for reopening Columbia. The next year's report showed desperation,—a proposal being made to join hands with an insurance company and take out policies to the amount of $100,000.00 on which premiums were to be paid in advance in order to secure a loan sufficient to start the institution. This proposal was left in the hands of the Trustees, and we gratefully record that no more was heard of it.

In 1872, final arrangements were made for reopening the college, and, in January 1873, after eight years suspension, the Columbia Female College, under the presidency of Dr. Samuel B. Jones, was again open to the daughters of Carolina. The college was still burdened with debt, amounting to some $12,000.00, but it went on most successfully until the period of reconstruction when the city of Columbia became the center of all that political upheaval through which we came again to our own in the government of the State. Since that time the college has gone forward under the presidency of Drs. O. A. Darby, S. B. Jones, John A. Rice, and W. W. Daniel. The original building was enlarged in 1887. In 1895, during the presidency of Dr. Rice, the building was again overhauled and was fitted with modern heating and sanitary equipments, a helping Home, now used as the President's residence, was built, and general improvements made at a cost of some $15,000.00, which, with recent improvements, gives us now a well equipped institution furnishing the highest class educational work for the reduced rate of $150.00

per year for Board and all necessary college expenses. The institution is still burdened with debt and suffers under the limitations of small financial resources, but is struggling hopefully into the light of the Twentieth Century to continue its work for womanhood, and, though without a dollar of endowment, is successfully meeting the competition of State institutions and other female colleges largely endowed and furnishing free tuition and scholarships. Merit will win. Columbia has won and is winning on her merit. But how long must she struggle under financial limitations? How long ere South Carolina Methodists will acknowledge their obligation to this splendid institution which through so many trials has received our daughters and given them back to us polished after the similitude of a palace and furnished for life's duties of Christian womanhood!

Besides Columbia Female College, now the sole survivor of the numerous female colleges projected by the Conference in 1854 and the only female college in the State owned by the Methodist Church, there is Williamston Female College, which for twenty eight years has enjoyed the presidency of Rev. Samuel Lander, one of the most honored and best loved members of our Conference. Williamston, under his guidance, has made splendid contribution to the Christian culture of woman. This institution now has the endorsement of the South Carolina Conference and since December, 1898, has been controlled by a board of nine directors,—five of whom are appointed by the Conference and four by the Stock Company owning the property, the Conference having neither pecuniary liability nor interest in the institution.

One other institution remains to be noticed. It is of such recent organization and is in such high esteem and such constant thought of our people that it seems unnecessary to mention it in any historical sketch, yet no work of the Conference or the Church in South Carolina is more worthy of mention or likely in the future to yield larger returns to the glory of God than the Epworth Orphanage. This institution was established through a Board of Managers, Rev. A. J. Stokes, chairman, appointed at the Conference session of 1894. The Board went immediately about its commission to "locate, arrange for and establish an Orphanage to be known as the Epworth Orphanage". Rev. G. H. Waddell was elected superintendent. Columbia was selected as the location. A site in the suburbs of the

city was secured through the contributions of citizens of Columbia and a loan of $900, afterward donated by that prince of laymen recently gone to his reward, Col. R. L. Coleman. Work was begun at once and pushed rapidly forward. The institution was opened January 20, 1896, with 20 children. School work was soon commenced, Miss Alice Raysor, the accomplished daughter of one of our preachers and the grand-daughter of another, being the first teacher. Through the consecrated efforts of the superintendent and the cooperating labors of the Board of Managers and Trustees, the Orphanage at once took first place in the heart of the Church and from the first has moved steadily forward in an enlarging work of benevolence and education. The property is now valued at $50,000 and 109 orphan children find there a home and a training, both literary and practical, preparatory for life.

Such is a rapid survey of the work of Methodism in South Carolina in behalf of education. Such a survey can at best be but suggestive of what Methodism and Methodist education have meant to the manhood and womanhood of Carolina. Methodism has stood all these years for Christian culture. She has persistently and consistently taught that all true education must lead to the feet and heart of Him who was the Son of God and the Son of Man. We have maintained and now maintain that the educational and perfecting hope of humanity is "Christ in you the hope of glory". The progressive genius of the century passing has wiped out distances, dried oceans and so destroyed all barriers to intercourse that the world is packed into the compass of individuality. There are no foreign countries and no foreign questions. Every world question focalizes in the individual and every individual influence radiates throughout the world. All this has made a highly organized and sensitive social order with vast and stupendous enterprises involving the most complex social and economic problems. Today, with full recognition of the demand such conditions make for a gigantic manhood with broad vision, Herculean mental grasp, hundred handed capability and great hearted sympathy; and, looking forward into the new century born to all the heritage of the glorious past—a Century full of problems that may well quake the stoutest heart,—we have no disposition to recede from but reiterate and emphasize our position. Christ is the educational force and the hope of the present and the future as of the past. To meet and solve

the problems of the present and the future the appeal must be made to the highest in man, the deepest depths of the soul must be stirred, and life projected upon ideals supremely exalted. Christ and Christian education alone make this appeal, stir and stimulate the whole nature of man, and furnish the vision splendid necessary to realize the manhood needed to meet the crises of present and coming days. The State and others may offer free education to our children under most brilliant conditions. We would not deny the right of these to educate, nor would we deny the possibility of secular educational institutions influencing for Christ. We would give every encouragement to all secular institutions to make their training Christian. But we affirm that such results where attained by these are incidental, while the sole reason for the existence of our Church schools is the making of cultured and qualified Christian manhood and womanhood. We would not, cannot, dare not, will not surrender or relax our efforts in the sacred work of education. Christian education is the duty of the Church, and it is our glorious privilege as Methodists to go forward, grateful for the past and hopeful for the future, to discharge our high obligation. We look back at our beginnings and comparing these with the present, amazed, we praise God for what through the people called Methodists has been wrought for His glory in Christian culture. We note our progress and our present equipment and thank God for the splendid institutions we have and for the great work they have been and are doing. We contrast conditions and achievements with others and are gratified that while others wrought mightily none have so glorious a record in Christian education as has our Methodism. But we would not be unmindful that past achievement brings present and future obligation. We turn to the New Century, the heir of all the ages, with the light of God's promises to a consecrated and progressive people falling in glory about us. New occasions teach new duties and we, true to our traditions, would be worthy of these traditions by moving above and beyond them. With the passing of the Old Century, we would ring out all the false, the low, the unworthy; we would ring out all small plans and actions: would ring out all the greed of mammon that hinders and hurts. We would ring in all the true, high and worthy; all broad plans and great actions; would ring in the universal, consecrated and loyal love that gives self and all in His Name and for His sake. The door of Twentieth Century opportunity

is before us. We would fearlessly apply the magic key of the Larger Christ and fling wide-open the portal of the New Century. We would go in and through our institutions at home endowed and equipped for their holy mission, and our Vanderbilt made broader and greater as the central university of our Methodism—vital and creative forces of the great heart of a consecrated Church—build the temple of God in the larger typed manhood and womanhood, the product of Christian education, in whom shall shine the Shekinah fires of Divine glory realizing in a redeemed and uplifted humanity God's ideal and pattern for the race.