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The Southern Christian Advocate: An Historical Sketch

Mason Crum

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The
Southern Christian Advocate

An
Historical Sketch

By MASON CRUM
History of the
Southern Christian
Advocate

MASON CRUM
DUKE UNIVERSITY
1945
Foreword

The Southern Christian Advocate occupies a unique place in religious journalism in this country. While its present circulation, like that of most Methodist papers, is confined principally to a single state, it was established originally to serve the entire South East. Its origin was in the first thoughts of church leaders to use the printed page to propagate the gospel. So that, while the life of many religious journals lies within the memory of living people, the Advocate goes twice that far into the past, and the paper has reached that stage in life which demands that its history be written.

The very name—Advocate—appropriate to its mission, not only satisfied the early founders of the paper but has also commended itself to those of more recent years who have brought other Methodist papers into existence. Generally speaking the name, Advocate, has become distinctive of Methodist weekly publications. One wonders to what extent Methodism has been unconsciously influenced in this matter by the tradition of the "Old Southern."

These considerations emphasize the peculiar and honored place this paper holds in the history of our church. It is so easy to forget the early service which won this place and the conditions under which it was rendered that it is good for us all that Dr. Crum has chosen to emphasize them that we may not forget.

It is good too that he has chosen to do this at a time when the two Conferences in South Carolina are considering the erection of a building to house the Southern Christian Advocate in a manner worthy of its great service to the church and of the honored name it has made for itself. Thus, while, we are reminded of the rich years that are gone, we also recognize and encourage the present youthful vigor of the paper as, with renewed strength, it faces the responsibilities of new and richer years.

It should be said that Dr. Crum's labor in the preparation of the manuscript for this brochure was purely a "labor of love." When a token of appreciation in a more substantial form was suggested, he insisted that his work be just that—a "labor of love." His reward is in the joy of the job and in the appreciation of the Methodist fellowship in his native state.

D. D. PEELE.
Acknowledgments

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Duke University, October 15, 1945.

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History of
The Southern Christian Advocate

I

THE CHARLESTON SCENE IN 1837

The early years of the Southern Christian Advocate are intimately associated with the affairs of Charleston, South Carolina. It was in this city that the first issue of the paper appeared June 24, 1837. A creature of the General Conference, the Advocate was born in an atmosphere of dignity and importance. For it was in Cincinnati, Ohio, (1836) that the resolution was introduced, which brought into being the Southern Christian Advocate, to be established in Charleston, with two sister journals, one in Richmond and one in Nashville. At this same General Conference William Capers, a Methodist preacher stationed in Charleston, was elected editor of the newly founded paper. (1) Hence the distinction which attaches to the "Old Southern." The prime motive back of the establishment of these journals was to enable the South more freely to articulate its sentiments regarding certain southern "domestic institutions" (particularly slavery). The only Methodist journal of national scope at this time was the Christian Advocate of New York (1826). This paper could not serve so diverse a constituency, it was thought, as the Methodists then presented, and so these journals were founded in order to give the confident and aggressive South a stronger voice in the nation. Until the appearance of the Southern Christian Advocate, all Methodist preachers sent in their notices and communications to the New York paper. The files of this New York paper carried frequent communications from South Carolina pastors (and others of the South) until 1837. It strikes a modern reader who thumbs through these old files as passing strange that there should be such reports in a New York journal—reports from Pon Pon and Santee concerning work among plantation Negroes.

Slavery was the great issue that faced the delegates at the Conference of 1836. Should American Methodists countenance slavery? That was the question. Instead of settling the matter, the stage was merely set for the grand clash of ideas which followed. The contest culminated in the division of the Church in 1844. Capers became, in no small way, the champion of the idea that the Church had no right to "interfere in the Civil and political relation between master and slave, as it exists in the slaveholding States of this Union." (2) This pos-


(2) From a resolution passed at the General Conference of 1836 (Cincinnati).
sition he held steadfastly and it became the point of view of the Southern Christian Advocate. The first editor of the Advocate was a man of action as well as words for when he took this stand, a position which inevitably committed him to the institution of slavery, he set about ardently to make Christians of the slaves. This task became his obsession, and the columns of the Southern Christian Advocate became the medium par excellence for disseminating all information concerning the plantation missions. As a result Capers' fame rests not on the fact that he was a bishop, but that he founded the missions to the slaves. The files of the Southern Christian Advocate constitute the greatest repository of information concerning slave evangelization now in existence. (3)

The World in Which the Advocate Was Born

It seems appropriate to recall in a little more detail the kind of world which greeted the first issue of the Southern Christian Advocate. What was Charleston like in 1837? What was the temper of South Carolina, of Georgia and upper Florida, and North Carolina (lower part) and indeed other contiguous areas which the Advocate was supposed to serve? There were momentous political, economic and social problems to be faced—all centering on the question of slavery. It appeared to many that the South's destiny, indeed its existence, hinged upon the maintenance of slavery. Capers held that if the Church opposed slavery it would debar itself from service in the South. In other words, slavery was conceived to be a civil matter and, as such, was not to be interfered with by the Church. The economic forces which supported slavery were adamant. If the Churches wanted to work in the South they had to go along with the State. To oppose slavery, so far as the Methodists were concerned, was to bankrupt the phenomenal work of the slave missions, a missionary enterprise that was without parallel in the world at that time. (4)

But what were some of the more commonplace elements in the picture at that time? As to the age of the Advocate it is interesting to recall that when it made its first appearance there were men walking the streets of Charleston who had seen service in the Revolution. Charles Fraser, the artist, was one of the Charleston residents of that day who remembered seeing Washington when our president had spent a week in the city just forty-six years previously (1791). (5) Fraser then was in the prime of his artistic achievements, and his miniatures of celebrated Carolinians are still noteworthy. At this time artisans like Justi and Tebout were designing beautiful gateways for residents of the city and some of the handsomest in Charleston belong to this period. (6) There were many slaves in Charleston at this time; indeed the city supported one of the primary slave markets in the South. Not far from old Cumberland Methodist Church was the slave market on Chalmers Street. (7) At this time the foreign slave trade had been outlawed, and while slave ships were no longer seen in the harbor, there was heavy traffic in domestic slaves. The greatest slave merchant of Colonial America, Henry Laurens, had been dead for only a few decades, but the results of his international business were still observable in the affairs of the city. Charleston like every Southern city had its "Work House" where runaway slaves were held until their anxious owners could secure them. The "Charleston Mercury" a little while before carried the following notice of such a detention:

Committed to the Work House, a negro man named Cassie, who says that he belongs to John Shorten, residing on St. Helena, 5 feet 5 inches high, and appears to be about 50 years of age. Also, George, a mulatto boy, who says that he belongs to William Shannon, residing in Augusta, 5 feet 4 inches high, and appears to be about 20 years of age.

W. E. Gordon, M. W. H. (8)

It is true that the Advocate did not publish advertisements of runaway Negroes. The people generally appeared callous to such notices but the church papers were sensitive to their diabolical implications. Each classified advertisement of a runaway slave had the usual crude woodcut of the slave running—usually with a small pack on the end of a stick which rested upon the shoulder. The "City Gazette" of Charleston was a fruitful source for such displays. A few are taken from the 1814 issue: "Brought to Colleton Gaol," a runaway slave caught. (9) Another reads, "Elsey a black girl, 13 years old, scar from whip—gentle and handsome appearance—large eyes." (10) Strangely enough there appeared in this same issue, the following:

"Wanted to Hire—Part of a Pew on the lower floor St. Michaels Church." (11) Notices of sale of slaves were also common such as:

"For Sale—a likely Negro Wench, about 23 years old, 2 children," etc. (12) And, of an obviously talented runaway, doubtless from the Sugar Islands, the following notice: "Twenty Dollars Reward—Runaway slave speaks French and English," etc. (13) A factor which worked against the runaway slave was the penalty imposed on the one who harbored him as the following advertisement from "The Southern Patriot" attests:

(1) For a detailed account of these missions see Mason Crum, "A Negro Story Nobody Knows," (unpublished manuscript, 1945) Duke Univ. Library.
(2) See Minutes of the General Conference of 1844, especially a fiery address by William Capers delivered at that time.
(3) Charles Fraser, "Reminiscences of Charleston," Lately published in the Charleston Courier, and now Revised and Enlarged by the Author (Charleston, 1841) pp. 10-14.
Runaway Slave—“Sixty Dollars Reward.” Absconded last Friday from the Subscriber, two negro Fellows, Sam and John, both well known in the city as Bread Carriers. A reward of five dollars for each will be paid by the subscriber on their delivery at No. 60 Tradd street, or fifty dollars on proof of conviction of their being harbored by any white person or free person of colour.”

“John T. Marshall” (14)

The Southern Christian Advocate of December 7, 1838 in the interest of the amelioration of trials of slaves in capital cases reprinted a statement from the Charleston “Courier” which seems to indicate a desire to improve the institution of slavery. It is as follows:

Trial of Slaves.—Governor Butler has suggested in his late Message, that abuses exist in the trial of slaves, and that a remedy may be found in requiring all capital cases, especially, against that class of our population, to be tried at the Court Houses of the respective Districts. This mode of trial in relation to all offences committed by slaves or other colored persons, is already established by law in Charleston, where it has been found to work well; and we doubt not that its extension throughout the State, in capital cases, would be a salutary reform, etc. (15)

“Rail Road” Mail

The foreman of the printing shop of the Southern Christian Advocate in the early days must have experienced some difficulty in getting his paper to the subscribers. Of course, the early American way was on horseback; but Charleston was different, and other means were available for distribution of the mails. Prominent among them were the regular government post, sail or steamship, stage coach, and most modern of all, the new “Rail Road” which ran its first experimental train out of Charleston just six years before the Advocate was founded. It is therefore reasonable to assume that some part of the early issues of the Advocate were transported by the new “Rail Road.”

This new road was among the first in America. It ran from Charleston to Hamburg (near Augusta), and after a few years of operation maintained a regular schedule of one train a day each way. The “South Carolina Canal and Railroad Company” published regular advertisements in the Charleston papers in which they gave information to travellers concerning various modes of transportation connected with the “Rail Road.” For instance, travellers who wanted to go south or west from Charleston were advised to take the “Rail Road” to Augusta and then go by stage coach (daily or tri-weekly) to all points south and west. If one wanted to go to Greenville, South Carolina, or to the mountains, he would leave the train at Aiken

and take a stage which left Aiken twice a week. "In going north from Charleston" said an early advertisement "they have the choice either to take the Steam Packet which leaves Charleston twice a week for Wilmington, (N. C.) thence to Roanoke by good Stage Coaches, and from there to Petersburg or Norfolk, on Rail Roads." (16) These early advertisements (1837) stressed the fact that the railroad had been lately improved. By this time the old heavy wooden rails with light iron strips covering them had been replaced with heavier irons, and the use of "embankments" to replace the trestle work of pilings upon which the rails were laid, marked an innovation in railroad construction recommended by the best engineers. By July 1837 iron rails had been laid on fifty-four of the one hundred and thirty-six miles of track extending from Charleston to Hamburg, South Carolina. (17)

These little trains out of Charleston began very early to carry mail as is attested by old records. Soon after 1837 bundles of the Advocate were thrown on to the little "buffer" car which was placed between the smoking engine and the diminutive carriage-like cars provided for passengers. Mail was carried by locomotive out of Charleston as early as November 1831. Indeed this was one of the first "Rail Roads" in America to do so. (18) One of the official reports of the railroad states that in 1836 the company was paid $10,000 by the United States Government for carrying the mails. (19) The Advocate in 1838 printed an announcement which in part reads as follows: "By the Rail Road Cars, arriving last evening, we received our Northern slips due on Sunday and Monday last. It is perfectly certain that great carelessness and inattention exists somewhere..." (20)

Other means of transportation were also used. Around 1840 the "Methodist Book Room" in Charleston, a depository from which church literature was distributed, printed notices of letters received and packages forwarded the previous week. These notices, of course, appeared in the columns of the Advocate. In 1843 it was announced that a box had been dispatched to James Jenkins, of Camden, S. C., by way of the steamer "Kershaw"; two boxes by the schooner "Ann Stille" for Mobile; and two bundles to G. W. McDaniel of Orangeburg (evidently as far as Branchville by rail and thence by stage or wagon), and one bundle to Hamburg for the "Cokesbury Conference School." (21)

That the reader might have a fuller appreciation of the kind of world in which the Advocate was born, there follows, at the risk of

(20) "Southern Christian Advocate," Dec. 7, 1838. This Statement was apparently a reprint from the Charleston "Courier."
being tedious, an account of a New England traveller who made a trip on this "Rail Road" during the first month of its operation:

The road consists of a single track, with turnouts at various places. The rails of the track are built of timber of the country, hard pine full of pitch. In the wet and boggy places first are driven piles, ten feet, more or less, into the soil. Over these connecting timbers are placed: then cross timbers nailed all of them throughout being of the same width. On the ends of the cross timbers the rail timbers are placed: on the inner side of the upper surface the irons are in the former case lying hard upon the ground. The city of Charleston being on dead level, as well as the surrounding country for miles, there are excellent routes for railroads. The expense of them is of course far less than at the North, where bridges are to be built, hills to be cut through, and the like. Indeed the expense of the whole of this road is said to be less than any one of the Northern railroads.

Before we started, the engine was sent off for some distance to be tried. After the passengers had been detained some quarter-hours beyond the appointed hour, they started at the rate of ten or twelve knots. The country, as far as the eye could see, was shaded with here and there a solitary live-oak, and woods of pitch-pine. In a little while the speed of the engine began insensibly to diminish, and soon after came to an end. The cause of this stoppage I was told was "want of steam." So after Simbo had been sent to pick up some brush and other procurable fuel, the engine began to go again—like the Dutchman who while advancing in the march, stopped to light his pipe, that he might attack the enemy under cover of the smoke . . .

[At Woodstock] the road seemed to vary in construction in no respect from the part at Charleston. The management of the engine was wonderful. Now it went as if Satan were at its heels; now it scarcely dragged its freight. Several times it came to a dead stand, for "want of steam." After continuing in the afternoon in the above manner—stopping then going fast, then slow again—we arrived at two or three log houses, and one half built "lawn" amid a half burnt forest of pitch-pine. Here was Blackville. A few fires glimmered on the ground: a square roughboarded fabric stood by the roadside, which was the "store house." Here was to be our tarrying place for the night. We had accomplished the wonderful distance of 90 miles from 8 A.M. to 6 ½ P.M. on a rail road, through a country with a hard soil, and not a hill rising twelve feet the whole journey.

The whole country for 100 miles from the seacoast is as level as your frog pond.

After warming ourselves, we were shown into a room furnished with a few old chairs and a table. The food upon it was good; the cooking probably that of slaves—miserable. After supper I went out and stood by the fire in the open air . . . At last tired and fatigued I applied for a couch to the landlord. There were, I believe, but five rooms, and twenty-five or thirty passengers were, to share them. The landlord led me to a room containing three beds . . . The room was occupied by four—a New Yorker and a Georgian, in one bed, a real tar in a second and myself in a third. The Georgians naturally have some of the best hearts. Hence why a Yankee should be thought worthy of one's society. A South Carolinian would have shunned the New Yorker as if a wild beast.

There being no appeal from this mode of sleeping, a submission seemed best. Five rooms were built, opening into one entry separate from each other by a boarded partition, of which the cracks were one inch only in width. Besides, the partitions did not extend to the top. The rooms very much resembled a row of stalls in a stable, open above. Anything said at one end could be heard at the other. In one of them were several ladies.

After having slept soundly, the bell rang, and "get up" was the watch word. Having dressed, the door to breakfast soon opened. Of the latter I make no complaint except of its cooking. The fee of $4.00 was paid, and we started again.

The road continued as before. The land grew uneven. Long and undulating hillocks appeared. Where those were cut through the ground exactly resembled [red] brick dust. Here commenced the upland. Nearly 100 miles had been one vast flat plain.

The country grew more hilly until we reached Aiken, 120 miles from Charleston, where the car stopped, and our baggage was taken out and put into another car, to go down the "inclined plane." The old car immediately returned to Charleston. The new one was let down the inclined plane by negroes. Its perpendicular descent might have been 200 feet, in a horizontal distance of 1200. On either side was a stand with railings. Two negroes on each stand turned a crank in its center.

We soon began to go about five or six miles an hour. The country became more hilly in our cruise. At 4 P.M. the car stopped at Hamburg, 136 miles from Charleston. Having been apprised of the fare—seventy-five cents each—demanded by the stage for carrying passengers across Augusta bridge, I slipped a quarter into a negro's hands and walked on foot while he lugged my baggage to the U. S. Hotel in the city. The stage driver seemed chagrined.

The U. S. Hotel is a large airy building. The fare is $1.50 per day. The building, its furniture, the table, and the
The streets are very broad and fringed like those of Charleston with rows of China trees. Broad Street is about half a mile long. (22)

This, then, is the kind of world which greeted the first issues of the Southern Christian Advocate as they emerged from the presses in Charleston in 1837.

Prospectus of the Southern Christian Advocate

At the late General Conference of the Methodist Episcopal Church, resolutions were passed authorizing the publication of weekly religious papers on the same footing with the “Christian Advocate and Journal” (of New York) and the “Western Christian Advocate” (Cincinnati), at Richmond, Nashville, and Charleston. At Nashville, the paper thus authorized has already been issued. The one intended for Richmond will, we doubt not, soon be put forth. And the Georgia and South Carolina Annual Conferences, for whose districts the paper at Charleston is especially intended, have each taken measures for its early publication.

The act of the General Conference authorizing these publications was called for by the Southern delegates, on the ground of its being necessary to an equal distribution of the benefits of the Church’s press to all parts of her communion, and especially in view of the peculiar political aspects of the times. Within the range contemplated for the paper at Charleston, leaving equal scope for those at Richmond and Nashville, there are about fifty thousand whites in the membership of the Church. Here, then, are probably ten thousand Methodist families, and a much greater number attached to the Methodists, who have no weekly paper published among


(2) Ibid.
them. This, under any circumstances, might be held a sufficient reason for the publication we propose; but considered in connection with the feeling which is known to pervade all classes of men on the subject of our domestic institutions, it not only justifies our undertaking as one that is expedient, but strongly urges it as necessary to the Church.

We propose, therefore, to publish at the city of Charleston, as soon as the subscription-lists will warrant, a weekly religious paper, to be entitled the “Southern Christian Advocate,” which shall be zealously devoted to the promotion of good morals and religion—to give expression to the views and feelings of our people, kindly but firmly, on all subjects bearing on the Church—and, in particular, to set forward the cause of Christian benevolences as embodied in the Bible, Missionary, Sunday-school, Tract, and Temperance Societies.

This paper shall be printed on an imperial sheet, of the same size and quality with that of the “Christian Advocate” of New York, with new type (long primer), and the typography, in all respects, shall closely resemble the New York paper.

The price will be three dollars, to be paid in advance. Subscriptions paid within one month after receiving the first number, either to the publishers or an authorized agent, will be considered as in advance.

In any case of discontinuance during the year, the subscription for the year must be paid, and postage of the order to discontinue.

All communications, whether of business or matter for publication, unless remitting money or subscriptions to the amount of ten dollars, must be post-paid.

Communications involving facts or respecting persons—accounts of revivals or religious meetings, obituary notices, biographies, etc.—must be accompanied with the writer's name.

Communications may be addressed to the Rev. William Capers, Charleston, or to either of the pastoral ministers of the Methodist Episcopal Church in this city, who are members of the Publishing Committee.

The itinerant ministers and preachers of the Methodist Episcopal Church are all authorized agents of the Southern Christian Advocate, to whom payments may be made.

The proceeds of this paper, as a part of the general Book Concern, will be equally divided among all the Annual Conferences, to be applied in spreading the gospel, and aiding

Regional Coverage of the Advocate

In scanning the issues of the Southern Christian Advocate for the first three or four decades of its life one is impressed with the wide range of territory covered by the paper. Charles F. Deems writing in 1856 said, "It is patronized mainly by the South Carolina, Georgia, and Florida Conferences, but has a considerable circulation in Alabama, North Carolina, and other States." (4) As evidence of its wide coverage listen to a minister in Ohio writing to the Advocate in 1837 of his desire to become a home missionary. He wanted to serve in the West or Southwest (which probably meant Alabama, Louisiana or Texas) and took this means of laying his case before the bishops. "I have travelled almost 14 years," he wrote "am of rather a bilious habit, and have passed my prime of life; but if they think best, foregoing my attachment to the Ohio Conference, in which are nearly all my religious connections and friends, I will tear myself away, and go wherever they want me most." (5)

From the Alabama Conference the Advocate carried the following announcement in 1842: "The preachers when they arrive in Montgomery—will please call at the Post Office where they will learn with whom they are to stay during the session of the Conference, etc." (6) Similarly an announcement from the Georgia Conference gave instructions to the preachers who were to convene in Savannah. (7)

At about the same time one finds this quaint note to the editor; "Mr. Editor, I have been requested by Mr. John S. Wright to give notice through the columns of the Southern Christian Advocate that ample and cheap accommodations has been provided for the horses of the preachers of the Georgia Conference, at McIntyre's Depot, at the head of the Central Rail road." Thus preachers from North Georgia could save time and energy by leaving their horses at the accommodating McIntyre's and there board the train for Savannah. It was also stated that the charge would be forty cents a day for each

(5) "Southern Christian Advocate," July 1, 1837.
(6) Ibid, Nov. 25, 1842.
(7) Ibid.
horse. (8) From the Presiding Elder, H. A. C. Walker, of the Wilming­
ton District, N. C. (then South Carolina Conference) came a
notice of “Quarterly meetings” to be held at Fayetteville, Marion,
Bladen, Black River and Conwaybore [Conway, S. C.]. (9) And,
from a lady in Washington, Georgia, who modestly signed her name
“M. W.” there was a long article begging for funds for the “Georgia
Female College” at Macon. (10) Thus the Advocate went far and
near.
We are indebted to Charles F. Deems for an excellent state­ment
of the status of the Southern Christian Advocate and of its wide
influence about the year 1856. When Deems visited Charleston the
Advocate had passed into the hands of the Methodist Episcopal Church,
South, as the division had occurred twelve years previously (1844).
Of “Our Publishing Interests in Charleston” Deems says:
Its list of subscribers is large, and constantly increasing.
It is deservedly a popular paper, because it is well edited, has
a number of able contributors, and is handsomely printed.
There was, for a number of years, edited by Dr. Wightman, and
had the light of Dr. Summers’ countenance during his resi­dence
in that city; it is now, however, conducted by Rev.
E. H. Myers, who is giving much satisfaction to those who
patronize his journal. It is soundly Methodist, and is exert­ing
a bappy influence upon a large community. The paper is
printed in an office belonging to the Methodist Episcopal
Church, South, located on Hayne Street, near the Charleston
Hotel. Secondly, connected with the Advocate office is the
Charleston Depository, where there is kept on hand a full
supply of our books and publications, which are sold on the
same terms as those at the Publishing House in this city.
The buildings are neat, substantial and sufficiently spacious
for the depository, printing-office, editor’s office, etc., all
admirably adapted to the wants of such an establishment.
This property—real estate and all—is held by Stevenson
and Owen, Book Agents of the Methodist Episcopal Church,
South. (11)

(8) Ibid., Dec. 9, 1842.
(9) Ibid., Mar. 10, 1843.
(10) Ibid., Mar. 17, 1843.
left him bald. This, however, only made his appearance more touchingly venerable, during the last ten years of his life. His face was fine, and its expression that of blended intelligence and amiability... His hands were small with the fingers tapering, and the nails closely pared... the voice clear in its ring, and melodious as a chime of bells... His manners were those of an accomplished gentleman." (2)

We are concerned with William Capers in this story primarily because he was the first editor of the Southern Christian Advocate. As indicated before, the world remembers Capers not as an outstanding editor, nor even as Bishop but for what appeared then to be a far humbler service, namely, the organization of "Missions to the Slaves." To this movement Capers gave his best talents and his most earnest efforts, as the files of the Southern Christian Advocate for twenty-five years attest.

But what kind of an editor was William Capers? Certainly a man of his gifts could but add dignity and prestige to any organization with which he was connected. However, Capers was not suited to the editorship, and frankly said so. His friend and biographer, William M. Wightman, felt that the many details of the office bored him. The petty drudgery of keeping books and collecting money annoyed him—duties that the first editor had to perform personally. Wightman said, "In a word, journalism did not suit the man. A sense of duty carried him along; but he could hardly bring himself up to be the editor of a religious newspaper." (3)

But in spite of Capers’ depreciation of himself as an editor, he nevertheless, over a period of three years (1837-1840), gave the Southern Christian Advocate a place of dignity among religious journals of that day. One has only to look through the files for this period to realize that he had set up a significant journal that carried not only religious news but an astonishing variety of current comment and general information.

It is now appropriate to relate a few personal details concerning the life of this first editor of the Advocate. William Capers was born in St. Thomas Parish, January 26, 1790. His father, William Capers, Sr., was a rice planter, and belonged to that group of highly respected planters who lived along the Waccamaw River. His mother, Sarah Singletary, was also the product of low country plantation culture, a plantation at Cain Hoy, that stretched along the beautiful Wando River. Capers’ parents were Methodists, and he tells with obvious pride in his autobiography that the names of both his father and his material grandfather appear on the titles of conveyance for the first two Methodist churches to be built in Charleston (Cumberland Street and Trinity). The elder Capers had been a Revolutionary patriot with a fine record of military achievements under Francis Marion and other notables. The family were of Huguenot stock. (4) William Capers, Sr., made several changes of residence during his lifetime as a planter, all of which are detailed in the autobiography of his son. This son seemed especially partial to their home "Belle Vue" which was situated about twenty miles from Georgetown on Waccamaw Neck overlooking the sea. Capers said of its location: "It was beautifully open to the ocean, having the prospect pleasantly dotted with clumps of trees in the marshes, (called hammocks), and points of uncleared woods on the main land." As further evidence of his delight with "Belle Vue" he wrote:

But Belle Vue was my childhood’s darling home. Here were those spacious old fields, overgrown with dog-fennel, which my brother John and myself used to course with such exquisite glee, mounted on corn-stalk horses, with bows and arrows, when the dog-fennel served for woods, and a cock-sparrow might be an old buck. Here stood by the side of a purling branch, that grove of tall trees where we found the grape-vine, by which we used to swing so pleasantly. Here we had our traps for catching birds, and caught them plentifully; and the damp days found me with my mother and sister and the little ones, all so happy." (5)

In 1801 Capers was sent to a private academy near Statesburg, South Carolina, conducted by Dr. John M. Roberts. Four years later he entered the South Carolina College (now the University of South Carolina). After some time in college he was permitted by his father to withdraw from school and to study law in the office of John S. Richardson. Other thoughts were going on in young Capers’ mind while he studied law. Deeply influenced by Methodist preaching, especially at a camp-meeting in “Rembert’s settlement,” his mind inevitably leaned toward the Methodist ministry, though not without inner struggle and debate. After traveling for awhile as an exhorter, with a Methodist preacher named Gassaway, Capers finally found himself, and the kind of work for which he was destined. He joined the South Carolina Conference and was sent to Santee Circuit as assistant preacher. Later, he was appointed preacher in charge of the Wateree Circuit. In 1812 Capers was preacher on the Orangeburg Circuit. This was followed by many other assignments. Capers’ life was one appointment after another—one promotion after another—until he was made Bishop at the General Conference of 1846 (the first General Conference of the Southern Church after the 1844 division). In between were other important assignments; among them, missionary in charge of the work among the Creek Indians (1821).
In 1835 he became acting editor of the Wesleyan Journal of the South Carolina Conference, published in Charleston, the second oldest Methodist journal in America. Shortly thereafter Capers was appointed to represent the Methodist Church in America at the Conference of British Methodists in London. (8) William Capers died in Anderson, South Carolina, January 29, 1855. He was buried in the church-yard of the Washington Street Methodist Church, Columbia, where he had served several appointments. On the tombstone which was placed over his grave years ago are the words, “Founder of Missions to the Slaves.” A large bronze plaque erected a few years ago in the vestibule of the church commemorates his work among the Negroes. Because of the necessity of relocating the present building, his body now rests beneath the chancel of the church of which he was a former pastor.

The First Foreman

The first foreman of the Southern Christian Advocate printing office was Benjamin Jenkins. Jenkins was a resourceful man of many talents as his subsequent life proved. Born in Newfoundland, he later lived in Bermuda where he served as apprentice in the office of the “Royal Gazette.” Subsequently Jenkins came to Charleston as a printer, and worked on the Charleston “Courier”; then he went to New Orleans with the “Southern Quarterly Review.” Upon his return to Charleston Jenkins opened a private school, but was soon persuaded to organize a printing establishment for the Southern Christian Advocate. He served as superintendent, or foreman, of this organization until 1847, when he determined to become a foreign missionary. Shortly after this, he and Dr. Charles Taylor and their families sailed for China, and made names for themselves which have stood high on the roll of southern missionaries to China. (7)

There is another name that stands out in connection with the early printing of the Advocate. It is that of Dr. Herman Baer. When a young man Baer walked in the Advocate office one day and asked for a job as printer. Jenkins gave him the job. He stayed with the Advocate for four years, until November 1851. His literary gifts led him into the position of a private tutor in Charleston. When Wofford College opened in 1838 he was appointed to a tutorship there. Later he studied medicine and graduated with the M. D. degree. (8) For a long lifetime Dr. Baer was known as an outstanding Methodist layman and successful business man. His wholesale drug business on Meeting street, near Market, was known far and wide. In my boyhood I often heard my father speak approvingly of him, and when I went to Wofford College in 1905 I lived in the Herman Baer Cottage which at that time was used by the Chi Phi Fraternity. Dr. Baer was a great friend of Dr. James H. Carlisle and a benefactor of Wofford College. His name will long be recorded in the annals of Wofford.

FIRST ISSUES OF THE ADVOCATE

It is the purpose of this chapter to give some idea of what the very first issues of the Southern Christian Advocate were like. First, one is impressed with the great size of the “imperial” sheets that made up the paper, approximately four times as large as the present Advocate. The General Conference of 1836 wanted this to be an important journal, and its first publishing committee spared no pains in giving it a format which was equal in dignity and size to the best. For some months the new journal printed the “Prospectus” in column one, as though to proclaim to the world with certainty, the aims and purposes of this young child of journalism, so confident and sure of its important mission. Among other things, the “Prospectus” announced that: “This paper shall be printed on an imperial sheet of the same size and quality with that of the Christian Advocate of New York…”

In the first editorial that appeared Capers explained the General Conference legislation, and the aims and purposes which brought the paper into existence. He made it a point to place at the top of the editorial column a quotation from the resolution of the General Conference, to wit: “The proceeds of this paper will be equally divided among the annual conferences, to be applied in spreading the Gospel, and in aiding distressed and superannuated preachers, and widows and orphans of those who died in the work.” (1)

At the time of the founding of the Southern Christian Advocate religious journals were reflecting a wider range of news than do such papers at the present time. Newspapers were not so numerous as now, and the general field of journalism not so highly specialized. The Advocate, for instance, printed a great deal of business news and current information. As an example, the first issue had:

1. Cotton market reports from Liverpool and London.
2. A notice of the arrival in the harbor of the ship “Empress” from Spain.
5. Also a long list of current prices of articles and provisions from Spain.

It is true that the Advocate got its business information from other sources (daily papers usually), and did not pretend to have reporters for such news. Many of its articles were reprints from other papers, both secular and religious. The first issue, and many subsequent ones, had quotations on bank shares, stocks, etc. Also news of the Charles-

(1) Southern Christian Advocate, June 24, 1837.
(2) Ibid., p. 3.
(3) Ibid., p. 3.
(4) Ibid., pp. 259-260.
(5) Article by Dr. Whitefoord Smith in the Southern Christian Advocate, June 25, 1837.
(6) Ibid.
The rice market was sufficiently important in South Carolina, in that day, to have its own quotations under a separate heading. (3)

The Churches of Charleston

The Advocate of early years gave much attention to the Methodist Churches of Charleston. These churches were Cumberland, Trinity and Bethel, though whenever listed in print, they appeared in reverse order, perhaps in the order of dignity rather than age. The Advocate of those days told something indirectly of the kind of people Methodists were. They were, in truth, largely middle class and below, with not a few Negro slaves among them. Of course all the churches admitted Negro slaves (and free persons of color) but the Methodists seemed to think the slaves were a special charge upon their consciences. The Methodists of 1837 gave evidence of a great zeal in this direction. The ministers were willing to do a lowly work. They looked after the “lost sheep of the house of Israel.” The first issue of the Advocate made the announcement that, “Brother G. W. Moore will preach in the Poor House tomorrow afternoon.” Moore was one of the most devoted missionaries to the slaves on the great plantations. The greater part of his ministry was spent among them. By 1861 Cumberland Street Church had 1,228 Colored members and only 112 White; Trinity had 1,470 Colored and 226 White; and Bethel had 1,059 Colored and only 176 White. (4)

The early issues of the Advocate carried complete notices of preaching appointments in Charleston. It seems that the preachers were rotated among the churches. An example of this is found in the very first issue as follows:

Plan of Appointments for Preaching in the Methodist Churches

Sunday June 25

Bethel ........................ N. Talley  J. Sewell  J. N. Davis
Trinity ........................ B. English  N. Talley  W. Capers
Cumberland St. ................ J. Wellborn  W. Capers  J. Sewell

Tuesday Evening, June 27

Bethel ........................ B. English

Wednesday Evening, June 28

Trinity ........................ J. Wellborn

Friday Evening, June 30

Cumberland St. ................ J. Sewell (5)

In the discussion of these first issues of the Advocate it may be permissible to say a word about the paper during the second year of its publication. Little change is noted in the format. The large “imperial” size sheet is continued, and the “long primer” type the same. Things however are happening in Charleston that interest the Meth-

(3) Ibid.
(4) Methodist Episcopal Church, South. South Carolina Conference Minutes (1831).
(5) Southern Christian Advocate, June 24, 1837.

Old Cumberland Street Church (Blue Meeting House) is being moved, and the Advocate takes note that it is being rebuilt of brick. (6) Perhaps a wooden floor is put in it this time. Among preaching announcements one finds a new church added; St. James (perhaps a mission).

The most outstanding incident reflected in the Advocate of 1838 was the devastating fire which swept the city in April of that year. Two of Charleston’s Methodist churches were destroyed in the great conflagration: Old Cumberland now moved to a new location, and partly clothed in nice new brick; and dignified Trinity. This left Bethel to carry the main burden. But the Methodists came quickly to their feet. The Advocate of May 20 announced four preaching places for the Methodists—five, if you include the Poor House. There were Bethel, Tabernacle, Queen St., and St. James. The preachers were S. Armstrong, B. English, A. R. Danner, E. Sinclair, J. E. Evans, and G. W. Moore. Then the characteristic statement, “Brother Armstrong will preach at the Poor House on Sunday afternoon.” (7)

William Capers’ name does not appear in the above list of preachers for a very good reason. He was requested by the Charleston preachers to make a trip throughout the state to collect money for the rebuilding of Cumberland and Trinity Churches. This the editor agreed to do. Bond English was appointed to serve in Capers’ place for the time being. (8) William Capers made his itinerary through the state on horseback, during one of the hottest summers on record, says Wightman. The arduous trip was a success, for he collected in cash and subscriptions, thirteen thousand dollars with which to aid in rebuilding the burned churches. (9) Before setting out, Capers published in the Advocate a list of his appointments. They extended throughout the state, from “Anderson Court House,” to the “Tabernacle” at Orangeburg. (10)

Health of the City

The early issues of the Advocate carried this prominent heading: “Health of the City.” At that time the low country was afflicted with malaria, of highly malignant type; yellow fever, which appeared intermittently; cholera, and smallpox. There were no screens, and danger of germs scarcely heard of. No one knew of the malarial parasite that caused the disease, nor did they know that the parasite was carried by the Anopheles mosquito. Early autumn was the most dangerous time for “chills and fevers,” because the anopheles had infected during the summer and was by September at the height of her devilish business. The Advocate in the fall of 1838 made note of the fact that the ministers of Charleston and their families had been fortunate—only two had been stricken with yellow fever: “We state that Brother Armstrong is decidedly better ... . His families had been fortunate—only two had been stricken with yellow fever in the families of our ministers.” (11)

(6) Ibid., Feb. 2, 1838.
(7) Ibid., May 20, 1838.
(9) Ibid., pp. 367-369.
(10) Southern Christian Advocate, May 29, 1838.
(11) Ibid., Oct. 26, 1838.
ANTECEDENTS OF THE SOUTHERN CHRISTIAN ADVOCATE

The South Carolina Conference was a pioneer among American Methodists in the field of journalism. The Southern Christian Advocate is, in a sense, a continuation of the oldest official Methodist weekly in the United States, “The Wesleyan Journal” (1825). This connection is through William Capers who actually edited the “Wesleyan Journal” (Stephen Olin, the editor, being ill) through its brief history of eighteen months. The “Wesleyan Journal” was published in Charleston, and twelve years later its editor, William Capers, began editing the Southern Christian Advocate in that same city.

Little is known, nowadays, of this important paper, the “Wesleyan Journal.” A complete file of the “Wesleyan Journal” is in the fireproof archives of the library at Wofford College, and perhaps nowhere else. The “Wesleyan Journal” was authorized by the South Carolina Conference, meeting in Wilmington, North Carolina, in February, 1825. At that time the only Methodist weekly in existence was “Zions Herald,” published in Boston, and only two years old (not an official church paper). James O. Andrew was chairman of the committee that introduced the resolution authorizing the Wesleyan Journal. The original copy of the resolution is at Wofford College also.

The next year, 1826, the “Christian Advocate” of New York appeared. There were, then, at least three journals serving American Methodists, to wit, “Zions Herald (Boston), unofficial, “The Wesleyan Journal” (Charleston) and “The Christian Advocate” (New York). In 1827 it was thought advisable that the New York paper and the Charleston paper combine. They were therefore merged and took the name “The Christian Advocate and Journal.” One year later, 1828, “Zions Herald” was taken in, and the new combination was known as “The Christian Advocate and Journal and Zions Herald.” This arrangement lasted only five years when in 1833 “Zions Herald” withdrew. Then as stated above in 1836 the General Conference meeting in Cincinnati, Ohio, feeling that the South needed further journalistic representation, authorized the “Southern Christian Advocate,” together with two other weeklies (one in Richmond and one in Nashville. (1)

VI
WHERE HAS THE ADVOCATE BEEN PUBLISHED?

Dr. Whitefoord Smith wrote in 1887 that the Advocate itself had been an itinerant. (1) "Its first numbers," said Smith, were issued by James S. Burges, No. 55 Broad Street, Charleston; then at 124 East Bay; then at 76 East Bay by Burges and James; then at East Bay Northeast of the Exchange (post office formerly known as the Exchange); then at 44 Queen Street; afterwards at 145 Meeting Street, opposite Hayne Street; then a number were published by B. B. Hussey at 48 Broad Street; on the 5th of May, 1843, it first appeared from its own office in the Southern Methodist Book Store, 100 Hayne Street, where arrangements had been made for it by the purchase of a press, type and all necessary material. Subsequently a separate office was built for it in the rear of the back room on Pinckney Street." (2)

The Southern Christian Advocate continued to be published in Charleston until events connected with the Civil War necessitated its removal. The occupation of the city by Federal troops was imminent, and the paper was moved to Augusta in April 1862, where it remained throughout the period of the war. In 1865 the Advocate was then moved to Macon and was published there until 1878. At that time the Methodists of Georgia decided to have a Conference journal all their own, and in consequence began publishing the "Wesleyan Christian Advocate" which has had a continuous existence down to the present time. (3)

There appears always to have been the desire, especially on the part of South Carolinians, to have the Southern Christian Advocate returned to Charleston. The Minutes of the South Carolina Conference for 1878 reflect this intention clearly, as for example the following statement: "At the removal of the Southern Christian Advocate from Charleston, arising from the contingencies of war, it was a distinct stipulation at the time, and it was expressly renewed in every subsequent contract, that so soon as circumstances would permit, the paper should return to the old seat of publication."

But the "Old Southern" did not remain in Charleston. At a subsequent time it was moved to Columbia, thence to Greenville, and, again, back to Columbia. Next the move was to Spartanburg, Greenville again, then Anderson, and back to Columbia where it now resides in its own house. Speaking of its present settled status, J. Hubert Noland said: "January 1, 1921, everything was in readiness for the first issue of the Southern Christian Advocate to be published within the walls of its own home." "Too much credit," he said, "cannot be given to William C. Kirkland for making it possible..." (4)

(1) Article by Dr. Whitefoord Smith in Southern Christian Advocate, June 23, 1887.
(2) Ibid.
(3) George G. Smith, "The History of Georgia Methodism," pp. 325-326. (Atlanta, 1913.) An earlier printing appeared in 1877, and was published in Macon. The 1913 edition is fuller than the original.
(4) Article by J. Hubert Noland in the Southern Christian Advocate, June 24, 1921.
In addition to the above list of items (from the old church) are the following contained in the present cornerstone:

10. Coin, one cent, 1871.
11. Coin, two cents, 1870.
12. Coin, three cents, 1869.
13. Coin, five cents (silver), 1860.
14. Coin, five cents (nickle), 1860.
15. Coin, ten cents, 1867.
17. Coin, fifty cents, 1868. (4)

For those interested in the history of the church, this paper, prepared by William Martin constitutes the most important item. There is probably no duplicate of it. Whatever additional details of history this cornerstone contains will be only for future generations to know.

VIII

THE ADVOCATE AND EDUCATION

The files of the Advocate, over the years, reflect a zeal for education which the Methodists exhibited in no small measure. One finds numerous advertisements and announcements of Methodist institutions of learning which reveal an interesting story of development of the Methodist Colleges in the southeast. These notices were of colleges, not only in South Carolina, but in neighboring states. For instance the Advocate of December 15, 1854 (the year Wofford College was founded) carried not less than ten advertisements of Methodist Colleges and Seminaries. Following is the list:

1. Marietta Female College, Georgia.
2. Fletcher Institute, Georgia.
3. Andrew Female College, Georgia.
4. Wofford College.
5. Glennville Female College.
7. Alabama Centenary Institute.
8. Caswell Female College.
9. Barnesville Female College.
10. Madison Female College.

The first faculty of Wofford College is given as follows:

David Duncan, A. M., Professor of Ancient Languages.
Rev. A. M. Shipp, A. M., Prof. of English Literature.
Herman Baer, Tutor of Modern Languages and Hebrew, and Principal of Prep. Dept. (1)

Columbia Female Seminary. In the issue of September 25, 1840, appeared an announcement of the Columbia Female Seminary, which claimed it had been “before the public, and especially before this community . . . . for these many years.” The head of the school was M. Martin.

Cokesbury Female School. This school also used the columns of the Advocate to display its claims. The principal of the school was Miss Sarah Paine. The announcement was made by M. J. Williams, secretary of the board of trustees. Mention was made that, “Board may be had in the village at $8 per month.” (2)

Carolina College (University of South Carolina). An interesting account of commencement at Carolina College is recorded in the Advocate of December 14, 1838. There was no sparing of pains to make it a grand occasion. A list of the groups that made up the academic procession will convey some idea of its pomp. The procession formed in front of the State House with General James W. Cantey, Marshal (1) Southern Christian Advocate, Dec. 15, 1854.
(2) Southern Christian Advocate, Dec. 28, 1842.
of the Day, at its head. Then the following order:
1. The tutors.
2. Freshman, Sophomore, Junior and graduating classes.
3. Former Graduates of the college.
4. Professors of the institution.
5. Citizens generally.
6. Officers and students of the Theological Seminary.
7. The "Reverend Clergy."
8. Officers of the State, Civil and Military.
9. The House of Representatives, with the Speaker and other officers.
10. The Senate, with its President, attended by its officers.
11. The Governor, Lieutenant Governor, and the President of the College (Barnwell). (3)

After the Civil War there seemed to be a rejuvenation of the idea of the Female College. Many notices appeared around 1875 and on. One issue of the Advocate carried announcements of eight "Female" colleges in South Carolina, Georgia and Virginia. They are as follows:

- Columbia Female College, Columbia, S. C.
- Williamston Female College, Williamston, S. C.
- Due West Female College, Due West, S. C.
- LaGrange Female College, LaGrange, Georgia.
- Southern Female College, LaGrange, Georgia.
- Andrew Female College, Cuthbert, Georgia.
- Wesleyan Female Institute, Staunton, Virginia.
- Wesleyan Female College, Macon, Georgia. (4)

The following advertisement of Columbia Female College (Columbia College) appeared in the Advocate September 5, 1876.

COLUMBIA FEMALE COLLEGE
Columbia, S. C.

FALL Session Opens FIRST WEDNESDAY IN OCTOBER

Faculty:
- Hon. J. L. Jones, A. M., President, and Professor of Languages and Moral and Mental Science.
- Rev. W. D. Kirkland, B. S., Professor of Natural Science and Mathematics.
- W. H. Orchard, Professor of Music—Piano, Organ, Gitar, Violin, etc
- Miss ____, Instructress in Telegraphy, Callisthenics, French and English Branches.
- Mrs. Wm. E. Bachman, Instructress in Oil Painting.
- Mrs. Frank Elmore, Instructress in Drawing.
- Mrs. M. E. Brady, Instructress in Wax and Hair Work and Embroidery.
- Miss Lizzie Orchard, Instructress in Music.
- Mrs. M. Marion Kirkland, Instructress, Supplementary.

(3) Ibid., reprinted from the "Telescope."
(4) Southern Christian Advocate, Sept. 5, 1876.

Miss — — Instructress in the Kindergarten and Preparatory department.
Mrs. H. M. Venning, Matron and Instructress in Domestic Millinery.
Col. W. R. Cuthcart, Superintendent of Telegraph Lines in Columbia, will give assistance in organizing and directing the Telegraphic Department.
This is the only Female College in South Carolina owned and controlled by the Methodist Episcopal Church, South. The building is unsurpassed in the South, of its kind, and has been furnished from bottom to top and made very neat and attractive. Healthfulness unsurpassed—but one death among the pupils since the organization in 1856. The Lecture system, Kindergarten, Callisthenics, and Telegraphy, will be introduced at the opening of the Fall session. Other improvements to be added. Full faculty. Terms moderate. Good supply of Apparatus.

For particulars, address the President, Columbia, S. C.

J. W. Kelly,
President Board Trus.

The inimitable Dr. Samuel Lander advertised (1876) the Williamston Female College as "A New Departure in Female Education." The notice read as follows:

THE WILLIAMSTON FEMALE COLLEGE
WILLIAMSTON, S. C.

IS BELIEVED TO BE THE ONLY SCHOOL OF high grade in the South which offers the advantages of a SEMI-ANNUAL COURSE OF STUDY, and a REGULAR SYSTEM OF PECUNIARY PREMIUMS, By which all diligent pupils may assist in defraying the expenses of their own education. Amount of Premiums up to June, 1876, $830.
It has, also, a well equipped Kindergarten in successful operation; a daily Callisthenic Exercise, with access to Dr. Johnson's Health Life; and careful supervision of each pupil's general reading; besides all the usual facilities of our best female schools.
Session opened August 1st.

RATES PER SESSION OF TWENTY WEEKS.
Board, exclusive of washing and lights $70.00
Literary Tuition, from $10.00 to $25.00
Instrumental Music 20.00
Kindergarten Normal Class 3.00
Send for Catalogue.

 aug 29 to oct 15 REV. S. Lander, A. M., Pres.(5)

(5) Ibid., Sept. 5, 1876.
Wofford College was a regular advertiser in the Advocate. In the announcement of 1872 A. M. Shipp, former professor of English Literature, had become president. Whitefoord Smith, great pulpit orator, was now professor of English Literature. A. H. Lester's name also appeared as professor of History and Biblical Literature.

Wofford at this time could boast of a Divinity School, and is so listed in the announcement. Its faculty consisted of Shipp, Whitefoord Smith, and Lester.

Letter of Dr. James H. Carlisle

Dr. James H. Carlisle, the most quoted man in South Carolina for a generation, wrote relatively little. Students who wanted to write his life have been deterred because there is so little documentary material available. Dr. Carlisle wrote thousands of letters over a lifetime to his students, but had no secretary, and kept no copies of them. Hence anything that can be found from his hand is treasured by Wofford men. It is for this reason that the following letter from Dr. Carlisle, printed in the Advocate of September 18, 1877, is given in full. To all Wofford men who sat in his classroom many of its phrases will have for them a familiar ring. The letter is as follows:

WITH TRUNKS PACKED FOR SCHOOL OR COLLEGE!

Within the next twenty days, thousands of young men and boys will leave home to enter upon another year of educational life. Perhaps some of them may chance to pick up this copy of the Advocate, and run their eyes down this column. Let a friend give a few words of counsel:

Do honest work from the first hour of the session. Your duties at school, or college, will be marked off into definite manageable parts. Take care of the whole by taking good care of every part. Every lesson neglected places an unsound piece of timber in the foundation of your house. Every idle hour multiplies the chances of your failure in life. Every page, or principle, skipped or unlearned, makes your life and character more and more a pretense, a falsehood. Thousands of your former schoolmates are now in farms, in shops, in stores, where they are required to bring daily proofs of attention, skill, and increasing efficiency. You should not be satisfied to do less than they are doing. Your duties are real. The actions made on you by the machinery of school and college are real. The wants of your expanding nature are real. The results of this year's tuition will be real in every case, for good or evil. Put under your feet forever the miserable school boy notion that you are oppressed, and that teachers and parents are your oppressors. Work cheerfully with those who are trying to bring out your character and your manhood. Be neither an unwilling animal, dragged along, nor a lump of impassive clay. Be willing, cheerful, hearty coworker with God and man to fashion yourself into something noble and di-
The first week at school or college has often been the beginning of a lost life. "Not for wrath, but for conscience sake," bring to every ringing of the bell the best preparation possible.

**Beware of the first wrong step.** Be afraid of the first trifling or dangerous book, or newspaper. Shun the first advance of a profane, or sensual, or reckless young man. I hope very many of you can truthfully say, to the first invitation from man or woman to touch a card, "I do not know one card from the other and I intend never to learn." Have on hand the ready and unyielding NO, for any invitation to go to the bar-room or to let the bar-room go to you. Never smile at any jest which you would not be willing to repeat to your sister. KEEP THYSELF PURE. Look out for the truthful, ingenuous, unselfish, uncorrupted young man, and "grapple him to thy soul with hooks of steel!" thus forming friendships to brighten your young and your mature life. But one week's intimacy, one hour's companionship with a ruined, plausible young man, may fix remorse on you for life.

**Take special care of all the money entrusted to you.** Perhaps every dollar is the fruit of a parent's personal toil. Certainly, every dollar is a token and proof of a parent's love. Let it be a sacred thing. Be honest, to a postage stamp. Never go in debt without a positive warrant from home. Never conceal a debt from your parents. Be true to your highest convictions of duty. Never be ashamed to be known as belonging to a Christian age, and a Christian family. Never blush when accused of reverencing the God of your parents. Be ashamed not to pray to Him. Keep His written message on your study table. Let no day pass without thoughtful communion with it. Keep Sabbaths, if possible up to the level of those at home. Answer every church bell (when you are in health) as punctually as you answer the college or the breakfast bell. Are you a Church member the last day you spend at home? Be a Church-member the first day you spend at your boarding-house. Go, an accredited Church-member, and introduce yourself as such, to pastor and congregation, in your new home. When the "communion-table" is first spread there, go humbly and thankfully to your place. If your fellow-students have a weekly meeting for prayer, praise, or Christian conference, be in your place regularly, with your appropriate contribution, whether silent attention, a song, a word of brotherly exhortation, or an humble prayer.

**Keep unbroken the free connection with home.** Write to your parents regularly, fully, and affectionately. You cannot know how much it pains them to give up your company just at this season of life. You cannot know the necessary anxieties of a parent's heart. Do not add to them the unnecessary and terrible suspicion, "My child is forgetting me!"

The new educational year is before you, as a fresh and clean sheet of paper. The characters you write on it will be imperishable, and will most probably, determine the style of successive pages in your life record. See to it, that these characters are such as will not put you to shame hereafter.

A mighty volume of prayer should go up from parents, and from all Christians, for this precious material now going from home. Let every absent son be remembered, especially, and daily, at the family altar.

May this rich current of intellectual and spiritual life be guided by a wisdom higher than that of parents or teachers.

J. H. C.

It was during these years, after 1870, that there appeared regularly in the Advocate a series of articles on astronomy by Dr. Carlisle. They were titled "The Young Astronomer," being brief essays on elementary astronomy. So popular were these articles that they were later published in book form. Copies of the book, long out of print, may be found among the antiquities of southern college libraries.

This writer cannot refrain from saying here that it was his privilege for four years (1865-1869) to sit in the classroom of Dr. James H. Carlisle. At that time this great man was far down the sunset slope of life. But the moral force of his life was still evident. I have often wondered how it was that Dr. Carlisle made such a tremendous impression on men. He was usually quiet, rarely ever smiled, and was anything but a "hale fellow well met." He was of large frame. His tastes were simple. His colleagues apparently stood in awe of him, even the president, and they always referred to him with near reverence. I have concluded there was something tremendously moral about the man. The closer one got to him the greater was one's perception of one's limitless soul. G. P. Watson, a Methodist preacher, once said that some years after his graduation he went back to the campus and to Dr. Carlisle's home and asked if he would bless him. What this young preacher wanted was an Old Testament blessing. When he knelt down, Dr. Carlisle laid his hands on his head and blessed him. I have heard of another Wofford student who in later years said, "Well, I don't know anything about religion, but I believe in God, for I knew Dr. Carlisle." A few years ago Daniel C. Roper, prominent government official of Washington, was speaking at Duke University on a special occasion. He had attended Wofford for two years but graduated at Duke (old Trinity) and was then a prominent trustee. In his address he got off on the subject of James H. Carlisle, and one from the outside might have thought it was a Wofford address! What was it about this man Carlisle that his students could not forget? For years he was quoted in practically every pulpit and public platform in South Carolina. The impact of his life upon Wofford men for more than half a century was phenomenal.
ODDITIES OF THE EARLY YEARS

A true history of any institution or agency should reflect more than mere dates and resolutions. Something of the general atmosphere, the side-line thoughts of the people, should be included in its scheme. Many of these incidentals we view as odd or even funny, just as our own thoughts and statements of today will inevitably bring forth smiles a century hence. We would as well have our laugh now, as future generations will laugh at us for what we are. So here are a few oddities reflected in the early issues of the Southern Christian Advocate.

Strange as it may seem some of the early Methodist preachers argued over the question of what sort of coat a minister should wear. The following clipping tells its own story:

What Sort of Coat Should a Methodist Minister Wear?

We find that this subject has awakened more attention and elicited greater interest in an important quarter where this journal circulates, than we at first supposed it possibly could. We deem it advisable, from private information recently received, to open our columns again to the free discussion of its merits. Without any further editorial comment or hindrances, we hereby promise to publish whatever brethren may have to say, pro or con. We hope the writers on either side will avoid all personalities and keep to the matter in hand in a perfectly good humor, until the subject shall be thoroughly sifted. (1)

"Sleeping In Church"

The Advocate of July 1, 1837, carried an article on the vice of sleeping in church. The writer stated that he had seen a number of people sleeping throughout the service even though the sermon was good. "Yet in the midst of the discourse," he said, "on looking around, members appeared to be sleeping securely." Many of these sleepers were doubtless slave members who sat patiently in the galleries and weary with listening were unable to bear through the long discourse of the early preachers. Besides, attendance upon church services provided a cessation from toil for the slave and to stay awake in a warm church on Sundays was no easy undertaking. This is not to excuse white members who slept, but in those days most Methodist churches of the deep South had a larger Negro membership than white. The Charleston district, in 1850, had nearly five times as many Negro members as white. The exact figures are:

- White, 2,644.
- Colored, 9,141. (2)

1 Southern Christian Advocate, January 6, 1843.
2 Methodist Episcopal Church, South, South Carolina Conference Minutes (1860).

"Worldly Amusements"

The following excerpts from early issues tell their own story of the Methodist position on dancing and other forms of "worldly amusements":

A Time to Dance

A WORTHY Clergyman, who had been suspected of having improperly interfered in influencing some of the young people under his pastoral charge to absent themselves from a ball that took place in the parish, received in consequence, the following note:

Sir,—Obey the voice of Holy Scriptures. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement of dancing—Eccles. iii, 4. "A time to weep, and a time to laugh: a time to mourn, and a time to dance."

"A True Christian, but no Hypocrite" (3)

Another Theatre Burned

On the night of the 20th inst., the old Theatre in Mobile was consumed, together with many adjacent buildings—about half a square. The total loss has been estimated at $200,000. We are sorry to learn, the managers are fitting up another sink of moral corruption on Government street. Let every one, who wishes to guard the safety of morals, life and property, stand as far from the theatres as Lot stood from Sodom in the day of God's anger. (4)

Helping Hand from New York

The Methodists of Charleston were greatly handicapped by the destruction of two of their churches during the disastrous fire of 1838. Cumberland Street Church and Trinity Church were laid waste. The Advocate of October 26, 1838, conveyed the intelligence that the New York Annual Conference had taken action that would bring some relief to their southern brethren. P. P. Sandford of the New York Conference was authorized to collect funds in the New York area for rebuilding the burned Methodist Churches of Charleston.

The Advocate and Agriculture

In the early years the Advocate carried a department on agriculture. This indicates, again, the wide coverage of religious journals of that day. The issue of November 7, 1854, for instance, had under its agricultural heading, articles on raising poultry, when to dig sweet potatoes, the preservation of grapes, and how to tell a good egg. At this time the tomato was creating attention as a health food or medicine. In the issue of October 26, 1838, there appeared a cu-
rious article by a medical authority on the virtues of this strange plant. The account is as follows:

**The Tomato**

Dr. Bennett, of Ohio, in a lecture to Medical Students, says of this culinary vegetable:

1st. That it is one of the most powerful deobstruents of the Materia Medica, and that in those affections of the liver, and other organs where calomel is indicated, it is probably the most effective, and least harmful, remedial agent, known by the profession.

2nd. That a chemical extract will probably soon be obtained from it, which will altogether supereede the use of calomel in the cure of disease.

3rd. That he has successfully treated serious diarrhea with this article alone.

4th. That when used as an article of diet, it is almost a sovereign remedy for dyspepsia or indigestion.

5th. That persons removing from the east or north to the west or south, should by all means make use of it as an aliment, as it would in that event save them from the danger attendant upon those violent bilious attacks to which almost all unacclimated persons are liable.

6th. That the citizens in general should make use of it either raw, cooked, or in the form of catsup in their daily food, as it is the most healthy article of the Materia Alimentaria.

It is said that Tomatoes may be preserved more than twelve months, by placing them in a stone jar filled with water completely saturated with salt.

Those who value health in warm dry weather, should look well to this matter. (5)

**A Variety of Advertisements**

Again, indicative of the wide coverage of the early issues of the Southern Christian Advocate is the variety of advertising found in its columns. In the issue of November 17, 1854, there were advertisements ranging from false teeth to wholesale groceries. Following are a few of them:

- "Something New in Dentistry."
- "Bells, Bells, Bells, for Churches, Academies, Factories, Steamboats, Plantations, etc."
- "Lambeth Hopkins Warehouse and Commission Merchants, Augusta, Ga."
- "Improved Artificial Teeth."
- "To the Soldiers of the War of 1812, and the (Sic) Heirs."
- "Hand, William, and Wilcox, Wholesale grocers."
- "F. R. Shackelford, Factor and Commission Merchant."

"Barnumi's Auto-Biography."

"Carriages, Carriages." (6)

**A New Combination**

Immediately after the Civil War the Advocate, then published in Macon, Georgia, seemed to take on new life. Such signs are evident throughout its columns during this period. There was a marked increase in advertisements. No less than nine railroads all within the state of Georgia, carried notices in the Advocate of that period. The editor had extensive plans for the enlarged service of the paper, chief among them was the merger with a secular newspaper, "The Mirror of the Times." On January 18, 1866, the Advocate announced a "New Combination" in order to "adapt itself more fully to the wants and interests of the present times." The editor explains the merger as follows:

Thus the Southern Christian Advocate becomes a double paper—one half devoted, as heretofore, to Religion and the Church; and one half to Literature, Science, Art, the News, the Markets, Advertisements, etc., etc., etc.

In this form, it is proposed to make it equal to any Family newspaper in the country—being all that a family that takes but one Newspaper can need; and also worthy of a place with other Newspapers, where several are taken. (7)

It should be said in this connection that the name of the Southern Christian Advocate was not changed during the period of this merger. An examination of the old files of the paper show that "The Mirror of the Times!" was merely incorporated in the Advocate. It constituted a section of the Southern Christian Advocate and was in no sense an equal partner. The Advocate had swallowed up the secular paper, as it were.


(6) Southern Christian Advocate, Nov. 17, 1854.

(7) Ibid., Jan. 19, 1866.
EDITORS OF THE SOUTHERN CHRISTIAN ADVOCATE

WILLIAM CAPERS, 1837-1840
WILLIAM MAY WIGHTMAN, 1840-1854
T. O. SUMMERS (Associate), 1846-1859
E. H. MYERS, 1854-1871
F. MILTON KENNEDY, 1871-1878
SAMUEL A. WEBER, 1878-1885
W. D. KIRKLAND, 1885-1896
JOHN O. WILLSON, 1896-1902
W. R. RICHARDSON, 1902-1904

G. H. WADDELL, 1905
(Assistant, 1903-4)

W. A. ROGERS
Assistant Editor, 1905

WILLIAM C. KIRKLAND, 1915-1920

R. E. STACKHOUSE, 1921-1926

J. HUBERT NOLAND
Business Manager, 1921-27; 1934-35

EMORY OLIN WATSON, 1927-1933
ROBERT O. LAWTON, 1933-1936
JOHN MARVIN RAST, 1936-1941
D. D. PEELE, 1936 (6 mo.), 1941-
L. D. HAMER (Associate), 1941-