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THE DOUGHERTY MANUAL LABOR SCHOOL OF THE SOUTH  
CAROLINA CONFERENCE AND ITS EVOLUTION INTO THE  
FAMOUS COKESBURY CONFERENCE INSTITUTE

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AN ADDRESS BEFORE THE  
**Historical Societies**

OF THE

UPPER SOUTH CAROLINA CONFERENCE

BETHEL CHURCH, SPARTANBURG, S. C.

AND THE

SOUTH CAROLINA CONFERENCE

METHODIST CHURCH, KINGSTREE, S. C.

OCTOBER 30, 1934

NOVEMBER 13, 1934

REV. C. E. PEELE

## FOREWORD

For much of the material of this address I am indebted to the following publications: Autobiography of the Rev. Joseph Travis; Life of Stephen Olin; Early Methodism in the Carolinas, Chreitzberg; History of Methodism in Georgia and Florida, C. G. Smith; Methodism in South Carolina, Shipp; Bishop Asbury's Journal; The Abbeville Press and Banner; Southern Christian Advocate; New York Christian Advocate; The Index-Journal; the Minutes of the South Carolina Conference and of the Upper South Carolina Conference; DeBow's Review, and letters written by students of the Dougherty Manual Labor School in 1847 found in the library of the University of South Carolina; pamphlets issued by the school; valuable material collected by Mr. H. L. Watson, editor of the Index-Journal.

In tracing the history of the school four articles written by Dr. R. E. Stackhouse which appeared in the Southern Christian Advocate in 1892 have been of great value. I am glad to acknowledge much valuable help found in the libraries of Lander College, Wofford College, and of the University of South Carolina. The following individuals have furnished valuable material; Mrs. John O. Willson, Miss Maude Brabham, Mrs. G. L. Connor, Mr. Geo. C. Hodges, Dr. J. C. Roper, and Dr. John J. Tigert.

I would do violence to my feelings did I not express my great appreciation for the keen interest in the work, the encouragement, and the valuable help given by Mr. H. L. Watson. He read the paper and made many illuminating suggestions.

C. E. PEELE.

# CENTENNIAL

In September of last year while Bishop Darlington was assisting in a meeting at Main Street Methodist church, Greenwood, he and the Rev. R. L. Holroyd visited the site of the old Cokesbury Conference Institute. They were reminded that just one hundred years ago, May 19th, 1834, the campus of the school was laid off. It occurred to them that South Carolina Methodism should in some fitting way commemorate the founding of this historic institution.

Accordingly a resolution was introduced into the Upper South Carolina Conference, and a similar one into the South Carolina Conference recommending the celebration of the Cokesbury Centennial. The resolutions were passed and Bishop Candler appointed two committees—one from each conference to carry out the order of the resolutions. For the Upper South Carolina Conference he appointed, C. E. Peele, R. L. Holroyd, R. F. Morris, C. C. Featherstone, and R. E. Babb; for the South Carolina Conference, E. O. Watson, Peter Stokes, J. H. Graves, J. C. Guilds, and W. L. Riley. The joint committee met in Columbia and organized. June 12th was decided upon as the date for the celebration. At a later meeting the committee decided to invite Bishop Warren A. Candler, Bishop U. V. W. Darlington, and Dr. John J. Tigert, President of the University of Florida, to make addresses on the occasion. Because of a previous engagement Bishop Darlington could not come. The services of both the others were procured. On Saturday June the 9th a telegram was received from Bishop Candler saying that he was sick with influenza and expressing great regret that he could not be with us. We immediately got in touch with Dr. H. N. Snyder, who kindly consented to take Bishop Candler's place on the program.

June 12th was a great day at Cokesbury. People came from far and near. A few were present who had never been there before. The meeting was well advertized. The Index-Journal of Greenwood gave great space to matters of historical interest about Cokesbury. This was done for several weeks before the date of the Centennial Celebration.

On the morning of June 12th Dr. Snyder delivered a great address on the Historical Significance of the Cokesbury Conference School. No one would have thought that he had just three days in which to prepare this excellent address. On every hand the people were saying that Dr. Snyder was at his best, which is high praise.

A bountiful barbecue dinner was served and the people spent the noon hour listening to stories of old Cokesbury—some traditional and others bits of experience by old students.

In the P. M. Dr. John J. Tigert, grandson of Bishop Holland N. McTyeire, who was a student at Cokesbury in 1837, made an address giving rare material on the Cokesbury Manual Labor School. Nothing

perhaps could have been done to more effectively bring back the spirit of the old days at Cokesbury than to read from the Reminiscences of Bishop McTyeire.

Dr. E. O. Watson presided in the P. M. and made many valuable contributions to the spirit of the occasion by giving stories and reminiscences of the days when his father and mother and many of his relatives lived at Cokesbury. C. E. Peele presided in the morning.

I was selected at the last meeting of the Historical Society of the Upper South Carolina Conference to make the address on this occasion, an honor which I appreciate. You can readily see how my attention was turned to this subject: The Dougherty Manual Labor School of the South Carolina Conference and Its Evolution into the Famous Cokesbury Conference Institute.

### ORIGIN

It is perhaps impossible to find the exact date when the first society of the Methodist church was formed in the vicinity of old Tabernacle Church in Abbeville District. On November 24, 1800, Bishop Francis Asbury in company with the Rev. Richard Whatcoat (afterwards Bishop) forded the Saluda River at "Pinson's Ford", a few miles below where Ware Shoals now is. They turned southwest toward George Connor's, twelve miles away.

The weather was bitter cold. On Sunday, the 26th, Bishop Asbury preached at King's Chapel in Laurens County,—a very open building. For four hours he, a sick man, was exposed to the cold and cutting wind of this open house, with no fire inside.

After the four hour's experience in King's Chapel the two preachers rode on to the home of W. Powell, a good brother, who lived on the east side of Saluda river and after a night's rest in this home they continued their journey to George Connor's. Runners and messengers were sent out to the settlers to summon them to preaching. Bishop Asbury says in his Journal, "At George Connor's we had an evening meeting, and considering the coldness of the night, and the shortness of the notice, it was well attended. Brother Whatcoat preached."

The next morning they headed west for Georgia where Asbury was to preside over the South Carolina conference. Three weeks later Bishop Asbury returned to George Connor's. He says in his Journal that he and Whatcoat crossed the Savannah river at Martin's Ferry a few miles above Petersburg, the Georgia town opposite Vienna on the South Carolina side, and came on into Abbeville District lodging near the court house. The next day they proceeded to Silvador's Purchase, twelve miles distant, to hold quarterly meeting for Bush River circuit, at a meeting house near George Connor's.

The next day, December 16th, 1800, Asbury attended the quarterly meeting and preached from Phillipians, 1., 27. This was his first sermon

at what soon after came to be known as "Tabernacle." This does not solve the problem of the origin of Tabernacle. We are told there was "a meeting house near George Connor's" at this time, but we do not know when it was built, nor when the society was organized.

The Rev. A. H. Mitchell, first rector of the Cokesbury Conference Institute, in a letter to the Southern Christian Advocate, October 9, 1838, says: "According to the best information I can obtain a society was formed here by Humphries between fifty and sixty years ago. Two houses of worship have mouldered into ruins, and already the third begins to look venerable with age." So according to his information this church must have been organized some time between 1778 and 1788.

Doubtless settlers were early attracted to this section of Abbeville District by the fertility of the soil. The citizenship was made up of large planters and slave-holders who were not unconcerned about the education of their children.

Just east of the meeting house in the same oak grove stood a little log school house. Here a school had been conducted for some time. In 1820 the people decided to have better quarters for their school and church. Little is known of this school before this time. It is said that a Mr. Doolittle of New England, a man of some gifts as an artist, conducted a school here.

Stephin Olin, a graduate of Middlebury College in Vermont, succeeded Mr. Doolittle. His work as a teacher, his conversion, and work as a preacher in this community gave the school great prominence.

## OLIN

The Rev. S. C. Jackson writes in the Life and Letters of Dr. Olin, "My acquaintance with Dr. Olin commenced in college, and soon became intimate. Though a year in advance of me, there was no one of my own class with whom I held more constant and friendly intercourse." "We all regarded Mr. Olin as the master-spirit—the strong man of the college." "God's thoughts were above ours. A constitution that seemed to us invulnerable, broke down, and was utterly ruined at the close of his senior year. His change of life, neglect of exercise, late studies, with the unremitting and intense working of his mental energies, shattered the noble structure that seemed fitted, as by a special adaptation, for a noble mind."

"The first honor of his class—the Valedictory Oration—had been assigned to him." "The aspiring graduate, whom so many friends were ready to congratulate on Commencement day, was several miles from college, at home, sick, lonely, disappointed, his future prospects all in darkness, his life threatened by slow disease."

On October 20th, 1820 young Olin writes to the Rev. J. Merriam, "I shall start in a little more than three weeks for Charleston, S. C., thence to Georgia, there to spend the winter, probably a year, perhaps two years. My father raises both hands against my going; but I have neither health,

money, nor employment in Vermont, and I shall go South in pursuit of all. When I shall return, where I shall settle, or in what profession, the Lord only knows."

He had the ambition to become a great lawyer and did not conceal his aspirations to have a place on the Supreme Court Bench of the United States. He was torn up and God was given a chance to re-construct him.

He had been informed of a school in or near Augusta, Georgia, wanting a teacher. He took passage in a sailing vessel in New York, landed in Savannah, Georgia, and made his way up to Augusta by stage in the late summer of 1820, only to find that the position had been filled. One of the Augusta newspapers at that time carried an advertisement for a school teacher from a board of trustees of a proposed new school "near Cambridge, South Carolina." He decided to apply for it in person. He made the trip from Augusta to Cambridge by stage coach and thence to George Connor's on horse back.

He found the Rev. James E. Glenn on the spot busy directing the building of the new school house. Mr. Glenn was chairman of the board of Trustees. The others were, George Connor, Sr., Thomas Smith, the Rev. John Stone, and George Connor, Jr. (John Stone had been ordained deacon by Asbury in 1813.)

Mr. Olin was employed on a salary of \$700.00 per year. He began teaching in the old log building in January, 1821 and stayed in the home of James E. Glenn.

He describes the old log building as having the doors suspended on wooden sticks for hinges; the house was dark. He moved his table over by the wall to get light through the crack. It was a single room. This, however, was not to last long for the new building was soon ready.

A communication to the Southern Christian Advocate of August 2, 1860 giving an account of the commencement exercises of that year, inserts a description of this building which was in process of erection when young Olin arrived at Tabernacle. The writer's name is not signed to the article. It is as follows:

"It is a framed house of ordinary dimensions, neither ceiled nor plastered, has a chimney at each end, a pulpit being attached to one side. This pulpit is indeed a strange affair. It is composed of planks set upright forming several squares and angles with the floor which is reached by a flight of stairs of not inconsiderable length. Stephen Olin preached his first sermon here. This building served as church and school house."

Olin said that he lived among a very pious and prosperous people. They were Methodists after the straightest sect. Family altars were in the homes. The Bible was read daily. He said, "I reside among an excellent people whom I love, and from whom I receive every friendly attention." "I live better than at Savannah or Augusta; have coffee and tea

in New England style; good wheat bread and butter, and a plentiful table."

When Olin began teaching school it was not his habit to pray or to spend any time reading the Bible. His mother did not think one should be taught to pray till he had made a profession of Christianity. He overheard Mrs. Glenn ask one of his pupils if the new teacher opened the school with prayer. This question impressed him and he knew he was expected to do so. Consequently he wrote prayers very carefully for this morning opening hour. He read the Bible with the aid of Clark's Commentaries in order that he might be able to make comments on the scriptures. Thus he was led into a friendly attitude toward the scriptures. He soon became convicted of sin and out under the old oak where he was wont to go to study and meditate he was soundly converted. The following was found among his manuscripts:

"Abbeville, South Carolina, September 21, 1821.

Yesterday after a long season of darkness and sorrow, it pleased God to manifest his pardoning mercy to my soul. O Lord, the riches of thy goodness are unsearchable! Accept me as one of thy hired servants. Lead me in the way everlasting and keep my feet from falling. Oh! bring me to see thy face in peace!

Stephen Olin."

Following his conversion Mr. Olin cancelled his engagement with a lawyer in Abbeville under whom he had planned to begin the study of law. He felt that God might have other plans for him and he held himself in readiness. The pupils of his school were being led to accept Christ. It is said that within two years forty professed conversions chiefly under Mr. Olin's influence. The indifferent were greatly moved by his chapel talks. The Cokesbury school under whatever name it may have operated from time to time, had a great reputation for thoroughness in scholarship, and spiritually in religion. These years under Stephen Olin may be pointed to as the time when both began in earnest.

Soon after his conversion, Olin applied for license to preach. The Rev. Joseph Travis, who later was to become the first teacher of the Mt. Ariel School, was his presiding elder and was not very favorably impressed with the young applicant. He, contrary to custom, made a few remarks in which he said, "Brother Olin might be a very correct *hic, haec, hoc* scholar, but I very much doubted whether he would ever make a preacher." The Rev. J. E. Glenn took his part saying, "Brother Travis, you don't know the man." Afterwards Brother Travis said that he had never heard such sermons fall from the lips of any man.

How Olin inspired his pupils at old Tabernacle is shown by the high proportion of men who entered professional life. Wesley Connor, M. D.; Palu Connor, M. D.; James Ramey, M. D.; Jacob Amaker, M. D.; John M.



Raiford, M. D.; the Rev. Wesley P. Arnold. Adam Crawford and Stephen Guerry are mentioned among his pupils.

Stephen Olin was admitted on trial into the South Carolina Conference in 1824 and sent to Charleston in the Edisto District. James O. Andrew was his Presiding Elder. Here he remained for two years. In 1826 his name appears in the class of deacons. This note appears at the end of the appointments, "Stephen Olin is without a station this year, and at liberty to travel for the recovery of his health."

In 1827 his name remains in the class of deacons and he is in the Athens (Ga.,) District, Thomas Samford, Presiding Elder. He is appointed to Athens and Madison as supernumerary. Lovick Pierce is the pastor. 1828 Stephen Olin located. He is evidently still fighting for health.

In the first summer of his stay at Tabernacle his powers of oratory broke forth in a great Fourth of July oration which was printed in Augusta, Georgia, and broadcast over the state. His talents later shone with equal brilliance when in the beginning of his ministry he seems to have sprung full fledged into his powers of sermon making and pulpit eloquence. From the beginning he was a master in the pulpit; great crowds flocked to hear him preach.

### MOUNT ARIEL

A Mr. Tilden, a Northern man, succeeded Mr. Olin as the head of Tabernacle Academy. He does not seem to have been popular and was not very successful. Adam Crawford, one of Olin's pupils succeeded Tilden as head of the school.

About two miles north of Tabernacle is a beautiful elevation, said to be the highest point between Augusta and Greenville. The soil is sandy and in great contrast with the red sticky clay around Tabernacle. Then, too, about 1820 the Tabernacle community was considered unhealthy by the people of that section. In 1824 the patrons around Tabernacle Academy decided to move the school to this elevation. The well-to-do planters, for such they were, were to come here to live and to enjoy the society of one another. They called the place Mount Ariel. These farmers would go out daily and supervise the slaves as they cultivated the crops.

On the Fourth of July 1824, the trustees of the school with the friends and supporters of the new enterprise, met at Sandy Run, a beautiful clear stream flowing rapidly through this elevation. An address was delivered by James Ramey. It is said that this address was second only to Olin's Fourth of July oration delivered at Tabernacle in 1821. The past of which they were all proud was reviewed. The future was painted in glowing colors; but this prophecy was none too brilliant for the facts to be realized in the next forty years.

The main street of the village was marked out that day. The spots for the location of the school and church were pointed out.

At that time the Rev. Joseph Travis was Presiding Elder of the Ogechee

District, South Carolina Conference. His home was in Washington, Georgia. This district crossed the Savannah River and took in Abbeville, Edgefield, and Old Pendleton Districts of South Carolina. As Presiding Elder Travis visited Tabernacle from time to time, and in 1822 had charge of a camp-meeting at that place in which it was estimated that 150 persons professed conversion. In 1824 the University of Georgia conferred the Master of Arts degree upon him. He seems to have been a student and a man of more than ordinary ability as a leader and minister of the gospel. The South Carolina conference had agreed to patronize the school while at Tabernacle in 1822. To this man the trustees and many of his brethren of the ministry turned for the first head of the school at Mount Ariel. The Discipline of the church was not clear as to whether the Bishop could make such an appointment. So Mr. Travis located in order that he might accept the position. This he did at great sacrifice in salary.

In 1825 the conference was held in Wilmington, N. C. On returning from conference, Mr. Travis went immediately to his new home at Mt. Ariel. Lots were being laid off and sold; people were moving in—some from quite a distance. A building for the school had to be erected, also a rector's home. These necessary preparations delayed the opening of the school till the following March.

He says in his Autobiography, "But as soon as opened we had a rush of students from various directions. Throughout the entire year it continued to increase—so much so, that the trustees hastened to put up a larger building."

He says, "In 1826 I was still at Mount Ariel—the school yet flourishing. A female was now employed to take charge of the young ladies. Both schools were full to overflowing. During the year we had gracious revivals of religion: several young men and young ladies were happily converted to God." The "female" he refers to as having taken charge of the young ladies was Miss Aurelia Hale, a woman of some reputation as a teacher of **Belle Lettres**.

Dr. R. E. Stackhouse in the Southern Christian Advocate of September 22, 1892, says, "The female school soon passed under the control of Dr. Joseph Cottrell and his accomplished wife. Dr. Cottrell was a Virginian, who had been converted to the Methodist from the Episcopal Church, and the stateliness of the mother church clung to his pulpit ministrations to the last. He was a man of engaging address and polished manners, and admirably fitted to the work of female education."

Both of these schools seem to have done excellent work until they were superseded by the Dougherty Manual Labor School in 1835. Both schools were turned over to the South Carolina Conference in this year, 1835.

"The good work continued at Mount Ariel," says Mr. Travis in his Autobiography, "and during my stay there, (namely, seven years) as many as seven young men from the seminary entered the itinerancy. Some have

died—some located. At present only two are in the travelling connection, but, thank God, not one ever backslid."

The Rev. Joseph Travis continued at the head of the male academy till the latter part of the year, 1831. He was a great intellectual and spiritual power not only in the school at Mt. Ariel, but his services radiated for miles in every direction. He says, "Saturdays and Sabbaths were generally devoted to pulpit exercises." Methodism in this section today owes much to this Godly man who was not only head of a flourishing school but was a missionary to the surrounding country.

Tracy Walsh, W. C. Guerry, Wesley P. Arnold, Alfred T. Mann, Thomas D. Turpin, Thomas DeYampert, Eli Clark, S. Leard, Captain Charles H. Smith were students under the Rev. Joseph Travis at Mt. Ariel.

Samuel D. Mitchell succeeded Joseph Travis as Rector of the school at Mount Ariel. Of him we know very little. His pupils spoke very affectionately of him. If he is the only Rector between Joseph Travis and A. H. Mitchell, he must have served about three years.

### THE DOUGHERTY MANUAL LABOR SCHOOL

Perusing the minutes of early Methodism in America, one is struck with the lack of reference to education. There are references in Asbury's Journal to the founding of schools but the conferences took no cognizance of them. In fact as late as the decade from 1820 to 1830 there were serious discussions as to whether the church should enter the field of education at all. In 1835 when Randolph-Macon College had been in existence for three years and the Dougherty Manual Labor School had become a certainty, there was issued and set forth in the minutes an address by the South Carolina Conference defining the position of the conference on Christian education, and a request that the Bishop appoint some one to represent the conference setting forth these views to the church. The Bishop appointed the Rev. Samuel W. Capers to "travel at large among you to represent our views." It was with this caution and with the feeling that we owed Christian training to the people whom we had evangelized and received into our church, that we as a church entered the field of education.

New lines of activity especially in the church do not originate in mass-movements. There are certain individuals who blaze the way. George Dougherty was the man who arose at an early time in the Methodist church in South Carolina to espouse the cause of education. He was born in Newberry District about 1772, admitted into the South Carolina Conference in Charleston in 1798, superannuated, 1807. Ten years was the extent of his ministry as a Methodist preacher. Yet Dr. Lovick Pierce says this of him:

"Of him it is only possible to say too much. If no one will flinch from it, I will say that he was South Carolina's greatest

Methodist preacher; at that time the only member of the Conference that had anything like a classical education, and he only an academic beginning. The extent of his lingual attainments I know not; I only know that in 1805, he being my first presiding elder, used to get me to read from my English Bible for him, while he pored on his Hebrew in the Book of Genesis. I know also that as far back as I knew him he was incessantly engaged to get the church awake to denominational education, talking on it, begging for it, and after two or three years got his Bethel Academy under way. And now, when the South Carolina Conference is justly proud of her schools and colleges, I bear this testimony fearlessly, that to George Dougherty you owe the first inspiration of educational ambition."

In the History of Higher Education in South Carolina by Meriwether, we find this sentence: "At the age of twenty-one he (Benjamin Wofford) attended the first camp-meeting probably ever held in the state, and then was much impressed by George Dougherty, the presiding elder, and Lewis Meyers, the circuit rider."

It is not unthinkable that the zeal of Dougherty for education had something to do with the founding of Wofford College. At least Dr. Snyder suggested such a possibility in that great address which he delivered at the Cokesbury Centennial last June.

It was for this man, George Dougherty, that the Dougherty Manual Labor School of the South Carolina Conference was named.

### **THE DOUGHERTY MANUAL LABOR SCHOOL**

In January, 1832, by resolution, the South Carolina conference became participant with the Virginia Conference in Randolph-Macon College. But Randolph-Macon College was far away for many of our people for those days. Many of the benefits of that institution would consequently be enjoyed by a limited number of Methodists in South Carolina. So the need for at least a preparatory school was felt by the Methodists of this state. The South Carolina Conference of 1833 passed a resolution that a committee of five be appointed to select a site for such a school in the bounds of the conference. It was to be preparatory to Randolph-Macon or any other college, and the committee was to report at the next session of the conference. Under the resolution, the presiding elders were appointed the committee.

They were, Henry Bass, Malcolm McPherson, Wm. M. Kennedy, Nicholas Talley, and Hartwell Spain. Malcolm McPherson was presiding elder of Saluda District, and Mount Ariel was in the bound of that district. In compliance with this resolution he procured an offer from the people of Mount Ariel, presented it to the committee of presiding elders and they in turn recommended it to the conference, and it was accepted.

The people of Mount Ariel agreed to give at least \$6,000.00 including the two academies (male and female) and lands connected with them provided the conference would locate the school at that place.

An executive committee of seven members of the conference were appointed who were to act as a board of trustees. They were instructed to elect four laymen of the church in the vicinity of the school. They all should constitute a board of Trustees for the school. They were instructed to buy lands, erect building, and have the school ready to go into operation the first of January 1835. The name of the school was fixed definitely, "The Dougherty Manual Labor School of the South Carolina Conference."

William Capers, William M. Kennedy, Malcolm McPherson, Wm. M. Wightman, James Dannelly, Bond English, and Nicholas Talley were appointed trustees by the conference. They according to instructions elected the following laymen: Francis Connor, James Shackelford, Thomas W. Williams, and George W. Hodges.

At the following conference the name of the Saluda District was changed to the Mt. Ariel District and Malcolm McPherson was continued as presiding elder. He could now be on the grounds and assist greatly in the work of launching the school.

This was a community of culture and piety. Perhaps it would have been impossible to have made a wiser selection of a locality in which to train the youth of the church in the South Carolina Conference. The following were the heads of homes in this little village: Dr. Wesley Connor, Dr. Francis Connor, James Shackelford, Dr. Thomas Gary, Robert Mabry, Thomas W. Williams, Stephen Herndon, Gen. Geo. W. Hodges, Dr. Thomas Cottrell, and Brother Marion. Dr. Joseph Travis mentioning four of these, says, truly, "These were all honorable and pious men."

In addition to this it was a community where preachers gathered and where fine traditions were cherished. In 1838 A. H. Mitchell, then Rector of the school wrote, "This church (Tabernacle) for a long time was a kind of rallying point for Methodism in this country; in consequence of which it has been visited by most ministers of age and eminence of other days as well as the present. Here the mild persuasive voice of the Venerable Asbury has been heard; here too the thundering strains of the immortal Hull have bursted over the listening multitudes. Over these plains have darted the keen piercing eyes of the sainted Dougherty; here once stood the majestic forms of Tarpley and Russell, while a host of others who labored here have quit the field of toil and entered into rest. On this sacred spot likewise the great Dr. Olin was awakened, converted, and commenced his short, but brilliant ministerial career; and here too James Dannelly filled his first appointment as an itinerant preacher."

And we of today might add that just as noble strain of great preachers have followed these.

On the sixteenth day of May 1834, the Board of Trustees held its first meeting at Mount Ariel, and effected an organization. And on that day the citizens came together and voted to change the name of the place from Mount Ariel to Cokesbury. The Rev. W. M. Wightman, afterwards Bishop, according to tradition suggested the name Cokesbury in honor of Bishops Coke and Asbury.

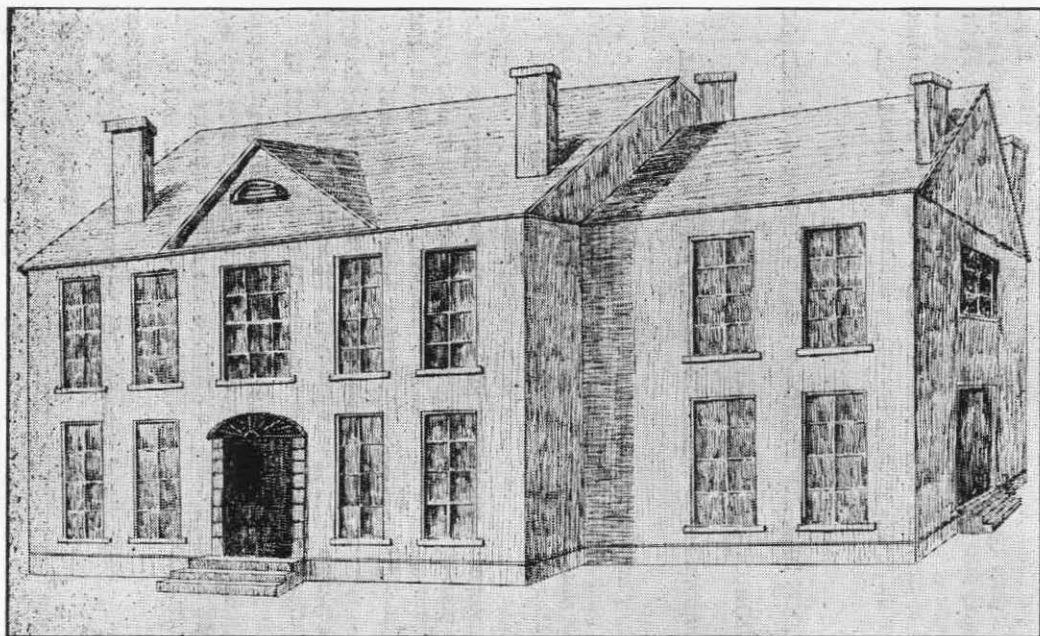
On May 19th, the Trustees met at the contemplated school site, laid out a campus, selected a site for the academy, rector's house, and dormitories. James Shackelford, M. McPherson, G. W. Hodges, Dr. F. Connor, and T. W. Williams were appointed a building committee. An act of incorporation was obtained from the Legislature which limited the amount of property to be held in trust by the Board to fifty thousand dollars. In November 1834 the Trustees of Tabernacle Academy turned over to the Trustees of the Dougherty Manual Labor School the property in their possession, i. e. the two academies, male and female at Mount Ariel, now Cokesbury, with any land in their possession. In addition several tracts of arable land were purchased.

About the same time a contract was let for the erection of a rector's house, six cottages for students, and necessary outbuildings.

It was clearly not possible to meet the request of the conference that the school be opened for work January, 1835. So a temporary school was opened in January using such buildings as were available under the tutorship of Mr. Austin P. Merrill, late of Wesleyan University. It was not till the first of March 1836, that the Manual Labor School proper was opened. The Rev. A. H. Mitchell was the first Rector. Associated with him were, Major Matthew J. Williams, a graduate of West Point, and Gabriel Hodges, Steward and farmer. For the convenience of the community provision was made for receiving into a class children under twelve years of age. The system of government employed in the Georgia Conference Manual Labor School was adopted for this school.

A plan for the buildings and campus was submitted by Dr. Capers and in May, 1835, the contract for the erection of the academy building was awarded to Mr. John Campbell, whose bid was three thousand four hundred and seventy dollars. In the summer of this year the corner stone was laid. Dr. William Capers made the address. The building was completed in 1836, and was a two-story brick structure, fifty feet square, with a wing thirty-four by forty feet. On the campus were also a rector's house, teachers' house steward's house, mess hall, and a barn.

In 1837 a small hospital was built. The old academy building given by the village was moved up on the campus and fitted up for a chapel and class-room.



**COKESBURY CONFERENCE INSTITUTE BUILDING**

**Erected 1834-35**

Artist's drawing from a cut appearing in an article by J. B. DeBow, editor and founder of DeBow's Review, noted Southern magazine, in the issue of September 1860. Under it was the line: "Cokesbury 1839"—the year in which DeBow was a student there. Drawing made from the original cut in DeBow's Review in the Library of the University of South Carolina by Miss Marie Chisholm, head of the Art Department of Lander College.



In 1853 the main building of the Dougherty Manual Labor School was condemned as unsafe. The building, which was the dormitory, was torn down and the wing sold. Out of the material of the main part of the building were erected, in 1854, a chapel and two class-rooms—one on each side of this chapel. The main part, the chapel, is standing now. It was used for some time as a Presbyterian church. Mr. Benjamin Franklin now owns this building.

In 1854 the building of the Masonic Female Collegiate Institute was erected.

In 1875 the consent of the South Carolina Conference was obtained to make an exchange of the property of the conference school for that of the old Masonic Female Collegiate Institute. The exchange was made and reported to the conference in 1876.

In 1882 the school was thrown open to girls. Attendance upon the school was not increased by this action. If girls ever took advantage of this opportunity, we have found no evidence of it.

In 1918 the Cokesbury Conference School was discontinued, and the building was sold to Greenwood County for a public school on condition that it revert to the conference should it cease to be used as such. There is now a small school in the building with an enrollment of thirty-one pupils.

In 1856 the Charter was renewed as "The Cokesbury Manual Labor School of the South Carolina Conference." The Trustees were granted permission to hold property not exceeding sixty thousand dollars. Under the old charter they could hold property not exceeding fifty thousand dollars.

The following is the first announcement of the opening of the school:

#### FOR THE CHRISTIAN ADVOCATE JOURNAL

#### COKESBURY MANUAL LABOR SCHOOL OF THE SOUTH CAROLINA CONFERENCE.

The Trustees announce to the public, that this institution will go into operation on the first of March, 1836. The location is a pleasant and healthy one at Cokesbury Village, Abbeville District, South Carolina. The institution owns nearly a thousand acres of land, and has a farm cleared and fenced of sufficient size to accommodate 100 students. The Board takes great pleasure in stating that they have engaged the services of gentlemen as teachers, who, to high intellectual and literary attainments add a moral and religious character that will command the respect and confidence of the entire community.



The Rev. Archelaus H. Mitchell, A. M., of the Georgia Conference, a graduate of Franklin College, has been elected Rector, and will fill the chair of Moral and Mental Philosophy, and Ancient Languages.

Matthew J. Williams, Esq., a distinguished graduate of West Point, who presented the most flattering recommendations, has been appointed adjunct teacher, of mathematics, natural philosophy, and French.

Gabriel Hodges, Esq., has consented to fill the offices of Steward and farmer.

The following are the rates of tuition and boarding at the institution:

Orthography, reading, writing, arithmetic, English grammar, and geography begun, per year \$14.00.

The higher branches of English grammar continued, geography with the use of globes, logic, rhetoric, composition and declamation, per year \$20.00.

Ancient languages, mathematics, moral and natural philosophy, elements of criticism, evidences of Christianity, and French, per annum \$30.00.

Board will be furnished in the institution at \$30.00 per term of five and one-half months, payable in advance.

A term tax of \$4.00 payable in advance, will be charged for bed, bed clothes, chairs, basin and towels.

Students will furnish their own candles.

Washing at \$4.00 per term.

No student will be admitted under 12 years of age; and every student will be required to labor three hours per day. The value of the student's labor will be assessed by a committee, and credited to his account.

The upper line of mail stages from Abbeville C. H. to Laurens and Yorkville passes within four miles of Cokesbury, and a conveyance can be readily procured from the Deadfall P. O. to the institution.

All applications for admission into the school must be made by the 1st February next, at farthest, either to the Rev. S. W. Capers, the agent, or to Thomas W. Williams, Esq., chairman of the prudential committee, Cokesbury, Abbeville District, South Carolina. Communications by mail must be postpaid.

By order of the board,

W. M. WIGHTMAN, Secretary.

November 10th, 1835.

N. B. Mr. M. J. Williams will, on his own responsibility, take charge of any students who may desire to commence their English and classical course after the 1st January, and before the manual labor school goes into operation.

## Female Academy

At Cokesbury, the site of the manual labor school of the South Carolina Conference, there will be opened on the 1st January, 1836, a female academy of the first class, under the care of Mrs. A. M. Wilson, a highly accomplished lady, whose abilities as a teacher are extensively and most favorably known in South Carolina.

An extensive and thorough course of instruction in all the solid and ornamental branches of female education, will be adopted in this seminary. The English department embraces all the minor branches; a complete system of grammar; English, Grecian, Roman, and American history; an extensive course of ancient and modern geography, with the use of the globes and maps, rhetoric, logic, composition, moral philosophy, botany, arithmetic, algebra, and as much of astronomy and natural philosophy as can be understood by popular methods of illustration.

To young ladies who desire to cultivate the ornamental branches, drawing, painting, and music will be taught. Instruction will likewise be given to any who may desire it, in Latin, Greek, and French languages.

The school year will be divided into two sessions, each comprising twenty-three weeks; and the terms of tuition per session will be as follows, viz:

Orthograph, reading, writing, grammar, arithmetic, and introductory geography \$10.00.

Do. with ancient and modern geography, ancient and modern history, &c. with derivations, \$20.00.

|                                                                                                                  |         |
|------------------------------------------------------------------------------------------------------------------|---------|
| The above with rhetoric, logic, composition, natural and moral philosophy, botany, astronomy, algebra, &c. ----- | \$24.00 |
| Music -----                                                                                                      | 30.00   |
| French -----                                                                                                     | 20.00   |
| Latin and Greek -----                                                                                            | 20.00   |
| Drawing and painting -----                                                                                       | 20.00   |

Board in the village at \$8.00 per month.

This academy for young ladies being located at Cokesbury, will, it is confidently hoped, be a valuable auxiliary to the cause of female education at the South, and sustain the high reputation gained by the former instructions of Mrs. Wilson.

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The above announcements appeared in the issue of Dec. 4, 1835, Christian Advocate Journal, N. Y.

Mr. J. R. Jones, an alumnus of the Cokesbury Conference School writing in the Cokesbury Conference School Record in 1898 says that his memory goes dimly back to 1846. He says: "We also had a good school for

girls though not under the control of the conference. The building stood about where Dr. Connor's store now is, and was in charge of a Mr. Hiller."

In 1854, June 17th, there appeared in the Abbeville Independent an account of an examination of the female academy at Cokesbury, showing conclusively that there was such an institution of more than local interest. An effort was certainly made to open such a school in 1836 and it is very probable that this school was taken over by the Masons in 1854 forming the Masonic Female Collegiate Institute.

A comparison of the courses offered would suggest that perhaps the teachers in the Manual Labor school taught also in the girls' school.

### FINANCES

In its first years the school received \$120.00 per year from beginners and \$126.00 per year from advanced students. Surely the school did not expect to make money. The above included room rent, bed linen, board, washing, tuition, and fees. Hardly anything was left to the student but to buy his candles, and some of the boys wrote home complaining at the expense of that. It was soon found that the school could not bear expenses at such a low rate and three years later, 1839, board was advanced from \$30.00 per term to \$37.00 or \$74.00 per year, of eleven months. Tuition was then fixed at \$10.00 per session instead of fourteen and twenty. These expenses were soon raised a second time, but they never aggregated enough to bear the expenses of the institution. The manual labor department had hardly borne the outlay of launching before it was seen that it would have to be discontinued. This was not because the system was a financial failure, but because of the aversion of students to do farm work in addition to their school work.

The Rector, two and sometimes three assistants, and the steward, received guaranteed salaries. The Rector's salary was never more than twelve hundred dollars; and the assistants never received more than a thousand dollars each. Early in the history of the school it began to be necessary to make inroads upon her resources in order to make up financial deficits. Portions of the land was sold often for this purpose.

The Board faced great discouragement at a meeting at the Sumter Conference held in 1853. Dr. E. H. Myers, editor of the Southern Christian Advocate, said in an editorial July 14, 1854:

"After twelve or fourteen years of great prosperity it was discovered on the death of the late treasurer, that the school was considerably involved in debt, much to the surprise of the trustees. The result of vigorous and prudent measures, however, during the last two or three years has been a satisfactory wiping out of all its liabilities."

According to Dr. Stackhouse, who had access to the records of the

school, it was a big land sale that cleared this indebtedness. This debt was nearly two thousand dollars; the treasury was empty; the main building of the school, which was the dormitory, had been condemned as unsafe and had to be torn down. Much of the material of the building was sold. A new building had to be erected in order to house the school. After 1854 the school had no dormitory. This new building was a little chapel thirty by fifty feet with two class-rooms—one on each side. This chapel, used for some time as a Presbyterian church, is still standing. The class-rooms have been torn away.

When you know these facts the announcement of the school for the next year is filled with pathos.

"Stewards Hall (the mess hall) has been abolished. The students are now permitted to board in private families. The Rector thinks it better thus. . . . A new building completed the past summer furnishes a neat chapel and commodious recitation rooms."

Now the Rector in commending the school to the public points to the high standing of the students of Cokesbury. On entering "South Carolina College, or any other college, not one has been rejected to my knowledge." This was not the last time a denominational school has been proud and forced to point to the record of her students as her chief asset.

The Revs. Hartwell Spain, S. W. Capers, H. A. C. Walker, Bell, and McCall, acting as agents for the school in her early history, brought in about \$15,000.00.

### **THE HOLLOWAY ENDOWMENT**

On the Holloway Endowment I quote from Dr. R. E. Stackhouse in article written to the Southern Christian Advocate in 1892.

"Three miles West of Ninety Six there lived in the earlier decades of the present century the generous, noble-hearted George Holloway, Cokesbury's munificent benefactor.

"With the bulk of his property he endowed the Cokesbury Conference School. The proceeds of the endowment to be applied to the education of the children of the deceased, superannuated and travelling preachers of the South Carolina Conference.

"The property willed to the school consisted in part of notes, slaves, land, and personal property, and was appraised at between nineteen and twenty thousand dollars.

"Mr. Holloway died in 1846, and in 1847 the Board of Trustees appointed Dr. Wm. M. Wightman and Rev. H. A. C. Walker, Commissioners, to receive the property from the executors of the estate and fund it for the school. It was several years before the last installment was paid in by the executors, but when it was all in it

amounted to seventeen thousand nine hundred and seven and fifty four cents (\$17,907.54). It was funded in the Bank of Charleston, Bank of Newberry, and South Carolina Insurance Company Stock, and Charleston and Savannah and Spartanburg and Union Railroad Bonds. For a few years the endowment yielded an annual income of thirteen hundred dollars, and maintained eight beneficiaries in the school. But the war swept away nearly the whole endowment. Railroad bonds and bank stock were comparatively worthless at the surrender.

"In 1872 it was resolved to sell these securities for what they would bring and invest the proceeds in something that would yield an income. The stocks and bonds were accordingly sold and realized the Board but little over eight hundred dollars (\$800.00), Think of it! Eighteen thousand dollars in 1859 worth only eight hundred dollars in 1872. This small sum has been funded in various local investments at Cokesbury since '72, the proceeds being applied to the tuition expenses of the children of the preacher on Cokesbury Circuit in the Cokesbury school.

"George Holloway and his wife are buried in a field about forty yards from the house in which he lived and died, and near the public highway that leads from Lebanon church to Ninety Six. They lived long and devotedly together but had no children."

These bodies were moved in 1918 and buried in the church yard at Lebanon. On the stone at the head is carved:

"Geo. Holloway  
Nov. 2, 1787  
Sept. 22, 1846

Rebecca Holloway  
May 22, 1784  
May 25, 1847"

"Through appreciation of the generous donations to the Cokesbury Conference School these bodies were removed from their former resting place one half mile of this church, and this stone erected by act of Conference 1918."

On the slab covering the graves are to be found these words:

"He was a pious man having been for upwards of 26 years a consistent member of the Methodist Episcopal Church. His truly Christian course was closed in humble resignation to the will of God, unshaken reliance on the merits of his Saviour, Jesus Christ, and confident hope of a blissful immortality."

On the slab which covers the grave of the wife, Rebecca Holloway, are these words:

"They were lovely and pleasant in their lives and in their death they were not (long) divided."

The word "long" is in parenthesis referring to the fact that he preceded her to the grave only about 8 months.

## SUBER LEGACY

Mr. Micajah Suber of Newberry County, who died in 1858, left a conditional bequest to the Cokesbury Conference School. The tenth clause of Mr. Suber's will, which was written in 1852, contains this provision:

"But in case the said Williametta Henderson should die without leaving issue at the time of her death, then and in that event the same to go to and vest in my cousin, Joel Suber, during his natural life, and at his death to be sold by my executor on a credit of one, two, three and four years, with interest after the first year; and I will and bequeath the net proceeds thereof to the Trustees of the Cokesbury Conference School, to be applied to the education of the sons of the indigent, deceased and superannuated Preachers of the South Carolina Conference."

The above provision refers exclusively to that tract of land known as the "Home Place, including all such parcels and tracts of land which I have purchased adjoining my home plantation." There was no other property in this conditional bequest to the Cokesbury Conference School. This land was sold to Miss Anne O. Ruff in 1918 for \$5,686.00. When surveyed it was found to contain 568 61-100 acres. It is sometimes thought that other property in his will was directed to the school. This is a mistake. Wm. J. Moore was administrator and a trustee of the school at the time of the sale.

In 1918 the Cokesbury Conference School was discontinued by order of the conference. A house and lot belonging to the school was sold for \$1,921.00. The Board of Education of the Upper South Carolina Conference recommended that the

"Trustees of the school be instructed to turn over the proceeds of the sales, both of the Suber estate and the property in Cokesbury, to Wofford College, to be held in perpetuity, property secured, for the purpose of using the income thereof in educating the sons of indigent, superannuated, or deceased Methodist preachers of the South Carolina and Upper South Carolina Conferences of the Methodist Episcopal Church, South."

Also by recommendation \$100.00 was set aside for the purpose of erecting a monument to Geo. Holloway, at Lebanon Church in Greenwood County. The above instructions were carried out and the proceeds of the Suber Estate are being administered according to direction of the will, by Wofford College. The monument to Mr. Holloway has been erected.

## MANUAL LABOR SCHOOLS

In the decade from 1830 to 1840 there was a great turning to the idea of manual labor in connection with education all over the country. Edu-

cation was not popular at the time and the church had scarcely entered the field. It may be that the manual labor system offered a suggestion of financial support to those groups or communities thinking of founding educational institutions.

The system as then understood was that of a farm in connection with the school with little or no thought of teaching agriculture. The pupil was paid for the work he did and the proceeds of his labor on the farm went to the bearing of his expenses at school.

The Georgia Conference Manual Labor School was founded in 1834 near Covington, Georgia. This school attracted a great deal of attention as a pioneer in the field. In the *Christian Advocate*, New York, April 21, 1837, is an editorial called forth by an enquiry from the *Main Wesleyan Journal* concerning the Georgia Conference Manual Labor School. The Committee on Education of the General Conference meeting in Cincinnati in 1836 recommended the system saying that in the Georgia Conference the Manual Labor System had been "attempted in connection with their seminaries with encouraging prospects of success." In 1838 the report of the Board of Visitors of this school had this to say: "In the general healthy appearance of the students, we clearly perceive one of the many advantages of the Manual Labor System of Education. The farm will compare favorably with any other farms of the state." The system was tried in many states North and South.

After one year of operation the Committee of Examination of the Dougherty Manual Labor School at Cokesbury reported as follows:

"The farming operations are in a highly prosperous condition; lands have been cleared and good crops produced for the past year. All of which has been done with a cheerful spirit on the part of the students."

Just a little later in this first report on Manual Labor is an admission of opposition which was too great to be overcome by the most ardent defenders of the system. It said further:

"That spirit which is abroad in our country in opposition to manual labor institutions, arising from fear that our youth may be rendered dull by being subject to labor, is altogether untenable upon principles of reason, or experience. Our greatest men have sprung from the laboring class."

Soon after the opening of the school, trouble began to arise. The editor of the *Southern Christian Advocate* refuses to publish a communication criticising the system. In an editorial of June 14, 1839, he has this to say:

"We have had a communication of some length on our table for the last week or more from Jefferson animadverting on the

article with which Jowet favored us some time ago. We have concluded not to publish it, though the importance of the subject may be reason enough for some notice of its objections. These concern, chiefly or entirely, the amount of labor required to be done at manual labor schools, and especially at Cokesbury. Jefferson thinks that labor there is too much required as labor and not as exercise. He thinks that the time of three hours a day at work in the field, (and more, three hours at one time) is too much for exercise, even where the labor should be light and the students not be kept hard at it. That in the case of boys who have not been accustomed to work, and especially those whose strength is not very firm, it amounts to slavery. But he objects more to the intense application to labor all the time for three hours without respite than to the length of time itself. And lastly, to the time of three hours being spent at hard work **before breakfast**. Jefferson applauds the zeal, ability, and diligence of the Rector and associate teachers; but he thinks there is an excess of zeal for the manual labor of the boys, which is hurtful to the institution."

As the result of this discussion, the editor raises several questions, viz.,

The length of time proper to be spent in manual labor at our schools:

The modification, both as to time and constancy of application in favor of weaker boys.

The propriety or impropriety of having all the manual labor of the day done at once.

The best hours for labor.

And whether during the time they are at labor boys should be allowed to relax themselves, as at play, or be kept under constraint as at school.

Meantime, A. H. Mitchell, the Rector, in his report to the Board of Trustees goes into a very strenuous defence of the manual labor system. He says two years is the allotted time for classes to prepare for college after they have begun the study of the languages. Where they have remained two years at Cokesbury they have entered college in advance; many of the students are well prepared in 18 months. He says, "These are no vague surmises nor wild speculations but stubborn facts; and it is to be hoped that a few examples of this sort will silence forever the oft repeated approbrium, that manual labor schools necessarily involve loss of time. As to the utility of the system there cannot be a remaining doubt. The experiment is now made, the policy is sound."

Then he enumerates many of the difficulties in the way of manual labor schools. "They are deep seated. They spring principally from the pride of the human heart. Young men of this country and young men of



pious parentage feel themselves degraded when they take hold of the implements of husbandry. Parents may not share this feeling. The result is the same." "Not one parent in a hundred will send his son where he ought to go, but he must be suffered to go where he wishes." "The great trouble is the influential and educated part of the community have not been brought up to labor, and young men are more averse to it the farther they advance in their studies."

He points out the remedy. "Carry the system of manual labor into our colleges, as well as academies." The boys going out from Cokesbury with prepossessions in favor of manual labor return from college antagonistic to the system. "If such an influence is exerted from our own students what may we not apprehend from others?"

The Rector sees great danger with the passing of the manual labor system. "Who that looks over the land, marks the progress of vice, the onward course of idleness, profligacy and sin, that does not at once acknowledge the necessity of some powerful antidote? What would our government be in the hands of those who must soon wield its destinies? Every year that rolls by bears us nearer and nearer to that awful state of pride and effeminacy which in all ages have been the bane of nations."

Manual labor in connection with schools purely as a method of exercise and discipline had to go. Farm work is not play. This system had no sustaining objective. Agricultural schools may exist for those who may want to study agriculture, but manual labor schools have a hard time with no other objective but discipline. What happened at Cokesbury happened at Davidson and Furman, and Erskine and other schools not so well known to us. In less than a decade the manual labor system of education had passed out of our schools or was struggling hard for existence. It was later referred to by an alumnus of Cokesbury as "the folly of our fathers." But we must hold in mind the high purpose of those who originated the movement. Had the system succeeded, perhaps, financial difficulties would not have been so acute.

### COKESBURY—1854

The condition of the Cokesbury Conference School in 1854 presents a study in contrasts. The little chapel with the two class-rooms was being built on a knoll in a beautiful grove of oaks in the midst of the old campus. With no dormitories a central boarding place was no longer practicable.

A little distance away to the south and in full view was being erected the building of the Masonic Female Collegiate Institute. This was to be a rather imposing building for its day. It is said that some of the material of the old Manual Labor School building which was torn down went in

to this building. Monday and Tuesday, the 26th and 27th of June, were given over to exercises incident to the founding of this school for girls. An extra train was run each day from Abbeville to Cokesbury to accommodate the visitors. Also a train was run from Newberry leaving that point at 5 o'clock the morning of the 27th, and arriving at Cokesbury at 8:30. One fare was charged for both ways.

The examinations for the Masonic Female Collegiate Institute began on Monday. That evening a young man, Martin Witherspoon Gary of Cokesbury, better known as General Mart Gary of the Confederate army, made an address in which he contended that sectarian schools are not adapted to the education of either sex. Young Gary had just graduated from Harvard College. He was a grandson of the Rev. Hugh Porter of the South Carolina Conference. This address called forth a great deal of adverse criticism. Some said that it was the result of youthful immaturity. The hope was expressed that he would come to think more sanely later.

The next day, Tuesday the 27th was the great day. A procession was formed at the residence of Mr. Stephen Herndon and moved exactly at eleven o'clock. This procession was formed in the following order:

- Students of the Cokesbury Conference School;
- Faculty of the same;
- Trustees of the same;
- Civil officers of the state;
- The reverend clergy.

Then followed a long list of the different kinds and degrees of Masons who were in the parade.

Col. W. W. Campbell made a great address. A reporter to the Abbeville Independent said: "We rejoiced to hear him maintain the superiority of religion over every other consideration in the training of youthful minds for the high duties of life and the solemn issues of death."

In the meantime commencement exercises were going on at the Cokesbury Conference School. On Sunday, June 25th, the sermon was preached by Wm. M. Wighman of Charleston. Tuesday, Wednesday, and Thursday were occupied mostly with the examination of classes.

On Thursday at eleven o'clock the address before the Erosophic Society was delivered by Professor James H. Carlisle, of Columbia, Professor elect of Mathematics in Wofford College. His subject was, "The Dangers of a Student's Life."

I quote from the Abbeville Independent:

He introduced his subject by a reference to labor as the common lot of all, and as constituting at the same time the glory and the curse of all men,—the glory, as it is the price of excellence in every department of life; and the curse, as it robs us of the time

and inclination for the higher pursuits of life. In the judgment of the speaker.

Improper standards of duty constitute one of the dangers of a student's life. Men will seek to shelter themselves under the patronage of a crowd, to divide responsibility, will do without hesitation in numbers what each one would scorn to do singly, and alone. Crowds never blush; crowds have no conscience.

Insubordination, he said, is another and an alarmingly prevalent danger of the student. In the most beautiful and eloquent manner he showed that universal nature is subject to the most exact laws and regulations—from the most magnificent orb that rolls through infinite space, down to the smallest particle of matter, all subject to the control of fixed laws. How much more appropriate that mind should be controlled and directed by those to whom God has given it in charge.

He gave "The formation of bad habits as another danger to which students are exposed. He stated that habits, good or bad, must of necessity be formed,—that from the first day of a student's entrance into school or college, the process of formation began. It proceeded slowly, yet surely, until the student's fate is sealed for weal or woe,—like those influences of nature which are hidden from the vulgar gaze, but which slowly and surely transform every thing they touch. He could not conceive how young men who walked in the same groves which once sheltered the immortal Olin, and who are engaged in the same pursuits which were the delight of his heart, should forget the brightness of his illustrious example, and yield to the soft whispers of indolence and inactivity.

Forgetfulness of home was another danger of students. Not that young men do absolutely forget their parents, but that for a time they are forgotten. He drew a vivid picture of the anxieties felt and the prayers offered for the safety of a beloved son away from the parental roof,—a period of all others most important, and yet most exposed,—a time when the character is most impressionable, and yet the fewest safeguards to protect it from evil. The young man was supposed to be undergoing an inspection by the spirit of a departed mother. She placed her finger upon a stain here and another there and inquired the cause of all this. The reluctant confession is forced from his lips that the seeds of all virtue were sown by a mother's hand and watered by a mother's tears; but alas! evil associations, the scoffer, the siren voice of pleasure, have obliterated all.

Forgetfulness of the claims of the present age formed another topic of this admirable address. He said that young men need not ask where is the best prospect of success, what will pay the best. First-rate men are wanted in all the departments of life; none are so much crowded as not to make these sought after. This age is one of unprecedented mental and physical activity. We must keep up or be left behind. There is room enough for all in our beloved Carolina. He had lately seen a map of all the standards of colors in the civilized world. His eye ran hastily over them all, until it rested upon the banner of the American States, the home of freedom, religion, and enterprise. There was a tree, of all others, most beautiful in his eyes; there was music, of all others, the most melodious in his ears; that tree was the glorious palmetto, and that music the rustling of her fan-like leaves when agitated by the winds of heaven. As sons of our beloved state they were exhorted to honor the soil that gave them birth, and show their devotion to their common mother by reflecting honor on her fair name. Most impressively did the orator close his address by asking, in the language of inspiration, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

So far as the writer can ascertain there was but one impression concerning the character of the address, and that was, that it equalled or excelled anything of the kind ever listened to in Cokesbury before.

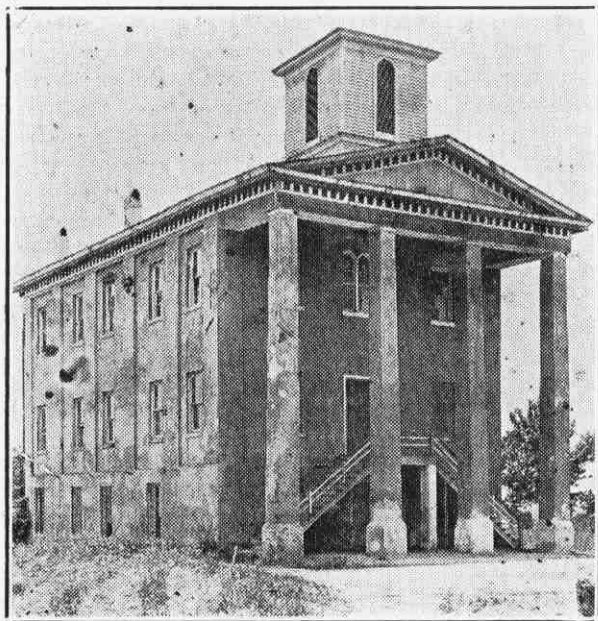
Many of the hearers asked for a copy of this address that it might be published in full. If the request was complied with, I have not been able to find it. It is a matter of much satisfaction that the great climax of the week of intellectual feasting was furnished by the Cokesbury Conference School, in the person of this young professor who was to mean so much to Christian education in South Carolina.

As we have pointed out before we do not know much about that school for girls which seems to have existed from 1836 to 1854. It was launched by Mrs. Wilson and said to have been in existence in 1848. In the procession of June 27th, the occasion of the laying of the corner-stone of the Masonic Female Collegiate Institute nothing is said of the faculty of this institution nor the student body. It must have been a small school though a glowing account of the examination is given as having taken place on Monday and Tuesday, 26th and 27th of June. As I have said before, if there were demands for the courses offered, they must have been taught by the faculty of the Methodist school.

A member of Clinton Masonic lodge Number 3, located at Abbeville Court House, appointed to visit the examinations of the school said, "It has been established almost exclusively by the Masonic Fraternity, and

is not intended to be under the sectarian influence of any Christian denomination." Yet it could not have been very far alienated with F. A. Connor at the head and the Rev. T. E. Wanamaker, professor of Moral Philosophy, Evidences of Christianity, and Belles-Letters. G. Larger was Professor of Music and Modern Languages; Miss Mary E. Snead was Instructor in Painting. Prof. Connor remained at the head of the school till its close about 1860.

In the report of the Committee on Education to the South Carolina Conference in 1854 we have accounts of the opening of Wofford College with an endowment of \$50,000.00. At Spartanburg 23 acres of ground had been given for the erection of a female college. In Columbia a very desirable lot had been purchased on Plain Street and plans for a building suitable to accommodate two hundred students had been obtained. Another female college was projected at Lenoir, North Carolina.



### **COKESBURY MASONIC FEMALE COLLEGE**

**Completed in 1855**

**Acquired by the South Carolina Conference in 1876**

Used until 1911 as the home of the Cokesbury Conference Institute. Sold to Greenwood county in 1918 for Public School. And so used now.

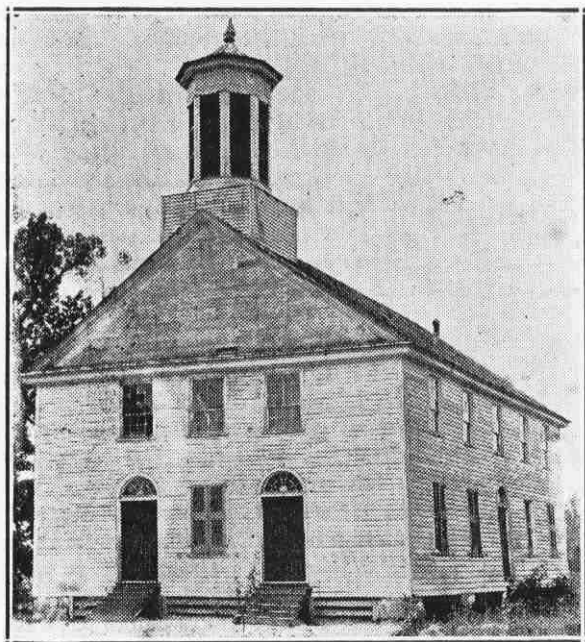
A resolution was passed by the Conference as follows:

"That the South Carolina Conference regards with feelings of peculiar gratification the advanced position which, in the providence of God, she is called upon to occupy on the vitally important subject of education."

Cokesbury was not a college, but many of the Methodist boys of the state went there to get their preparation for life without any thought of going further. This was especially true of candidates for the Methodist ministry. For 18 years she had no competition among the Methodist people of the state. Now she no longer holds the centre of attention. Her lands were being rapidly sold for debt, the main building had been torn down; she had no dormitory; the little chapel with two class-rooms was insufficient for her needs. Cokesbury was a small village and the property the Methodists owned there was not valuable. She could not help but feel that her anchorage was insecure—and so it was. In 1859 this sentence occurs in the report of the Committee on Education, "No opposition of interest exists between Wofford College and this well-known and popular High School. but the success of the one is the success of the other." This sentence betrayed the consciousness of the existence of a competition which both sides wished were not there. It pointed out a fact more than allayed a suspicion. For more than a quarter of a century yet this school was to do good work for the church. She is enshrined today in the hearts of many of the older Methodists of the state; and her Christian influence has gone far beyond the borders of the South Carolina Conference. All Methodists, young and old, should honor Cokesbury for the service she has rendered the church and the state. But her future began to become dim in 1854 when other institutions of learning began to share with her the devotion and loyalties of the Methodists of Cokesbury and of the South Carolina Conference.

In 1860 there was a great rally of the alumni of the Cokesbury Conference School. The faculty, alumni, and friends of the school felt the necessity of doing something toward erecting the much-needed dormitory if the institution was to continue as a boarding school. Invitations were sent all former students to attend the commencement exercises this year. The sermon was preached by the Rev. J. R. Picket; J. Felix Walker of Union District delivered the alumni address; Chas. W. Boyd delivered the address before the Erosophic society. A banquet was held in the chapel of the Masonic Female College. An alumni association was organized. Francis A. Connor of Cokesbury was elected president; J. D. B. DeBow of New Orleans, and Col. J. Felix Walker of Union were elected vice presidents. S. E. Graydon of Cokesbury was elected secretary and treasurer. J. D. B. DeBow was unanimously elected alumni orator for 1861.

From the Masonic Female College the alumni marched to the Methodist church to hear the alumni address. The procession was led by Dr. Paul Connor, N. McCants, and Gabriel Hodges who had attended the school at old Tabernacle. The Mt. Ariel alumni followed. They were Captain Charles H. Smith, the Rev. S. Leard, and J. Foster Marshall. Then followed the alumni of the Dougherty Manual Labor School.



### **COKESBURY METHODIST CHURCH**

**Erected in 1837**

When they assembled in the church N. Tally opened the meeting with prayer; Come Thou Fount of Every Blessing, was sung; and F. A. Connor of Cokesbury took the chair. After making a short talk he introduced Col. J. Felix Walker of Union District, a student of 1847, who made the first alumni address ever delivered to a company of Cokesbury students. After the address several spoke briefly. The rector, R. W. Boyd, presented the needs of the school. \$1000.00 were subscribed to Alma Mater toward the erection of a new and spacious building on the spot where the old one had been raised to the ground. This was the latter part of 1860. There were 110 students the past year. This was a good at-

tendance. The prediction was made that the school would soon go to 200 students.

But the war broke out. The money was never collected. Plans were shattered. The rector volunteered for service in the war. As few as ten students were in the school.

### THOROUGHNESS

The curriculum of the school was not broad. The courses in English, Classics, and Mathematics and Science were required. There were generally three teachers.

There were two great incentives to thoroughness in work. (1). There was a committee composed of the literati of the church appointed to represent the conference to sit in on the examinations and judge of the proficiency of the students. This committee was permitted to take part in the examinations. (2) The examinations were open to the public. Students were very solicitous to have their friends attend these examinations; and it seems that they were largely attended. Doubtless there were many humiliations on the part of the faculty and students as a result of this custom.

The Rev. A. H. Mitchell, Rector, in his third annual report of the Cokesbury Manual Labor School said, "The approaching examination will afford the public an opportunity of judging our proficiency in the department of literature,—a much more satisfactory test than anything that could be embodied in this report."

A student writing home to his mother said, "There is a boy here in my class in arithmetic, and he never knows it; nor indeed does he know any other." Perhaps this is a class of students that can be found in all schools. But this pupil refuses to place the responsibility on the teacher. Again he writes, "I expect to learn as much about arithmetic this year as I did during all the time that I ever went to school before . . . I am studying it under just as good teacher as I would ever wish to study arithmetic under." That teacher was probably Matthew J. Williams, the West Pointer who came to Cokesbury with the opening of the Manual Labor School. He was a mathematician of rare ability and attainment. He was afterwards a member of the faculty of the South Carolina College.

Again we quote from a student, "The examinations will soon be on up here. I would be very much delighted to see some of you down-country folks here at that time. We will soon begin to prepare our studies for the examination, so as we may be able to answer anything that may be given us." Again he writes, "I hope to see Mr. B. here. He must be sure and come up about that time, as I want him to take a view of our examinations."

In 1837 when the school had been in operation only one year, the committee of visitors had this to say, "We venture the assertion without



fear of successful contradiction, that but few examinations have occurred in the most celebrated academies of the country, where an equal degree of proficiency has been manifested."

A committee of the Board of Trustees reported in 1853, "It is a matter of congratulation that our standard of scholarship is good, and that, however it may have been in the case of kindred institutions, no student from Cokesbury has ever been rejected on his application to enter any college in the country." This reputation for thoroughness was maintained through the more than eighty years of the history of the school.

In 1838 the school was furnished with apparatus for teaching science which contributed largely to the usefulness and efficiency of that department. According to the teacher, Matthew J. Williams, there were more than seventy-five instruments "for experiments and illustrations in electricity, galvanism, mechanics, hydrostatics, pneumatics, and optics. The instruments are new and well selected, and generally of an excellent quality. Some of the more important are, Atwoods Machine to illustrate the law of falling bodies, two electrical machines,—one with a cylinder, and the other with a circular plate, a compound microscope, a solar microscope, magic lantern, electrical battery, galvanic battery (fifty plates), mechanical powers, air pump, theodolite, compass, and various hydrostatic and pneumatic instruments."

The school never possessed many of the mechanical helps for teaching and this equipment was greatly appreciated. The Rector and his assistants were men of culture and piety possessing to a rare degree the faculty of imparting these qualities to their students. Perhaps no institution of its size in the South sent more young men to college, or out into professional life with higher ideals.

### DISCIPLINE

It seems that discipline seldom came to the fore in Cokesbury. Rather the most cordial relationships existed between teachers and students. It must have been a happy community. While attendance upon church was required and misbehaviour in church was punished with demerits, it is also true that church attendance was one of the great pleasures of the students. The local pastor lived in intimate and sympathetic touch with the students and exerted always a very wholesome influence. Those pastors were virile in their natures and commanded rather than solicited respect. They were the strong men of the community. Every thing that is said about them intimates this. Hence the church had a high place and a salutary influence in shaping the customs and fixing the moral standards not only of the student body, but the community as well.

But where discipline was necessary it was administered. In a letter

home a boy wrote: 1847 "Four of the students got a public reproof one evening for being caught playing cards. The teachers are very vigilant in that respect. One got a reproof likewise for cursing." Again, "Our Rector had occasion to expel three of our students for fighting. One of them drew a pistol on another. The other two fought fist and skull."

The Rev. A. H. Mitchell, the first Rector of the school, in a letter written to the Rev. J. C. Chandler, December 26th, 1896, says:

"I was successful in getting up among the better class of these students the idea that they were largely responsible for helping me to keep down vice and evil of every kind; and no school can be properly disciplined without this sentiment prevalent among the students. I got this idea from Dr. Olin who wielded this influence beyond any man I ever knew."

But the authorities at Cokesbury demanded a larger cooperation than that from the students. This was a village built up around a school; and it was taken for granted that the inhabitants were to support the school in matters of moral tone and discipline.

In 1853 a report was made by the Rector to the Board of Trustees in which there was an account of the expulsion of three students for attending a dancing school in the community. This section of the report was referred to a committee of the Board with instructions to study and bring back their findings and recommendations. It happened to be an off year in attendance at the school. The committee called attention to this fact and gave due allowance to hard times. The committee fully concurred with the disciplinary action of the faculty, and then said:

"The conduct of these students was wholly at variance with the spirit of the rules and regulations of a school, one of whose chief glories has always been that it was a Methodist School—a conference school—a religious school—avoiding nevertheless sectarian influence. This has been its recognized character all over the land, and has been one of its best recommendations; hence the highly censurable character of the conduct of these few students. That such conduct was approved by parents or guardians but aggravates the evil in its influence against the school."

Then after saying that not many of the people of the better sort in the village approved such conduct, added:

"It is a matter of solicitude, however, that the moral and religious force of public sentiment was not exerted at once to prevent its existence. May not the cause of the comparative paucity of numbers in the school, be the absence in part of the high religious and moral character once the glory of Cokesbury, rather than hard times, or any other cause which has been thought to be dis-

covered? At any rate it behooves the people of Cokesbury to institute such an enquiry. Your committee deprecates the thought of this loved and cherished school going down; but, if go down it must, much, if not all the cause of such failure, will be found in the state of things at Cokesbury now adverted to."

The committee brought in four resolutions, first, commending the Rector and his associates for sparing no pains to promote the interest of the school. Second, saying that all interested in the institution should give attention to know the real cause. Third, they regret that three of the students have had to be dismissed for connection with a local dancing school. Fourth, that no such cause for discipline shall ever again occur in the institution. You may be interested in knowing who were on this committee of the Board,—W. A. Gamewell, Chas. Smith, and F. A. Connor.

This report was published by request in the Abbeville Banner, and also in the Southern Christian Advocate. Perhaps it would be impossible to find an institution where faculty and trustees took their work more seriously and with a greater sense of responsibility to the church.

Prof. Matthew J. Williams, who was trained at West Point, organized a military company, named The Cokesbury Fencibles, and along with it developed a band which made a great reputation. They drilled on Saturdays. The effect of these organizations was most wholesome in the student body. They lasted long after his connection with the institution was severed.

### RELIGIOUS INFLUENCE AT THE SCHOOL

Students in the school observed the customs of the church of that day. They of the students who had joined the church were organized into the class meeting with their class leaders. Bishop Holland N. McTyeire who attended the school in 1837 said, "We went to church three times every Sabbath, to class meeting once a week, and to Sabbath-school." This class-meeting custom was also referred to by a student in the late fifties. Another student writes, "Last Thursday was a day of fasting here; there was preaching here on that day." Students for the ministry were encouraged to develop their gifts for the work.

But apart from mere customs there was a deep spiritual atmosphere which pervaded the student body. Rev. A. H. Mitchell writes of this as follows:

The moral and religious character of the school, too, I considered wonderful. Nearly all the students were members of the church, and many of them fully consecrated. We had revivals of religion, I believe, every year. Just back of the academy, I recollect, there was a thick chinquapin grove, and into this grove the boys retired every evening for prayer and meditation. At the root of some tree or behind some log they kept their Bible; and all

through this grove there were paths, like hog paths, to the sacred spots.

Bishop McTyeire's description of a prayer meeting that took place in the school in 1837 is a classic and should be read by every Methodist in these South Carolina conferences. As a result of that prayer meeting fifty six joined the church. It was here that the Bishop was converted. Then he describes the atmosphere of Cokesbury in which the first year of his Christian life was spent:

At that day a camp ground formed part of Cokesbury. The tents were hallowed spots. Nearly every pious student found a closet to which at morning, noon, and evening, he quietly retired and read his Bible, and communed with his Father in Heaven. The tent apartments, separate, clean, and dry, and floored with straw, were well adapted for such use. There in a nich, the Bible or religious volume lay, turned down at the place where reading was left off, and ready to be resumed. The students' habits in this respect were just enough under each other's observation for mutual watchfulness. Absence for a few times might be accounted for by sickness or unavoidable detention; but if by and by the place where prayer was wont to be made became deserted, the ill omen was correctly interpreted, and the backsliding soul sought after.

Under these auspices my first year in the church was passed, and I shall ever be thankful for it. Here the little pocket Bible was read through for the first time."

Now we are not surprised to read that in 1858 forty-seven effective ministers of the Gospel of the South Carolina Conference received their literary education in the Cokesbury Conference School. This was about thirty per cent of the active ministers of the conference at that time. From 1836 to 1860 there was not a year, perhaps, when there was not one or more applicants for admission on trial into the South Carolina Conference from the Cokesbury Conference School. Many of these were converted and made their decision to enter the ministry while at school.

### ALUMNI

I wish we had an accurate list of the alumni of the Cokesbury Conference School. There is danger in attempting to give a list here with any such claim; for there are so many people in South Carolina whose parents or relatives went there to school, and who take great pride in that fact, that to omit them would be cause for regret. However no account of the school would be representative which did not include the names and achievements of some of her students.

I mention the following:

Holland N. McTyeire, founder of Vanderbilt University, and bishop of the Methodist Episcopal Church, South; Ellison Capers, bishop in the Episcopal Church, and brigadier general in the Confederate Army; J. D. B. DeBow, founder of DeBow's Review, for years a leading review of the South; Martin W. Gary, lawyer and brigadier general of the Confederacy; James B. Kershaw, lawyer, circuit judge, brigadier general; W. H. Wallace, circuit judge, speaker of the "Wallace house," and brigadier general; J. Wofford Tucker, superior court judge of Florida; W. W. Smith, associate justice of the supreme court of Arkansas; E. B. Gary, lieutenant governor of South Carolina, and chief justice of the supreme court; Ernest Gary, circuit judge; Frank B. Gary, circuit judge and U. S. Senator; J. C. Klugh, circuit judge; John Gary Evans, governor of South Carolina, and president of the Constitutional Convention of 1895; Benjamin G. Shields of Alabama, congressman and diplomat; Wyatt Aiken, congressman; Wm. Vance, attorney general of Louisiana; Hon. J. Moore Mars, mayor of Abbeville; N. F. Kirkland, physician, steward in Mispah Methodist church, Bamberg county for about sixty years, and district steward for about the same length of time; William Gailard Dozier, Lieut. Commander U. S. navy, resigned 1861 and entered the Confederate navy, graduate of Naval Academy, 1856; Leonard Franklin Dozier, physician in California; Peter Cutino Dozier, prominent lawyer in California; S. B. Hodges, E. C. Connor, J. S. Aiken were prominent business men in Greenwood. S. B. Hodges is still living.

Among lawyers were Herndon Glenn, Attorney General of Alabama; E. G. Graydon, W. N. Graydon, S. H. McGhee, and W. J. Moore. W. N. Graydon was State Senator from Abbeville and S. H. McGhee was State Senator from Greenwood county. W. J. Moore was first Master in Equity for Greenwood county. Hugh L. Farley and John Gary Watts both served as Adjutants General of South Carolina. Dan H. Tompkins served as Secretary of State for South Carolina. Among well known business men and planters were Alexander McQueen Salley, of Orangeburg, T. Oregon Lawton, Sr., of Hampton, J. R. Tarrant, Sr., of Greenwood, G. Heyward Mahon once mayor of Greenville, T. C. Smith of Asheville, David Aiken, of Coronaca and Greenwood, A. M. Aiken, of Chester, Henry Strauss of Yorkville and many others.

The following were colonels in the Confederate Army: H. L. Benbow, John V. Moore, Olin S. Dantzler, M. G. Zeigler, W. G. Rice, S. M. G. Gary, J. Foster Marshall and A. M. Smith. The following were captains in the Confederate Army: John Hilary Gary, J. Frank Hodges, James M. Townsend, Alpheus T. Watson, Milton Townsend, and A. Olin Watson, W. T. Gary was major in the Confederate Army and judge; Adjutant E. W. Watson of the 6th Alabama Regiment.

Teachers: F. A. Connor, George Round, W. C. Bass, who was president

of Wesleyan Female College; Charles Forster Smith, who was head of the departments of Greek at Wofford, Vanderbilt, and the University of Wisconsin; J. P. Smith of the University of California; L. F. Smith, who taught in Lander College; Geo. C. Hodges, A. T. Watson, J. Emory Watson, R. W. Boyd, F. A. Mood, J. M. Watson, Adam Crawford, J. R. Jones, S. R. Pritchard, professor of electrical engineering at Virginia Polytechnic Institute, F. Asbury Townsend, Zach McGhee also newspaper correspondent, Maj. John W. Moore, Parker Connor and Wesley O. Connor; Dr. F. F. Gary, Brigade Surgeon of the Confederate Army, and president of the State Medical Association; A. N. Tally, president of the State Medical College, and president of the State Medical association; Wesley Connor; Paul Connor; James Raiford, A. K. Watson, James Ramey, Jacob Amaker, Thomas P. Gary, G. L. Connor, and W. Lewis Anderson were among the other doctors in the alumni.

Among dentists were Dr. N. Sims, Dr. B. C. Hart and Dr. P. B. Connor, the latter was at one time president of the State Dental Association. The first auditor of Greenwood county, T. N. Graham, was also among the alumni, also James Graham, merchant of Hodges, Wm. Henry Moore, planter, Samuel and Norwood Vance.

The following ministers of the Gospel attended the Cokesbury Conference School:

J. W. Hinton, D. D., founder of the Methodist Review; W. D. Kirkland, editor of the Southern Christian Advocate, and Sunday School Literature; W. A. McCarty and J. B. Cottrell of Alabama; J. E. Watson, W. C. Kirkland, father of the chancellor of Vanderbilt University, Thomas De Yampert, Eli Clarke, S. Leard, Geo. H. Round, G. N. Carlisle, A. J. Stokes, A. M. Chreitzberg, A. J. Cauthen, H. F. Chreitzberg, W. C. Power, Henry Mood, F. A. Mood, Paul F. Kisler, Tracy Walsh, Wm. C. Guerry, W. P. Arnold, Alfred D. Mann, G. N. Carlisle, G. P. Watson, W. L. Wait, R. R. Dagnall, E. O. Watson, H. D. Smart, J. F. Smith, T. W. Godbold, R. M. DuBose, Frank E. Hodges, J. T. Miller, S. A. Nettles, G. R. Whitaker, R. M. Tucker and W. R. Buchanan.

I give below the rectors of the school:

|                                |           |
|--------------------------------|-----------|
| A. H. Mitchell .....           | 1836-1838 |
| Rev. Clough S. Baird .....     | 1838-1841 |
| Maj. Matthew J. Williams ..... | 1841-1847 |
| Rev. George W. Stone .....     | 1847-1850 |
| F. W. Capers .....             | 1850-1853 |
| Rev. G. H. Round .....         | 1853-1857 |
| Rev. S. B. Jones .....         | 1857-1859 |
| Rev. R. W. Boyd .....          | 1859-1863 |
| Alpheus W. Watson .....        | 1863-1864 |
| J. H. Sturdevant .....         | 1864-1865 |
| Rev. S. B. Jones .....         | 1865-1867 |

|                                      |           |
|--------------------------------------|-----------|
| J. L. Leslie .....                   | 1867-1869 |
| W. C. Benet .....                    | 1869-1872 |
| Rev. George Round .....              | 1873-1874 |
| J. L. Jones .....                    | 1874-1876 |
| Captain F. A. Connor .....           | 1876-1878 |
| (Geo. C. Hodges, teacher in charge.) |           |
| J. P. Pritchard .....                | 1878-1882 |
| C. C. Reed .....                     | 1882-1892 |
| C. R. Spencer .....                  | 1892-1893 |
| S. M. Rice .....                     | 1893-1896 |
| J. B. Game .....                     | 1896-1898 |
| Rev. Peter Stokes .....              | 1898-1899 |
| Rev. W. S. Stokes, M. D. ....        | 1899-1901 |
| W. M. Melton .....                   | 1901-1903 |
| G. B. Duke .....                     | 1903-1909 |
| J. S. Jennings .....                 | 1909-1911 |
| L. A. Hinkle .....                   | 1911-1912 |
| Rev. G. F. Clarkson .....            | 1912-1913 |
| F. W. Dibble .....                   | 1913-1914 |
| E. R. Fickling, Principal .....      | 1914-1918 |

Measured by high Christian idealism it would be hard to find a school with a more illustrious career than the Cokesbury Conference Institute. One year of study here often made impressions upon students that went with them through life. This fact is illustrated by many examples the most conspicuous of which is, perhaps, Bishop Holland N. McTyeire, founder of Vanderbilt University. He writes about no school with the devotion and enthusiasm with which he writes about Cokesbury. The same feeling and devotion are manifested in the writings of J. D. B. DeBow, editor of DeBow's Review. Old students in every walk of life cherish her memory with a devotion which is beautiful. How sad to think that the old school had to pass out with the years.

But is this true? She lived at a time when schools were being launched, and colleges were being founded. Those who lived in this fine atmosphere at Cokesbury carried it into many other institutions. W. M. Wightman, who had more to do with the shaping of the policies of the Cokesbury Institute than any other man, was the first president of Wofford College. Stephen Olin was the first president of Randolph Macon College. The Revs. S. B. Jones and J. L. Jones, who were rectors of this school, became presidents of Columbia College. Rev. W. C. Bass, an alumnus, became president of Wesleyan College. Teachers went out from Cokesbury institute in great numbers into many of the schools and colleges of the state and beyond the borders of the state. Who knows to what extent Cokesbury Institute lives today in that which is finest and best in the education of our south land? We live in a time when people are not satisfied. We say there is a loss of idealism. It is inspiring to learn of the spirit and power of this humble school in our church and our state. Her noble legacy is with us yet, not as vivid and powerful, perhaps, as it might be, but if revived will satisfy again.