

1789.

ORATION

1889.

—OF—

Rev. J. DeWitt Burkhead, D. D.,

DELIVERED AT THE

Centennial :- Celebration

—OF—

CARMEL CHURCH,

*SATURDAY, THE 17TH OF AUGUST, 1889,*

AND ORATION OF

Hon. Jno. S. Verner,

Delivered before the Alumni of Thalian Academy, on the Life  
and Labors of Rev. J. L. Kennedy.

## The Centennial Celebration of Carmel Church.

These interesting proceedings took place at Carmel Church on the 17th of August, 1889. As the interest manifested was far beyond what was anticipated, the columns of a weekly newspaper were insufficient to give them to the public, so it was decided to publish the proceedings in book form and thus preserve them as history. They were witnessed by the largest assembly ever seen on the grounds. All that is of interest is contained in this pamphlet, except the eloquent address by Rev. G. W. Boggs, of Fulton, Tennessee, which was extempore, and would have been of great interest in these pages. Col. W. S. Pickens, of Anderson County made a most interesting talk of ten minutes, supplying many historical facts of great interest, but his remarks not having been taken down at the time cannot be obtained for publication. The haste with which the book is put to press to meet the demands of the public, prevents the appearance of these addresses in full.

COMMITTEE.

# HISTORICAL SKETCH.

BY J. P. SMITH.

The committee appointed to prepare a historical sketch of Carmel Church, has been confronted with many difficulties in the prosecution of its work. In the first place, the early records of the church for more than forty years from its organization, unfortunately, have been lost, and in the records to which we have had access, we find a confusion of names which makes it very difficult to understand the early history, and we also find some conflicting statements which we cannot reconcile. We cannot even determine with accuracy the exact date of the organization of the church, but we are warranted in saying that the organization has existed more than one hundred years, though perhaps not known by the name of Carmel all the while. The most authentic account places the time of organization in the year 1787. Only ten years had elapsed at this time since this section had been ceded to the whites by the Cherokee Indians, and at this time quite a number of immigrants had pushed their way in this, then wild and uncultivated region, and had established permanent settlements at various places in this new territory. Among these sturdy pioneers, we find a number of families (mostly of Scotch-Irish descent, and of the Presbyterian faith) settled in this immediate section. And it is a pleasing reflection to the friends of religion, that as the people move on into wild and unoccupied regions, the gospel travels with them, or soon follows after them. So, we see these christian people no sooner settled in their new homes, than they begin to look after their religious interests, and now in 1787, and perhaps earlier, in these forests, where the cruel savage had so lately roamed, a christian church is erected, and a christian congregation assembles to pay their homage to the great Lord and Father of all. At first there seems to have been two preaching places, or mission stations; one situated about three miles east of this place and known as "Twenty-three Mile Creek," or "Pickens Church," and the other situated about three miles south of this place, and called "Richmond." In the minutes of the Presbytery of 1787, we find both these places petitioning to be supplied with preaching. We do not think there was a regular organization at both these places, but we learn that ministers were appointed to preach at both places. Dr. Thomas Reese, who became pastor of Carmel Church in the year 1792, says that Carmel was organized in 1787. But the name Carmel does not appear (says Dr. Howe,) till about 1793, when it appears on the minutes of the Presbytery, the names Twenty-three Mile Creek and Richmond disappear, so it seems very probable that the two congregations, or preaching stations spoken of, merge into one, or unite and form one organization and take the name of Carmel. The first church building was about three miles east of the present building, and the old

grave-yard, where some of the founders of Carmel are buried, is still preserved, and recently a new Methodist Church has been built on the very spot where old Carmel first stood. The church was removed to this place about seventy five years ago. The present building was erected in 1855. From the time of organization to the year 1836, Carmel was associated with Hopewell (Pendleton) Church, which was organized about two years later than Carmel, and both churches were supplied by the same ministers. The following ministers supplied these churches in the order named: Revs. Robt. Hall, W. C. Davis, — Hunter, Thos. Reese, D. D., J. Simpson, J. Gilliland, A. Brown, B. Montgomery, Jas. McElheny, --Murphy, James Hillhouse, and A. W. Ross. In the early part of the present century the two churches prepared a ground about midway between them and held camp-meetings annually for several years. The name of the camp-ground was Bethel. These meetings were largely attended, people coming from a distance and tenting on the ground. These camp-meetings were discontinued about the year 1835. In the year 1836 Rev. J. L. Kennedy took charge of Carmel Church as stated supply, and continued to serve the church most acceptably for thirty-seven years in succession, except one year, when he was absent from the State, and but seldom has a church been so much attached to a pastor, and rarely do we find a pastor more faithful, more devoted, more earnest, more punctual, or more self-sacrificing than was Rev. J. L. Kennedy. During the year of Mr. Kennedy's absence from the State, the church was supplied by Rev. J. B. Hillhouse. In the year 1875, Rev. J. B. Adger, D. D., served the church for a short time, and during the same year, Rev. Hugh McLees was elected pastor, and served till about the close of 1881. In 1882, Rev. A. P. Nicholson was chosen pastor and served the church for a short time, and was succeeded by Rev. J. R. Riley, D. D., who still continues the faithful and efficient pastor of this church.

#### ELDERS OF CARMEL CHURCH.

The first Elders of the Church were: Thomas Hamilton (a soldier of the Revolutionary war), John Hamilton, James Watson, John Wilson and Robert McCann. Next came Wm. McMurray, Robert Lemon, John Dickson, Alexander Oliver, Michael Dickson, Wm. Walker, Col. David K. Hamilton, Thos. G. Boggs, John Templeton, Wm. Mullikin, Thos. H. McCann, R. Brown, A. M. Hamilton, W. W. Knight, T. H. Russell, G. D. Barr, D. Grice, J. C. Boggs, J. P. Glenn, W. K. Boggs, D. H. Russell, N. T. Martin and S. D. Stewart.

#### DEACONS OF CARMEL CHURCH.

It seems that this arm of the church was not used for almost half a century after the organization of the church. The first deacons of

which we have any information, are Esq. Henderson and James Smith. Then came F. M. Glenn, Wm. Boggs, J. M. Smith, Col. T. H. Boggs, Wm. Ford, Benjamin Mullikin, S. D. Stewart, W. B. F. Taylor, John M. Glenn, J. P. Smith, Dr. W. R. Hollingsworth, L. G. Boggs and G. L. McWhorter.

We have endeavored to ascertain the number of persons who have united with this church since its organization, but owing to imperfect records, can only approximate the number. By taking the annual reports at different times and making an average for the whole century on this basis, we find that about one thousand have been gathered into this church.

#### MINISTERS REARED IN CARMEL CHURCH.

There have gone out from Carmel eight consecrated men to preach the gospel of Jesus, as follows: Rev. George W. Boggs, deceased, Revs. Geo. W. Boggs, Tennessee, J. C. Kennedy, deceased, D. C. Boggs, Arkansas, John M. Robinson, Texas, A. R. Kennedy, D. D., Arkansas, W. L. Boggs, South Carolina, and W. K. Boggs, South Carolina.

#### OFFSPRING OF CARMEL CHURCH.

Carmel is justly called the mother of all the Presbyterian churches in Pickens county, and-also of one in Anderson county. The following are the daughter churches, organized in the order mentioned: Pickens, Mt. Pleasant, Central, Liberty, Easley and Slabtown. Most of these are now vigorous young churches, so we see that the old church has kept pace with the development of the country, and now through her descendants is shedding her benign influence all over this section of country.

The committee begs your indulgence for this imperfect sketch. Under the circumstances such accuracy as is desirable could not be obtained. We think, however, there are no important errors, but we know there are many omissions.

CARMEL CHURCH, August 17th, 1889.

At a meeting of the Session of this church, held this morning, it was unanimously adopted that a committee be appointed to see Rev. J. DeWitt Burkhead, D. D., and request that he give us a copy of his Centennial address delivered here yesterday, for publication.

By order of the Session.

S. D. STEWART,

N. T. MARTIN,

Committee.

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MESSRS. S. D. STEWART AND N. T. MARTIN—Committee:

DEAR SIRS: Your communication requesting a copy of the address I delivered yesterday on your Centennial occasion, is just to hand. Relying upon your appreciation of the address, rather than my own judgment as to its merits, I commit the MSS. to your keeping for publication, in any form your good sense may dictate.

Fraternally,

J. DEWITT BURKHEAD.

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## THE ADDRESS.

The bugle call that has summoned this vast throng of worthy descendants of noble sires to this sacred spot this morning, we recognize as God's trumpet blowing the blast of a century of blessing. These marble shafts which whiten your city of the dead, speak of God, of grace, of immortality, and of Heaven. And while the bosom heaves a sigh, and the eye drops a tear of affection on the sacred mound beneath which more sacred ashes lie, the great soul leaps upward and onward to commune with the free and glorified spirits, harvested from the fields we now cultivate, and garnered on high in the temple of God. Ensoil these trees and grass, and rocks and sands, and they will repeat to you the prayers and praises, joys and anthems, anxieties and faith of the mighty hosts who have gone to God from this lovely spot in the last one hundred years. They will tell you how to live, how to act, and how to die. They will gild your pathway with light; brighten your spiritual firmament; lighten your pilgrim burdens, and make you wiser and better men.

There is not a tree, nor pebble, nor foot of soil on this (to you) "Holy Hill" but has chronicled a thousand facts of spiritual faith and rapture, which if they should articulate in your ear, would thrill your being, and elevate your thought, your sentiment, and your feeling.

Nearly eighteen hundred years ago the prophet of the Lord, standing on his lonely Patmos, being led of the Spirit to the top of a great

and high mountain, had the sublimest vision that ever fell on mortal eyes. Says John: "One of the seven angels shewed me that great city, the holy Jerusalem, descending out of Heaven from God, having the glory of God." This descending something, by common consent, is interpreted to mean the Church of the living Redeemer. Born in Heaven and nurtured in the bosom of God, she embodies the principles necessary to educate and elevate the thought, sentiment and feeling of the world, bringing it back toward the eminence from whence it fell, and pouring upon it a benediction truly divine. In the mighty temple of the Universe, this same church has ever filled the grandest niche. As she spreads her wings over the principalities and powers that delight to linger around the God of Glory in their celestial home, new peans grand breathe from every harp string, and roll their sweetest symphonies along the golden streets, and amid the sublimest corridors of the skies. Coming down to the earth on a mission of love, the Church has gathered up the outcasts and bade them welcome at the royal feast, and said to the blind, "See," to the lame "Walk," to the guilty, "Thy sins shall be forgiven thee," and to the dead, "Arise."

The subject we will discuss today is the relation the Church sustains to the world, together with some of the magnificent results. We assume (as none in this presence will deny), that the Church is divine; that anything coming from Heaven must have the impress of divinity upon it, and that it was not said simply that she came from the Throne of God, but that she was "seen" descending from Heaven radiant with God's glory. The eye was the sense chosen through which to reveal the stupendous fact.

There are some facts concerning the Church which must be clearly understood before we can have a just conception of her miraculous powers, or perceive her superlative glory. First, she is not a creation, but the result of redemption. Apart from the idea of sin, the Church could have no existence. Natural religion was the religion common to man before the Fall. Of its constituent elements and essential characteristics, we have no means of ascertaining, as the Bible is perfectly silent on this point. But one thing is certain, the sinner needed a church, and he needed it badly. It is as essential to his well-being as redemption itself. In fact, it is so interwoven with redemption that one cannot exist without the other. The soul redeemed is the beneficiary of all the blessings of the Church, and the soul unredeemed must forever remain a stranger to the blessings of both. Second, the Church's adaptation to the sinner's need is so perfect and complete that room to doubt her author's wisdom and mercy can find no place in the bosom of the sincere inquirer after truth. Does the helpless sinner need an uplifting

hand? The Church furnishes it. Does he, in his ignorance, need wisdom to point his pathway? The Church gives it. Is he out on the mountains of sin and darkness in the need of a voice to direct his journey? The Church says: "Come with us and we will do thee good." She supplies him with a chariot in which to rise from this "World of nature up to nature's God."

It was to secure the benefits that the Church confers, and the Church only can confer, that led our fore-fathers to turn their backs upon their vine clad hills and lovely valleys, their genial clime and sacred altars on the other side of the waters, to hunt a home among the savage Indians in this western world. It was for religious liberty they longed and prayed; something to them whose price was far above rubies. Aye, was more desirable than country or home, kindred and friends, and all the world besides. Whether it is better to hearken unto the voice of God, or obey the commands of men, judge ye; but as for us "Give us religious liberty or give us death." Such was the bold, daring and determined purpose of our forefathers in bidding farewell to the home of their childhood, in braving the billows of the ocean to meet a more dangerous foe in the person of savages in these untamed forests. Still, they came, and in subsequent years sent back to their native "heather" the immortal saying of the no less immortal Cæsar: "We came; we saw; we conquered."

I shall only go back into history about one hundred years, the time when this church was organized, and I ask what has the church done for the world in this short space of time? To answer this question fully would exhaust the enumeration table of each and every blessing, temporal and spiritual. If some agnostic should rise up and ask in derision "What benefit has the sun been to the world since he first rolled in splendor out of chaos, and with Aurora's eye has peeped at every inch of the earth's surface?" All nature with her ten thousand tongues would answer, "Thou fool!" Could the valley bud, bloom, and yield its fruits without his light and life-giving power? Could the rivers continue their running to the sea without his power of evaporation to feed the springs? Could harvest ever offer her golden grain to fill the grainaries of industry without his maturing properties? Aye, without the friendly and potent offices of the sun the flowers would lose their beauty and sweetness, and soon would cease to exist at all. Seed time and harvest would be numbered with the things that were, and man, the noblest and best of all God's creatures, would chant his own funeral march to the grave.

Certainly the question, "What benefit has the sun ever been to this world" is out of place to the man who has eyes, ears and a natural un-

derstanding. So too, should the same agnostic, discarding all settled principles of thought, sentiment and action, inquire what good to man has the Church ever accomplished? The answer from the fields of philosophy, science, art and religion would fall with tremendous power upon his untutored ear: "Thou fool!" Go look at the condition of pagan countries and learn wisdom. Go see the inventive genius that spreads its silvery wings o'er christian countries to lighten toil and extract the larger part thereof out of the curse, and be wise. Go count the asylums for the blind; the institutions for the deaf and dumb; the magnificent homes for the orphan; the public nurseries for the invalid, the aged and infirm, and never more doubt the benevolent and beneficent mission upon which the Church has come to the world. I can imagine no mission grander; certainly to save a soul from everlasting perdition is a marvel of kindness and love.

But this is the least part of the benefit of redemption. While the soul is saved from going hellward, it is also directed Heavenward by the same redemption. It is also elevated above principalities and powers, and made to partake of the divine nature, and, in fact, made one with Christ. It is the business of the Church to teach these truths; to guard them with a jealous eye, and see to it that no corruption creeps in to weaken their power or taint their sweetness. The relation between redemption and the Church is so interwoven, the one with the other, that they cannot exist in this world separately. Destroy the one and you blot out the other. While, on the other hand, acknowledge the necessity of the one, and you must acknowledge the necessity of the other. So, too, with the Church and a sinful world. While neither is interwoven into the texture of the other in a way that the existence of the one necessitates the existence of the other, still the relation instituted between them by redemption is most intimate and beneficent. The Church holds the relation to a sinful world akin to that a mother does to her child. She takes his hand in hers and leads him and upholds him, and guides him and feeds him, and pillows his head upon his little bed to sleep his fatigue away, and awake in the morning to be loved and led by the same hand again. The Church performs similar offices to the child of Jesus. It is within her pale that the redemption of Christ becomes precious, that all the graces of the Spirit, each in own mysterious and resistless way, becomes efficacious in lifting the immortal out of the slough of despond, into light ineffable and full of glory. This intimate relation existing between the Church and the world, and the same being instituted by the God of both, guarantees all the power, goodness and grace of the Creator to be put forth for the benefit of His sinful but immortal creatures. The Church can never fail to accomplish God's

purpose in her existence, and though thousands may refuse to grasp her outstretched hand, and scorn the brilliancy of her celestial light, still her progress will ever be onward and upward, lifting burdened souls by the million, out of the darkness of sin to the light and glory that wreath angel faces in the immediate presence of the Throne.

Again, the Church bears to the world a relation similar to that of sun. The world is cold and lifeless; the sun warms it into life and fruitfulness. Chaotic confusion reigned everywhere; the sun illumined and tinselled every part with beauty and loveliness. Precisely similar the offices of the Church toward the world. Is there light that dazzles with brilliancy and drives back spiritual darkness? The Church is the light by virtue of the indwelling Spirit. In short, she stands in the relation of a mother to her child. In relation of the sun to the universe; of the treasurer to the nation's coin, and as the guardian of the everlasting oracles of God, and of the wisdom, righteousness, sanctification and redemption so freely offered to the ignorant, unholy and impure. Thus it is patent to all that the relation between the sinful world and the Church is an exceedingly close and intimate one; and while the Church receives the honor, the world receives all the benefits of the relation. Further, the world so far from desiring to have this happy relation instituted, was compelled to accept it against its will; yet, notwithstanding the Church has proven to be the best of friends, the world desires not her offices; repudiates her love and affection until the inevitable precipice is reached, where darkness that can be felt begins to settle down upon the spirits, and a leap is about to be made into another world, then she is agonizingly called upon to intercede for all the graces of the Spirit, and confer freely the divine blessings. The world, like individual, often wakes up to its awful peril when too late to secure the benefits of a Savior's work, death and resurrection. Whether the world will ever learn to appreciate the vast importance of the Church or not, the fact remains: her benefits are innumerable, and her blessings incalculable.

To enumerate the blessings of the Church, and call each by name, would necessitate the unfolding of all that is beautiful in Providence; grand in grace, and sublime in redemption. The fact is, the Church has a monopoly of all that is lovely in nature, true in philosophy, and saving in religion. It would seem, in the light of all these facts, that the Church should be the most popular, as she is the most powerful institution in the world. It would seem that poet and philosophers, physicians and lawyers, mechanics and farmers, in short, all the intelligent of the Adamic race would appreciate her kind offices, vindicate her authority and come within her pale. But, alas! for poor, ignorant, weak

human nature! The sad spectacle in every clime and in all degrees of culture, of man, whose example ought to be potent for Christ, is against Christ. The faith of Abraham, Moses and the Old Testament worthies, whose deeds of daring and love have made the centuries vocal with anthems of praise, is reasoned by many of the world's brightest geniuses out of existence, and, in its stead, blind reason is enthroned. How differently our fore-fathers esteemed faith and the worship of the living God. — The scepticism of the present age is a sad commentary upon the work of the Sunday Schools and Churches. But thanks to a merciful father, the bright and shining lights in Christianity's realms are multiplying rapidly, and their influence is being felt and appreciated throughout Christendom as never before. The day has come when love to God and loyalty to His cause strike terror to the heart of their enemies, and bespeak for future generations a calmer sea o'er which their barks shall glide to a fairer haven. Whether temporal prosperity is compatible with the religious growth and development of the Church is a question that is hard to decide. But one thing is certain, adversity is the clime in which great minds and master geniuses are born, and if God in His wisdom sees it to be necessary to send persecution again upon His Church in order that His purposes shall ripen faster, depend upon it, persecution will come. "If ye live soberly, Godly and righteously in this world, ye shall suffer persecution." Adversity seems to be the soil for Christianity to grow in. And why not? Then, why should not the Church rise on the wings of adversity to a higher plane, and, like the last notes of the dying swan, chant her sweetest peans amid the severest blows of a frowning Providence? The Church and sin, like Jacob and Esau, were born together, while the hand of one has ever manifested hostility toward the other. The normal condition of Zion is affliction and as she suffers, she rises. The Church in the furnace is like the acanthus leaf between two stones. The pressure that would have crushed in ruin a meaner weed, fashions it into heavenly beauty, fit to enchant still purer spirits as they warble their hallelujahs around the throne. It was the dark and gloomy days of persecution that drove our fore fathers from their homes to seek their fortune in this Western world. And here they built their altar and worshiped God under their own vine according to dictates of their own consciences while they lived, and yonder they found a resting place for their ashes till the first resurrection trump shall summon the dead to awake. The rebound from poverty to affluence under so smiling a sky and fruitful fields as ours is what might reasonably have been expected. And affluence always begets indolence of such a type as never fails to put our religious condition in jeopardy. Three quarters of a century of un-

bounded prosperity as a people, brought upon us the most bloody and cruel civil war that history was ever called upon to chronicle. And after the smoke of battle had lifted, and under the influence of financial inflation, we rapidly became the most mercenary of people. "Gold ruled the land, all things became marketable; honesty was put up at a premium; truth sold very low; ideas and opinions were the creation of the gold board and stock exchange; moral principles ruled high or low with the fluctuations of the currency; men were sold under the hammer, and we looked in our price-currents for the last quotations of politicians, demagogues and placemen in general."

All this was the result of opulence that brought with it a little too much of elegant leisure. Thus the body politic, as well as the moral nature became so deeply covered with the vile slime of social and political falsehood, hypocrisy and dishonesty that the simoon of providential and financial reverses were actually insufficient to exhume them from their graves, and God was forced to the necessity in '73, '78, and '88-'89 of sending the fearful pestilence and flood to release them from their awful dilemma. And now a requiem rolls on the mist of tears all o'er the larger parts of Florida, and along the Conamangh Valley, drawing out the substantial sympathy of all cities from the lakes to the gulf, and from Maine to Mexico. Suffering has grandly accomplished what prosperity failed to do, viz: To unite the North, South, East and West in one great brotherhood with only one pulse, one heart, and one grand purpose.

But this is not all; common suffering never fails to produce a purer type of politics. By politics, I mean the true science of government. This country has yet to realize the true Democratic idea of government, where the supreme power is in the hands of the people. Another has well said: "Our country has yet to learn that the only safe-guard to peace and prosperity is to select the fittest citizens to represent and maintain all popular rights."

For the last quarter of a century, practically, the government has not been the people's, but the demagogues'. But there are under currents that are moving now, and in the near future will teach the duped citizenship to think, and so soon as the mists of past folly clear away, they will rise grandly above politicians and prove to the world that there is an American people and a genuine Republic.

Too much temporal prosperity is not good for spiritual growth and development. Our fore-fathers suffered, and came from the furnace purified and enobled. We, their sons, if fortune proposes that we shall reflect their lustre, may be called upon to suffer in kindred furnaces, that we may come therefrom more bright and worthy of our heritage.

The greatest philosophers battled with poverty and rose above the masses upon the billows adversity moulded, and the winds of scorn and contempt rolled on the shore. All genuine orators caught the fire that flamed them upward from the torch of adversity that crushes lesser minds. The fire persecution made a Luther, and a Zuingle, and a John Knox. Adversity made the Martyrs, but the Martyrs furnished the only argument in favor of Christianity that infidelity never dared assail.

No great genius was ever dangled into inspiration. Nothing but blows make inspiration scintillate. It was a cross that made for us a Savior and a Heaven.

Grecian art, Latin chivalry, Saxon civilization have resulted from sharp conflicts; as the nightengale's lay is born of darkness, and the eagle's flight is the inspiration of storms. Thus the grandest leap upward that has marked the church's progress was from the fires of persecution that flamed so brightly as to warm the cold heart and make it pulsate in unison with the heart of God. To resent insult and injustice has ever characterized Calvinistic faith. "Calvanism as a type of worship and character," says a divine, "a mode of Church government and administration, is tantamount to Presbyterianism." Her forms of worship were as far removed from the modern Ritualism as possible." The reformed churches of France, Holland, Germany, Scotland and Ireland, and even Bohemia, have all been virtually Presbyterian. The great reformers, John Knox and John Calvin, gave bent to all the forms of worship, and even gave the Church a modified ritual, after the pattern of the Church of England, with, as Calvin says, the "Tolerable fooleries" left out. The Westminster Assembly recommended short liturgical forms, not to be commanded to be followed, but as a permit to those ministers who sorely felt the need of such helps. Presbyterians have always preferred to make impressions upon the mind and heart rather than upon the æsthetic taste, hence an almost total disregard for mere forms. Presbyterianism may be known by its admiration of the sermon more than the performance of the choir. The Presbyterian Church has always been the educator of the people. Times of intellectual and moral quickening have always been marked by great preaching.

Our forefathers exemplified that grand truth, that the doctrine of "Predestination" is the great secret of liberty between man and man. The great historian, Bancroft, says that this great doctrine "lifted the individual above pope and prelate, and priest and presbyter, above Catholic Church and National Church, and general synod, above indulgencies, remissions and absolutions from fellow mortals, and brought him into immediate dependence upon God, whose eternal, irreversible decree is made by himself alone; not arbitrarily, but according to His own high-

est wisdom and justice." But, aside from the peculiar doctrines, Presbyterianism is a perfect and complete system. The Westminster Confession of Faith, the Scotch or Helvetic Confessions, and the Canons of the synods of Dort, evidences the purest and incontrovertible logic to be found anywhere. An entirely uneducated man is as totally unfitted to comprehend the Presbyterian system as he is the Copernican theory of the stars. In proportion as the masses become enlightened, the Calvinistic creed becomes popular, and wherever universal ignorance prevails, there you will find nonsensical caricatures of it.

Our forefathers were the most enlightened, and constituted the best citizenship of the countries from whence they came. They inherited the "Simon pure" Presbyterianism, which, unthrottled, will eventuate in the wisest and best of Republican governments, as is manifest in our own fair land. It is to the Calvinistic faith that this country owes its status, and for its wonderful constitution, it is indebted to the Presbyterian form of government. And, while there were some noble, patriotic men in other folds, still, American institutions and the American government are the result of the Calvinistic creed, and the Presbyterian Church.

When the dark clouds of persecution and oppression began to hang as a funeral pall over the liberty loving and God glorifying people of Germany, Holland, France and other countries, they became oppressed, and as Samuel McMillian says, "turned their eyes to America as a place of refuge from the tyranny under which they suffered." The same writer tells us that "Some Puritans departed from their native land, and found a home on the shores of Massachusetts Bay. The cause of liberty was growing desperate, if not hopeless. At this crisis, the King and his Archbishop, Laud, in the wanton exercise of tyrannical power, determined, the last of a long series of oppressions by the Crown, to impose the liturgy of the Church of England upon the Presbyterian Church of Scotland. The imposition of the liturgy was resisted by the Scottish people. The King persisting in his determination, negotiations ensued, the result of which was that a General Assembly, composed of ministers and lay commissioners, elected by the Presbyteries, convened at Glasgow, and was duly constituted. Episcopacy, the High Commission, the Articles of Faith, the Canons and the liturgy were abolished and declared unlawful, and the whole fabric which James and Charles, in a long course of years had been rearing with so much care and policy, fell at once to the ground. Thus, "The old Presbyterian principle, which," says Hume, "had been zealously adopted at the Reformation," that the Church in all spiritual matters is entirely independent of the State, and responsible to Christ alone, was vindicated against the tyran-

ny of the commissioners by the Presbyterians of Scotland in their highest representative assembly. And, in defense of their right of religious liberty, held sacred and dearer than their lives by the Presbyterians of Scotland, they went forth to the battle field to resist the armed forces of the King, and carried their triumphant banner across the Tweed and the Tyne. On the 6th of December, 1648, the Presbyterian members of the House of Commons were expelled to the number of one hundred and forty. The Commonwealth having succeeded, the Parliamentary government was overthrown, and the Presbyterians, preferring a constitutional government to a military despotism, the restoration was accomplished. No sooner was Charles II enthroned than the contest for absolutism commenced. The conflict was renewed by James II with even greater virulence. Under all the tyranny, oppression and cruel persecutions which the Presbyterians in England, Ireland and Scotland suffered during all these reigns, they were true to their faith in God and their devotion to religious liberty. The final conflict between absolutism and constitutional government came, and the Presbyterians were the efficient force in the army which overthrew the tyrant. James II, placed William and Mary on the throne, and secured to the nation a constitutional government. But God had greater things to accomplish for His Church and for mankind. "This Western world was to be the place of triumph of civil and religious liberty."

"The primary object of the early Colonists was not civil dominion, but religious liberty. They fled from persecution in their own lands, that here they might worship according to the dictates of their own consciences. The persecutions which drove the Pilgrims and the Puritans from their native land did not cease with their departure, but continued in different forms, and with different degrees of intensity during the entire period of our Colonial existence." The emigration of Presbyterians, which commenced in the early part of the Seventeenth Century, was increased after the Revolution of 1688, and was still further augmented after the opening of the Eighteenth Century. It embraced Puritans, Covenantors, Huguenots, Scotch, Scotch-Irish and German refugees from the Palatinate. The first step toward the organization of the Presbyterian Church was taken by the Institution of the Presbytery at Freehold, New Jersey, in 1705. The Church rapidly increased in numbers and influence, and extended its field of operations so that its Churches outside of New England were planted in the Colonies of New York, New Jersey, and Pennsylvania, Delaware, Maryland, Virginia and both the Carolinas. The Colonies of New York, New Jersey and Pennsylvania, at the middle of the Eighteenth Century, were overwhelmingly Presbyterian. And in 1775, the Presbyterians and Congregationalists

combined had the ecclesiastical control of the American Colonies, and upon their joint action the destinies of America depended."—From Centennial Address of Samuel McMillan.

But leaving this particular line of thought, we may learn a lesson from the divine wisdom in the peculiar construction of the earth in the form of the most magnificent chemical laboratory in the Universe. The earth's properties, by a peculiar law, never yet discovered, nor understood, accommodate themselves to and nourish every plant that grows out of it. The salts and gases and fertility of the earth combine and form the majestic forests with all their weight and beauty. The same things put in motion again produce the beautiful and lovely lily, with petal so pure that an angel's touch would mar it. Plant the seeds of fruit in the same soil, and the same properties in motion again will produce wood, flowers and luscious fruit. The same laboratory turns out vines and grass and shrubs, and corn and wheat and a thousand things of beauty, and a thousand things of utility.

The properties of the earth are essentially the same in all climes, yet it is self-adapting, self-adjusting to the needs of everything that grows. Is it not wondrous strange that the same machine manufactures all sorts of wares, from the material of the gossamer ear of the Persian Peri, up to the vast granaries that feed the world! Is it not wondrous strange that while the earth never changes its own color, it produces all colors and all shades of color in other things? Is it not wondrous strange if you want flowers of sweet perfume, just ask the earth and it freely furnishes them; if you want iron and bricks and wood to build a house, a ship, or a city, the earth furnishes all! If gold and silver, and brass and copper are needed, the earth opens up her store-house and pours all into your hand. If water is wanted to slake thirst, to quench fire, or turn the mill, earth's aqueducts are opened and an unstinted supply is furnished. The earth produces our sustenance and furnishes our graves. No philosopher has ever comprehended the marvellous processes of nature in the production of all things necessary for the sustenance of life and the development of body and mind. This is one of the great secrets of Jehovah that he has never seen fit to reveal, and which, perhaps, to all eternity will remain unknown.

Precisely analogous are the essentials of the church which mark its wonderful characteristics. Like the earth, the Church commands a magic wand that transmutes immortal men into the moral likeness of their Redeemer without changing a feature of their faces. She seizes upon the thief and makes him an honest man; upon the drunkard and makes him a sober man; upon the vile libertine and makes him a pure man. In short, out of the cesspool of sin, degradation and spiritual

death, by the virtue and power of the Holy spirit, the Church forms the most beautiful spiritual landscape, dotted with immortal trees and flowers, and lillies, which clap their hands in ecstatic praise, being transformed into the image of their blessed Redeemer. We may never know all the powers of the Church, as we may never taste all her heavenly sweets. Still, enough is known to cause our hearts to swell with gratitude, and to praise Him continually from whom all blessings flow. It is wonderful with what facility grace works upon the sinful heart, changing it into "a thing of beauty and a joy forever." Blessed be God for all His goodness shown to the children of men. Now, it was the appreciation of the wonderful benefits of this God-given Church that caused our fathers to swear vengeance against tyrants, and stake their all upon their conscientious convictions that God is ever well pleased with resistance to the false, though blood must flow like rivers in the establishing of the true.

Thus, the world, as a natural laboratory, and the church as the spiritual, testify to the omniscience and goodness of Jehovah, while neither reveals the wonderful secrets of its wonderful power, nor its methods of performance. The hand of the All-wise God is on both, and each acts as He directs, and the result is beautiful to man, and brings glory to God.

In times past, however, too much temporal prosperity has proven a curse to both. It held out inducements to our young men to leave the legitimate avenues to competency, if not to wealth, and hazard their reputation upon a die. It was this that caused so many of our young men to despise honest toil. They reasoned: "Why should we go to the field and work for bread, when we have in our hand this lamp of Aladdin?" Old fashioned honesty is slow and don't pay. Falsehood, forgeries, embezzlement, gigantic dishonesty are the secrets of success. The Black Fridays that make beggars, also make millionaires. We will take our chances." Yes, many a man, covetous as the grave, has staked his all and lost; and rather than be considered poor, has played the thief till both reputation and friends have flown, and he was left alone to mourn his course, as he looked through prison bars that he never dreaded. Another great evil that invariably follows too much prosperity, is indolence. Laziness is fast becoming the first law of life. Men are now looking for an era when machinery shall do all the work; when it shall be directed by automatic brains, and men shall lie in the shade to criticise the performance. What is usually known as hard times, never fail to produce a higher type of religion. This is the legitimate working of Jehovah. He has always developed the higher Christian life in times of severe trial. The tendency of religion, as elsewhere, of

opulent leisure, is toward the ornamental rather than the useful, and under this law of life in times gone by, religion was fast becoming a fine art. It was pruned of all that was Christly, and nothing left but a magnificent soprano—a splendid baritone—the gewgaws of a splendid ritual, with the prayers of solemn farce. “The sanctuary was fast becoming the arena where each entered with solemn face to vie with the gayest in every art that adorns beauty and flatter folly. But the time for religious fine art has not come yet to our country. Our work now is with the massive masonry of foundations and walls, rather than chiseling vine tracery along fluted columns and leaf moulding on capitols.” Yes, and we are working, not as in Solomon’s palmy days, but in Nebemah’s gloomy days. The Sanballots of infidelity are in league against us, and they are working with a hammer in hand, and a hod on the shoulder, and a sword upon the thigh. They are determined to destroy, if possible, the foundations of hope by well aimed blows, and if they fail in this, they will try to undermine the whole superstructure by mixing up the world with their religion. Every christian eye should be open, and every hand should grasp a sword, and every voice should thunder: Back, thou soul tormenter! back thou angel of discord and death! That draped Eden in sack-cloth; that caused the world to succumb to the billows of the flood; that flung the fire-brand into the Cities of the Plain. Back, thou defier of heaven, that caused Gethsemane its renown, and Calvary its blood. It has been eloquently said: “We have, as yet, little use for the painter’s pencil and the musician’s harp. Times like we are passing through demand mighty faith, and self-sacrificing and strong common sense, rather than fine sentiment and fascinating sensation. When men are poor, and cold, and hungry, and eyes are dim, and hearts broken with suffering, what then we want is not a dainty “aerial” singing in a grotto, but a mighty Angel of God, strengthening in Gethsemane; we want a higher type of religion than is bred from phylacteries, or moulded by clowns. We want a religion that will not only weep with the suffering, but tender substantial aid. We want a religious sentiment delighting rather in orphan houses, and widows’ hospitals, than in grand orchestras in churches. We want a theology that takes hold of the great question of spiritual life, and aims at the conversion of the heathen world instead of adjusting compromises with the devil, and apologizing unto the scientists for the mistakes of the Great Jehovah, and seeking with a quasi habeas corpus to deliver Almighty God out the hands of the geologists. We want a pulpit instead of target practice against the iniquities of the Antedelvians, will launch shot and shell into the abominations of the present generation. We want a psalmody whose chief end will not be to glorify a

soprano, but to lift the sad heart heavenward and praise the Eternal God. We want a practical piety which goes abroad in the world's by-ways with the Good Samaritan, rather than flaunting Pharisæic phylacteries in the temple, making us not sectarian bigots, nor sentimental butterflies, but earnest workers for man's good and God's glory, frugal, industrious, temperate, humble, beneficent, gentle, faithful parents, dutiful children, righteous magistrates, and honest men. We want a "higher spiritual" life," not wasting time and thought in speculative metaphysics, but acquitting itself of more earnest work for Christ on the earth, and looking forward, and hastening unto a heaven whose beatitude is not comprehended in harps of gold and crowns of glory, jasper cities and eternal throne, but to our suffering hearts most enrapturing in this, that God's loving hand will wipe away every tear, and the ransomed and released spirit be evermore with the Lord. This is what brought our fathers to this waste howling wilderness. This is what they lived for, fought for, and were willing to die for. This is what caused the building of the first house of worship near this sacred spot, and this the kind of inheritance they bequeathed to their children, and such an inheritance, so divine and so dearly purchased, we are bound intrepidly to guard and faithfully transmit. Then, thanking God for His providential care in directing and sustaining our noble and God-honoring ancestors in the darkest days of their trial and sorrow, and for the glorious inheritance they have bequeathed us, we will drop a tear on their graves, and chant peans sublime to their praise. May their appreciation of religious liberty inspire our zeal in worshiping the same God, and determine us to hold with a firm hand, the lamp of life that guided their footsteps and illumined their pathway o'er crested billows, rugged mountains and lovely valley, till they pitched their tents on this holy, happy camping ground.



## Thalian Alumni Association.

CARMEL CHURCH, August 17, 1889.

The Thalian Alumni Association met according to announcement, and organized by electing Hon. George Johnstone Chairman, and J. P. Smith, Secretary. Hon. John S. Verner having been selected Speaker for the occasion, then delivered a most excellent address. He spoke as follows:

MR. CHAIRMAN, LADIES AND GENTLEMEN: I love South Carolina; her sea coasts, bays and rivers, her plains and her mountains, her cities and villages, her plantations and farms; I love her people, made up as they are, of the English, the Huguenot and Scotch-Irish. I love her history, both civil, military, religious and educational. Her civil history has given to the country such Statesmen as Rutledge, Pickney, Calhoun, Orr and Perry; such Judges as O'Neal and Harper; such lawyers as Pettigru and Hayne, and such orators as McDuffie and Preston. Her military history has given Marion and Sumpter, Horry and Pickens, the Hamptons, the Butlers and the Garys to rank with the foremost soldiers of the ages; and her religious and educational history such preachers, teachers and scholars as Waddell, Maxey, Barnwell, Thornwell, Legare, Hammond, Smith, Liebuhr, the LeContes and Kennedy. In the celebration of the Centennial of this historic Church, it was a happy thought to have the reunion of the Alumni of Thalian Academy and a commemoration by them, of the life and labors of the great teacher, the Rev. John Leland Kennedy, so long connected with this Church as a preacher.

The history of Thalian Academy is the biography of this distinguished teacher and preacher, the Rev. John Leland Kennedy. Whatever influences, educational, moral, social or religious that went from its walls, emanated from Mr. Kennedy. As its name indicates, it bloomed with him, matured with him, and when, at the ripe old age of seventy-five years, died with him. This school is an instance that great schools do not depend upon buildings of great architectural display and beauty, and professorships of high sounding titles, but upon the powers of discipline, training and teaching which the teacher himself possesses, and is capable of impressing on the student. The Academy was located in a grove of old field pines a half mile from Col. D. K. Hamilton's mill, in the neighborhood known as Slabtown, the home of the Hamiltons, Poggesses, Russells, Rankins, Pickenses, Earles, Smiths, Glenns and McCanns, names that proclaim a race of strong wills, strong religious convictions, lovers of civil and religious liberty, with a lofty sense of duty and patriotism.

The building itself was small, not more than thirty feet long and eighteen feet wide, framed with the roughest lumber, weather boarded up and down, and covered with boards. It was without ceiling and without whitewash or paint. No spacious piazzas surrounded its walls, but instead brush arbors to keep off the hot suns of the summer days. Thus constructed, it was surrounded by a dense grove of old field pines, whose thick branches afforded cool shades for the students to get their lessons under, while here and there the landscape was dotted by cabins, which offered shelter to these students in wet and cold weather. Near by at the foot of a gentle slope, was a large bold spring whose cool waters slaked the thirst of the older, and cleansed the hands of the younger students after an exciting game of grand old-fashioned town ball, bull pen or marbles. Such was Thalian Academy, the great school of three generations of South Carolinians, beginning with the late Jas. L. Orr, Congressman, Governor and Judge, and ending with the President of the South Carolina Presbyterian College at Clinton, Prof. J. Whitner Kennedy. When I speak of Thalian Academy, I want it understood, I speak of it in its enlarged sense, as including the years when Mr. Kennedy taught at Pendleton, Pickens and Williamston because wherever he went Thalian traveled with him. His father was the Rev. John B. Kennedy, a distinguished Presbyterian minister of Duncan's Creek, Laurens county, who labored in that community in the latter part of the last century, with great zeal and ability. His son, John L., the great teacher, was born in that neighborhood, December 12th, 1801. He was prepared there for college and entered the University of Georgia, at Athens in 1822, where he remained one year, and was then honorably dismissed to the South Carolina College at Columbia, where he graduated in 1825, in a class with Judges T. J. Withers, T. N. Dawkins, Bishop Stephen Elliott and Randell Hunt. He spent one year in teaching after graduation, and then studied law under Judge Waities at Sumter. Here he became convinced that it was his duty to enter the ministry and pursue the calling of his honored father.

In 1827 he was taken under the care of the South Carolina Presbytery at Greenville Church, in Abbeville county, studied Theology under the Rev. Hugh Dickson, uncle of our distinguished Congressmen, J. S. Cothran, until the fall of 1829, when he was licensed to preach at Duncan's Creek, his old home. As a licentiate, he preached to several vacant churches in Laurens and Spartanburg counties, and on the 12th of November, 1829, he was married to Miss Jane Henney Chamblin, then a member of Nazareth Church in Spartanburg county, from which marriage were born eight sons and four daughters, as follows: M. Dickson Kennedy, Henrietta, wife of Rev. Chalmers Boggs, Jas. C. Kennedy, min

ister, Callie P., wife of Rev. I. G. Long, Sallie J. Wycough, Rufus C. Kennedy, A. Ross Kennedy, D. D., Mrs. Lou F. Clayton, W. Jay Kennedy, Jno. L. Kennedy, D. Hamilton Kennedy and J. Whitner Kennedy. Among these sons and sons-in-law, are four ministers, while two of the sons lost their lives in the late war, Rufus and Jay.

He was ordained to preach by the South Carolina Presbytery in the fall of 1830. The ordination ceremonies were performed by the Rev. Dr. Moses Waddell, the distinguished teacher of Willington, and the Rev. Dr. W. H. Barr. In 1831, at the suggestion of Dr. Waddell, he went to Lincolnton, Ga., where he spent two years preaching and teaching. In 1833 he taught a laboring school at Pendleton; 1836 he opened Thalian Academy at Slabtown; 1841 he moved to Old Pickens C. H., and taught there six years; 1847 he returned to Thalian and Carmel, reopened his school, and taught there until 1857, when he was elected a professor in Oglethorpe University, which he occupied for one year only. At the expiration of this year, he returned again to Carmel, or Thalian, and taught until 1859, when he was elected principal of the Williamston Male Academy. In August, 1859, he was united in marriage to Mrs. E. D. Simpson, his second wife. In 1863 he returned again to Thalian, and there remained until 1870, whence he removed to Pendleton and there taught again two years. At the close of 1871 his failing strength compelled him to quit teaching, and rest. In 1872 he removed to Williamston, in 1873 he taught at Belton, and in 1874 taught at Williamston. From 1835 to 1876 he preached one-half of his time at Carmel except one year while he was absent at Oglethorpe. From 1859 until the year of his death, he preached once a month at Williamston.

He died at Williamston August the 19th, 1877, aged seventy-five years, eight months and seven days. He taught and preached from 1825 to 1877, a period of fifty-two years. As I have said, under his teaching and preaching, three generations of this Piedmont section grew to manhood. These are represented by Judge Orr, the Whitners, Judge Norton, Col. W. C. Keith, Bernard Bee, and lastly the generation of a later day, among whom are Hon. George Johnstone, of the Newberry bar, John C. Calhoun, of New York, grandson of John C. Calhoun, the great statesman, Rev. A. R. Kennedy, D. D., of Batesville, Arkansas, President J. Whitner Kennedy, of Clinton College, School Commissioner Russell, of Anderson county, J. W. Stribbling, banker at Seneca City, John C. Cary, merchant of the same place, Mr. J. D. Copeland, of Bamberg, the Hon. J. E. Boggs, of the Pickens Sentinel, many of the Bowens, of Pickens, good soldiers and citizens wherever known, Mr.

John W. Shelor, farmer of Oconee, and a host of others, lawyers, doctors, merchants and farmers from every section of the State.

To appreciate thoroughly the great work done by Mr. Kennedy, it is necessary to understand the history of education in South Carolina, just prior to and during the times that he taught. Thalian Academy was to the Piedmont counties what Mount Zion, of Fairfield, Cambridge at Ninety Six, Mount Bethel, of Newberry, and Bethel, of York, and Willington, of Abbeville, Dr. Waddell's school, were to these and adjoining counties, the pioneers of higher education, the forerunners of the colleges which have been planted in Columbia, Fairfield, York, Newberry, Abbeville, Anderson, Greenville, Spartanburg, Oconee and Pickens. The only school north of Columbia prior to Mr. Kennedy's graduation, in 1825 from the South Carolina College, was Mt. Zion Academy, at Wimsborro, Cambridge College at Ninety-Six, Mount Bethel Academy in Newberry, and the school at Willington, and Bethel at York, and a few others of less note. Mount Zion was the oldest of these schools, and came to life just prior to and during the stirring scenes of the revolution of 1776.

Previous to this time as far back as 1710, an act was passed by the Lords' proprietors of the Province of South Carolina, entitled "An Act for the founding and erecting of a free school for the use of the inhabitants of South Carolina." The preamble of this act sets forth its purposes to be for the instruction of the youth of the province in grammar and other arts and sciences and useful learning. Col. Ed. Tynte, Governor, Col. Thos. Broughton, Landgrav, James Morton, Mr. William Gibbon, Col. George Logan, Richard Beresford, Esq., Arthur Middleton, Esq., Capt. Jno. Abraham Mette, Col. Hugh Grange, Ralph Izard, Esq., Lient. Col. Alex. Paris, Capt. Lewis Pasqueseau, Dr. Gideon Johnston, Dr. Francis Legare, Mr. Alex. Wood and Nicholas Trett, Esq., or any nine of them and their successors were declared a body politic and corporate in deed and name, by the name of the Commissioners for founding, erecting, governing, ordering and visiting a school for the use of the inhabitants of South Carolina. The teacher of the school was to be of the Church of England, that being the established religion of the Province. The corporation was to receive all gifts of personal property and grants of land, build houses for teachers and pupils. The object of the school was to teach the youth to write, and also the principles of religion, arithmetic and merchants accounts, and the teacher selected was to be able to teach Latin and Greek, and also the useful parts of mathematics.

In 1712 an act repealing this act, and another passed June 7th, 1712, was passed entitled "An Act for the founding and erecting of a

free school in Charleston, for the use of the inhabitants of the Province of South Carolina." The preamble of the act declares the object to be to teach grammar and other arts, and sciences, and the principles of Christian religion. The commissioners under this act were almost the same as under the former act, and were clothed with the same power. Mr. John Douglas was declared to be the master of said school by the name and style of Preceptor or Teacher of grammar and other arts and sciences, to be taught in the free school at Charleston. His salary was £100 and a house. Twelve scholarships were given under the act for five years on payment of £20 each. One of the objects of this act, was to form a corporation to receive gifts for educational purposes. Much money was given in this way, and schools were founded not only in Charleston, but elsewhere in the Province. After the government by the Lords' proprietors was established, Francis Nicholson, first Royal Governor, encouraged education, and many schools were established in parishes, and a free school opened in Dorchester by a body of Congregationalists from Massachusetts, and many educational societies formed, South Carolina Society in Charleston in 1737, the Winyah Indigo Society at Georgetown, 1757, Fellowship Society, in 1769. In this year, Prof. Means Davis says, that an attempt was made to form a Provincial College, which failed. From the year 1777 down to 1801 was a period of great activity in educational work. In 1777, the Mount Zion Society at Fairfield, St. David's Society at Cheraw, and the Catholic Society at Camden, were incorporated with many other institutions of like character. In 1812, the first free school act of any great importance was passed under the message of Governor Middleton. Under this act three hundred dollars for each school was appropriated, and Commissioners were appointed for each parish and district. The support of the free school by Legislative appropriation was never very hearty, but the schools were supported by tuition fees, which Prof. Davis says, amounted in 1860 to \$420,744, while that raised by taxation was only \$135,813.

Prior to the act of 1812, not a single appropriation of money was made by the Legislature for any school north of Columbia. The only money ever appropriated up to this time had been for the few select schools under act of 1812, and under the common school act now in force. Not a single dollar has ever been appropriated to this section for higher education. The Church of England was the established Church, and every act of the Legislature looked to the support of this Church, and required the teachers to be of the Church of England, and all appropriations were made accordingly. The upper section of the State was settled by the Scotch-Irish dissenters, whose first duty was to plant the schoolhouse beside the Church, and frequently the preacher and teacher

were the same. Mount Zion Academy was the oldest of these schools. Dr. Haine in his history of the Presbyterian Church in South Carolina says that Mount Zion Academy was organized under a charter granted by the Legislature of South Carolina to Mount Zion Society February 12th, 1777. The object of this Society was to organize schools in the country. Its members were dispersed over the State. It was to have local committees in the country, and thirteen governors, six in the city and seven in the country. Its first president was Col. John Winn, and its wardens, Gen. Wm. Strother, Capt. Robert Ellison, Col. Thomas Taylor, Capt. Thomas Woodward and other patriots were the first signers of the Constitution. Its membership in the first year was fifty eight. In 1778 ninety-six were added, and in 1779 eighty-seven. In the second year we find among the names of the signers of the constitution of the society, Andrew Pickens, Charles Cotesworth Pickney, and Henry, Edward, Richard, Wade and John Hampton. About this time a school was taught in Winnsboro by William Humphrey, who it is believed was placed there by the Mount Zion Society. In 1784 the Rev. Thomas McCaule, from Centre Church, N. C., took charge of this academy, and under his management, it was converted into a college. On the 19th of March 1785 the institution was incorporated by the name of Mount Zion College. By this same act, Charleston College and Cambridge College at Ninety Six were incorporated upon the petition of the Mount Zion Society as set out in the preamble of the act. These three colleges are the offspring of the Mount Zion Society. The trustees are many of them the same in all three of the institutions.

The Cambridge College at Ninety Six founded on the Ninety Six public school or seminary of learning established upon the confiscated lands of John Holmes of 183 acres, by an act of the Legislature approved 13th of August 1783. The trustees of this school named in the act were Rev. John Harris, John Ewing Calhoun, Andrew Pickens, Robert Anderson, Patrick Calhoun, John Bowie and William Moore. When the Cambridge College was incorporated under the act of March 19th, 1785, the trustees of the old school were included among the new trustees of the College, who were as follows: Benjamin Guerard, Jno. Lewis Gervais, Henry Pendleton and Leroy Hammond, Nicholas Eveleigh, Major Thomas Pickney, Benjamin Tutt, Arthur Simpkins and Joseph Adair, of Duncan's Creek, and also John Thomas, Sr., Robert Rutherford, Alex. Gillam and John Purvis. On the 8th of March, 1787, the following trustees were added: Adams Burke, Jas. Lincoln, Chas. Goodwin, Jno. Williams, Jno. Owen and Wm. Swift.

It will be observed that six of these trustees were taken from the

neighborhood of Duncan's Creek, where Rev. Jno. B. Kennedy lived, and where his son, Rev. Jno. L., was born, and licensed to preach. Cambridge College never flourished on account of the bad health of the locality, and bad management of its finances. Several acts of the Legislature were passed to relieve its financial distress, and finally it was abandoned and the Greenwood Male Academy founded on its ruins. These chartered institutions had great influence on their communities and brought to them such teachers as Rev. Tho's. McCaule, first president of Mount Zion, S. W. Younge, W. Davy, Wm. Nixon and Revs. Sam Young and Jas W. Hudson, and to Cambridge such teachers and preachers as Rev. John Springer and Rev. Mr. Cummins and others.

The history of early education in South Carolina may be divided into three periods: First, that during the period of the government by the Lords' proprietors, as shown by the acts of 1710 and 1712, and that of the royal government as shown by the Charleston Society, Winyah Indigo Society, Mount Zion Society, and others, and third that by regularly organized incorporated colleges, as shown by the act of March, 1785, by which Charleston, Mount Zion and Cambridge Colleges were chartered. Or, in other words, the Province or established church schools, the Royal government or society schools and the institution or colleges organized in the revolutionary period by Legislative enactment. The Provincial legislation looked to Provincial free schools controlled by the Church. Other portions of the State not being under the influence of the Church of England, but dissenters, were disqualified by this Legislation to teach in the schools of the Province, and hence sprung the period of Societies for the encouragement of education by private means and charities. These societies had a marked influence on the Royal Colony, and in 1785 produced in one act three colleges, two of them among the Scotch-Irish Presbyterian dissenters of Fairfield and Ninety-Six. From the influence of these institutions sprung a series of remarkable schools, whose influences upon the growth and development of the upper part of the State can never be estimated. They were called old field classical schools.

Dr. Howe says that Mount Bethel Academy in Newberry district, was one of the earliest of these schools. It was founded by the Methodists, and mainly by the influence of a Rev. Mr. Dougherty. Its first teachers were Elisha Hammond and Josiah P. Smith, and prepared for South Carolina College its first students, among them Judge O'Neil, Judge Crenshaw, and his brothers Dr. Crenshaw and Walter Crenshaw, Chancellor Harper, Jno. Caldwell, Dr. G.W. Glenn, Jno. R. Golding, Governor Richard J. Manning, Jno. G. Brown, Dr. Thos. Smith of Society Hill, N. R. Evans, of Chester, and Thos. W. Glover, of

Orangetburg. This school was located in the neighborhood of Indian Creek and Gilder's Creek, affluents of Enoree, a Presbyterian community. To gain the influence of these people, it is said that Josiah P. Smith, of Bethel Academy, applied on the 8th of August, 1806, to the Presbytery for a preacher for that place. The request was granted and the Rev. John B. Kennedy sent as a supply.

About the year 1804 Dr. Moses Waddell organized the celebrated school at Willington, in Abbeville County, on his own responsibility. This was regarded as one of the great schools of that day. Its principal, Dr. Waddell, was born July 27th 1770, in Iredell, then Rowan County, N. C., and educated under Dr. Jas. Hall, the celebrated soldier preacher, Mr. James McEvans, Rev. Francis Cummins afterwards of Ninety-Six, students of theology Dr. Hall and Rev. Sam W. Younge, who afterward taught at Mount Zion College. After training under these scholars, and teaching at Hunting Creek in North Carolina, and in Green county, Georgia, and at Bethany, he was converted, and under the advice of Rev. John Springer, of the Cambridge Ninety-Six school, he set out for Hampden Sidney College in the fall of 1790. He entered the senior class and graduated in 1791, after a college course of eight months and twenty-six days. He was licensed by Hanover Presbytery to preach in 1792. He remained some time in Virginia and returned to South Carolina and lived for awhile in the family of Mr. Thomas Legare. He then preached and taught in South Carolina and Georgia for several years, and afterward married the daughter of Patrick Calhoun, the sister of his pupil, the great Statesman, John C. Calhoun. After his marriage he taught in Columbia, Ga., where John C. Calhoun attended, and in 1801 he returned to South Carolina and taught at Vernon, and in 1804 removed to Willington. Grayson in his biography of John L. Pettigru, says: "The Willington school was a sort of Eton or Rugby of American manufacture, and Dr. Waddell at its head, the Carolina Dr. Arnold. He had great talents for organization and government. His methods appealed largely to the honor and moral sense of his pupils. They were not confined with their books in a narrow school room. The forest was their place of study. They resorted to the old oaks and hickories, and at their feet or among their branches prepared their various lessons. The horn called them at intervals to a change of occupation. The sound was repeated from point to point, and the woods echoed with these sonorous signals for recitation or retirement. When cold or wet weather drove the students from their sylvan resorts, log cabins in various quarters afforded the requisite accommodations. At night, with the same sound of the horn, they retired to their lodgings for sleep or

further study. Their food was Spartan in its plainness, corn bread and bacon. And for lights, torches of pine were more in fashion than candles. Monitors regulated the classes and sub-division of classes, and preserved the order and discipline of the institution with the smallest possible reference to its head. It was a kind of a rural republic with a perpetual dictator. The scholars were enthusiastically attached to their school. After they had become fathers and grand-fathers they talked of it in raptures. Thomas Farr Capers tells of a visit made by him and George McDuffie. They rode to the spot. As they neared the site of the school it was proposed by McDuffie that they should dismount. They approached the dilapidated buildings on foot with uncovered heads. They walked over the familiar places, visited the old oaks and hickories still full of leafy honors, and as they proceeded, McDuffie with a keen look at his companion, as if he were searching his friend's bosom and detecting its emotions, asked from time to time, if everything was the same, if the other remembered this or that particular feature in the landscape or the school ground. Nothing was forgotten. They went to the pure spring at the foot of the steep hill. Mr. Capers made cups again of the broad leaves of the hickory, and the two drank once more in the old fashion at the fountain where they had drunk so copiously in former times, and as they did these things, they talked of old companions who had passed away like the school, and were no more, and tears ran down their faces."

Such is the picture of this great school taken from the biography of one of its greatest pupils, Jas. L. Pettigru. Its great reputation drew students from all parts of the State, the mountains, the parish and the city. The number reached two hundred and fifty. Among them are named, George McDuffie, Jas. L. Pettigru, Ex-Governor J. P. Richardson, Ex-Governor Manning, and the Wardlaws. The great teacher, ripe in scholarship, strict in discipline and zealous in the propagation and practices of his own religious faith, could not and did not fail to influence the mind and hearts of those committed to his care.

It is a curious fact that in all of these great schools, the Pickens, the Andersons and Calhouns were prominent and zealous supporters, and that from the birth place of Dr. Waddell in North Carolina, the home of Dr. Hall, to his school at Willington, the same Scotch Irish element was at work influencing education and religion and shaping the future of the State. The school at Ninety-Six, at Winnsborough and at Mount Bethel, were organized and supported by such characters as Gen. Andrew Pickens, Gen. Robert Anderson, John Ewing Calhoun, Gen. Winn, Gen. Strother, Revs. Springer, J. B. Kennedy, Haines, McCaule, Younge, Waddell, Dougherty and Messrs. Hammond and J. P.

Smith, Pickens, Winn, Strother and Calhoun were the first members of Mount Bethel Society, the first trustees of Cambridge College, while six of the trustees were taken from Duncan's Creek, the home of the Kennedys, while Mount Bethel was supplied by the preaching of Rev. John B. Kennedy, and the Willington school was located in the Calhoun settlement, its great founder being the son-in-law of Patrick Calhoun.

Thus the Provincial system developed the society system, the society system the organized chartered colleges, the colleges the system of old field classical schools, and these in turn the South Carolina College and the free school act of 1812, the Citadel Academy and the denominational colleges. I have heard it said that the first suggestion of the South Carolina College came from the principal of Mount Bethel Academy in Newberry, Elisha Hammond, the father of Governor Hammond. Governor Drayton urged its organization in his message, and on the 19th of December, 1801, an act entitled "An act to establish a college at Columbia," was passed. The trustees of the college named in the act are the Governor, Lieutenant-Governor, President of the Senate, Speaker of the House, Judges of the Court of Equity, together with Gen. Chas. C. Pinkney, H. W. DeSaussure, Thos. Taylor, Rev. D. E. Dunlop, Rev. John Brown, of Lancaster, Wade Hampton, John Chesnut, Joseph B. Richardson, Dr. Isaac Alexander, Henry Dunn Ward, the Rev. Samuel W. Younge, William Falconer and Buller Smith.

It will be seen that Sam W. Younge one of the first teachers of Mount Zion College, John Brown, a pupil of Wm. Hopkins, the first teacher of Mount Zion, and Rev. D. E. Dunlop, one of the first Presbyterian preachers of Columbia, and the product of the old field classical schools, are among these trustees.

Their influence was powerful and the old field classical schools of Mount Bethel, Willington, Mount Zion College, Bethel in York and others, furnished many of the brightest students to the college. Among these students in 1822 was the Rev. John L. Kennedy, the class-mate of Judges Withers, Dawkins and others, from Duncan's Creek, the home of the Kennedy's, where six trustees were taken for the Cambridge College and a preacher to Mount Bethel. Surrounded by such influences, Mr. Kennedy was born at Duncan's Creek, was educated and grew to manhood and ordained to preach by Dr. Moses Waddell the great teacher of Willington and the Chancellor of the University of Georgia.

Thus prepared for his life-work and under the influence of the Andersons and Pickens who were the organizers of the Hope-well Presbyterian Church at Pendleton, known as the Stone Church, and the Boggses and Hamiltons of Carmel, which was organized about

the same time that Hopewell was organized, Mr. Kennedy came in 1835, ten years after his graduation, to Carmel Church and organized Thalian Academy, the Willington of the Piedmont section.

Mr. Kennedy, like his great and distinguished friend, Dr. Waddell, was well qualified in every way for the work he had undertaken. His physical frame was well developed. He was tall, broad-shouldered, weighing perhaps 180 pounds and capable of the severest labor. His face beamed with a cold penetrating black eye, set under a heavy brow. His head was large, forehead prominent, mouth and nose expressive of determination and energy. With these physical gifts he was endowed with still greater mental and moral powers.

With a ripe scholarship he possessed three great gifts, to wit: First, The powers of organization and discipline. Second, The power to impart knowledge or teach and impress himself on his pupils. Third, Moral and religious power and influence over others, without which all others are useless. No success will attend any effort, however great, unless there is self discipline and discipline of those who are subjects and associated in the same enterprise.

Mr. Kennedy realized this to its fullest extent. This was more particularly so in the first days of his teaching. The men of that day and time, like the country in which they lived were uncultivated. They had minds, will, heart, power, but like the virgin soil around them it was uncultivated and unrestrained, and his work in the field of education was like theirs in the natural world. He had to master, discipline, and form their habits, mental, religious and social. That work was not confined to his pupils but was also bestowed on his patrons to whom he preached. They themselves were the uneducated inhabitants of a new country, each with their own ideas and notions of public and private life, of strong wills and strong convictions. Among the early settlers of this neighborhood were the Hamiltons, Boggsses, Watsons, Wilsons and McCanns, Dickinsons, Olivers and Rankins, the names of families which alone suggest a people who looked upon life as a serious business and whose wills were never subject to defeat. The pastors who preceded Mr. Kennedy in preaching to them were Dr. Reese, Revs. A. W. Ross, Joseph Hillhouse, McElhaney, Murphy, Dickson, Templeton, Gilliland, Montgomery and Brown. These families and pastors were no ordinary people, but a people though uneducated yet full of energy and enterprise and wills responsive to every call of duty. To preach to them, to instruct them and to teach and direct their children was an undertaking worthy of the highest endeavors.

These were the pioneers of the country. It was their duty to cut down forests, roll logs, pile brush, burn them and clear the ground,

split rails, fence fields, remove roots and stumps, ditch low lands, build houses, barns, cribs and granaries and possess the land. They were charged with the labor of laying out and building roads, bridges and ferries, threshers and mills, locating and erecting school houses and churches. They had no home market, but marketed their products in Augusta and Charleston. No railroads brought freight to their doors, but weeks and months were spent with wagon and team to market their surplus and procure those supplies not produced at home. No railroad route agent or telegraphic operator brought with the rapidity of steam and lightning their business and private letters, but weeks and months witnessed the trudge of the mail man, either on foot or horseback bringing the mails. No Pullman car transported the merchant to market, but either on horseback or with his wagons he made slow and tedious trips for the goods to supply his customers. While these heavy pursuits engaged the men, the women had duties of their own to perform. No cotton factory was near at hand supplying cotton goods, no mills for knitting stockings, making woolen and silk goods to clothe the family were in a few hours ride; no sewing machine to lighten labor, but the old fashion loom and hand were used to do the labor which is now laughed away by water and steam, and which sings a requiem to toil which a few years ago enslaved the mother and wife. The life of these first inhabitants was one of hardship, toil and care. To such a people Mr. Kennedy came in 1835 highly educated, full of energy and hope, and imbued with the spirit of the Pickenses and Andersons, the Younges and Waddells, with the honors of his alma mater fresh upon him. To meet the demands of those times, please his patrons and control their sons and daughters, many of the sons as wild as the forest around them, required a manhood equal to that of their fathers who were conquering the forest world around them.

This he did by no system of marks and reports, but by rigid rules and the more rigid enforcement of them, not even sparing the rod to the oldest as well as the youngest truant. Yet notwithstanding his sternness of discipline, he was loved and revered by his scholars, because they found him the very soul of honor and actuated by the loftiest sense of right and justice. If, in the enforcement of order and discipline at any time he inflicted punishment harshly, he was as ready to apologize to the humblest and weakest pupil, as he was to inflict punishment upon the largest, when deserved. In the discipline of his school he used the older pupils, who often assisted him in teaching, and thus made easy, a task which otherwise would have been a burden. His powers of discipline very soon gave him a reputation, which extended

beyond the immediate neighborhood of the school, and brought young men from all parts of the State.

But Mr. Kennedy was not only a great disciplinarian, but a great teacher. He combined both these powers, which is rare. The ability to control and teach is a rare combination, and he possessed these to the highest perfection. He classified his students and graded them thoroughly. This itself, was a great task, especially when the pupils numbered some years as high as two hundred, from the beginner, the A B C child, to the classical student. Nothing was neglected or overlooked, and the beginner was as thoroughly instructed as those who were studying Latin, Greek and mathematics. He had the power of an enthusiast with the ripest judgment and tact, and inspired each pupil to love his work and his teacher. He was a fine classical scholar and good mathematician, and belonged to that school who believe that the classics and mathematics thoroughly taught were the best means of mental development, and was enthusiastic in the advocacy of this system. He fully realized the truth that the object of any system of education should be the symmetrical development of all the powers of the mind, that the attentive and perceptive faculties should be controlled, the memory strengthened, the imagination chastened and the judgment and reasoning powers fully developed. A chaste imagination, a retentive memory, a sound judgment, strong reasoning powers, and the ability to concentrate all of these faculties in a prolonged effort of thought, is an end which every student should seek. In other words, the student should be taught to think. This he realized fully and advocated the classical system as doing this far beyond any other known in the experience of the teachers of all ages. Thoroughly imbued with the classics and a lover of mathematics, and gifted in the expression of his thoughts and the impartation of knowledge to those whom he taught, he never failed to awaken the mind of the most indolent to activity and a love of work. His strong will and resolute purpose enabled him to control the student, his thorough scholarship and gift of expression enabled him to impart knowledge, and his enthusiasm and love of work inspired the pupil with that same love of books and work which had inspired his teacher. Thus the teacher and student became a part and parcel of each other, bound together by the highest sentiments of reverence and respect.

Mr. Kennedy was not only a great disciplinarian and teacher but was more than these. He knew that great mental gifts and a thoroughly cultivated intellect without the graces of religion and a development of the spiritual man was a dwarfing of the being, that the mind is one of the means of spiritual or soul growth and that all teaching without this in view is a mockery as well as a sham. The student to him was not a

mere machine to be ground or sharpened in his school, but a being with an immortal part which rises higher than the mere philosophies of school and aspires to a communion with Him who is the giver of every spiritual blessing.

To those of us who knew him he not only watched but prayed. He sought to make not merely useful citizens out of his students but christian gentleman, who in every community where the providence of God might plant them, would be so many lights set upon hills and not hid under a bushel, so that others might see their good works and do likewise. It is said by their fruits ye shall know them, and judging by this rule his labors can never be estimated.

He gave to the State and country from his own family, both sons and daughters, many highly honored and useful citizens, made this community the foremost one in the Piedmont section in point of intelligence, in religion, morals and patriotism, and sent from his school the great statesman James L. Orr, whose long and useful career was a blessing to his country, the late lamented W. C. Keith, one of the most brilliant men of his day, Judge J. J. Norton who now fills so well the place once honored by Whitner, O'Neal and Harper, the gifted Cleveland, whose record in the South Carolina College is unsurpassed, and gave such promise of a useful future which was cut off by an early death, my friend Jimmie Smith, Mr. Kennedy's pet student, whose frail body was not equal to the support of the most wonderful intellect I have ever known, and who graduated at my Alma Mater, Davidson College, with the highest honor it could bestow, to die in a few short years, because the casket was too frail to contain the jewels of heart and mind which it encased.

These he prepared for college and the stern realities of life with a host of others, farmers, mechanics, merchants, lawyers and doctors whose usefulness, and godly lives have made this community, this county, this section, this State and this country better for their living.

Thus Thalian Academy and its founder was to this section what Mount Zion, Mount Bethel and Willington were to their respective localities, the pioneers of higher education. If these other schools gave to the State, the Meases, the Brattons, the Woodwards, the Hammonds, the O'Nealls, the Harpers, McDuffie, Pettigran and the Wardlaws, Thalian gave Orr, Keith, Norton and Johnstone whose usefulness and records are equal to that of any of the sons of the State.

If these schools were the forerunners of the denominational colleges in Newberry, Abbeville, Greenville and Spartanburg, Thalian was the inspiration for the colleges at Anderson, Walhalla and Pickens.

Such is the place Thalian Academy and its great teacher occupies in the history of education in South Carolina.

When a complete history of education in South Carolina is written, beginning from the first organized effort under the provincial government in 1710 and 1712, which can be characterized as the work of the then established church, through that of the society system, an expression of dissent, the revolutionary period of 1777 that of first organized colleges, the old field classical system, the outgrowth of these colleges, the South Carolina College the resultant of the classical schools, the free school system the concomitant of the college, the military academy and the denominational colleges, the present university and the common school system, a chapter must be devoted to the life and labors of the Rev. John Leland Kennedy.

When in the future a monument shall be erected to the memory of the founders of the South Carolina College and the University to grace its campus, the Piedmont section, in conjunction with the counties of Fairfield, Newberry and Abbeville, shall erect a monument of granite to perpetuate the memory of Hammond and Smith, Waddell, Hudson and Kennedy, taken from the granite beds of Fairfield and Oconee, upon whose polished sides should be written these names, honored, loved and revered in South Carolina.

At the close of the address, Hon. J. E. Boggs offered the following resolutions which were unanimously adopted:

Resolved, That this association erect a monument to the memory of the Rev. John L. Kennedy, to be suitably inscribed.

Resolved, Further, that a committee of nine be appointed to take the names and receive subscriptions from all who were his pupils, recording the name and address of each contributor with amount contributed.

Resolved, That when the monument is completed, the records of this association with the names of all contributors shall be committed to the elders of Carmel Church and their successors for safe keeping. Under this resolution the following committee was appointed: J. P. Smith, J. M. Glenn, J. C. Cary, W. A. Neal, A. N. Richardson, Dr. L. G. Clayton, W. D. Glenn, John Ferguson and J. E. Boggs.

On motion of J. C. Cary, an executive committee of five was appointed, as follows: J. C. Cary, E. A. Russell, M. A. Boggs, W. H. Hester and J. P. Glenn.

On motion of J. E. Boggs, the thanks of the association were tendered Hon. John S. Verner, for his able and eloquent address, and he was requested to furnish the Secretary a copy for publication. The association then adjourned sine die.

J. P. SMITH, Sec'y.

GEORGE JOHNSTONE,  
Chairman.