

PROCEEDINGS  
OF THE  
CENTENNIAL CELEBRATION  
OF  
★ SOUTH CAROLINA COLLEGE

1805



1905

JANUARY 8, 9, 10, 1905

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COLUMBIA, S. C.  
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1905

# Sunday Morning, January 8th.

## *Order of Service.*

Prelude.....First Artillery Band  
Anthem.  
Doxology.  
Invocation.....Rev. Walter E. Wilkins  
Hymn—"Holy, Holy, Holy! Lord God Almighty!"  
Scripture Reading.....Rev. W. W. Daniel, D. D.  
Prayer.....Rev. J. A. B. Scherer, Ph. D.  
Hymn—"Hark! ten thousand harps and voices."  
Interlude ..... Band  
The Centennial Sermon..Rev. J. Wm. Flinn, D. D., Chaplain  
Prayer.....Rev. H. A. White, D. D.  
Hymn—"We are watching, we are waiting."  
Benediction.....Rev. J. A. Rice, D. D.  
Postlude ..... Band

## Centennial Sermon.

### RELATION OF EDUCATION AND RELIGION,

BY REV. J. WILLIAM FLINN, D. D.,  
*Chaplain and Professor of Philosophy.*

TEXT—*Proverbs* xxiv:5. "A wise man is strong; yea, a man of knowledge increaseth might."

We begin our Centennial celebration to-day with an act of worship—with an uplift of the heart to God in song and prayer, reading and meditation. The speaker would wish to be impersonal, a mere voice, speaking the sentiments and heart of the 6,000 alumni of the College, living and dead; a voice speaking the sentiments of the 1,400,000 living citizens of South Carolina, and of the dead of three generations gone. He would sink his own personality, and let his voice be the channel through which are proclaimed the religious faiths

and hopes, the ideals and aspirations of a people. In a profound sense our worship to-day is the official act of a people, a State, standing with uncovered head, uplifted hands and reverent heart before Almighty God and pouring out to Him petition, thanksgiving and praise. We thank God for His mercies past. We invoke His continued help and guidance, as we sit at the feet of our hundred years of history to learn the lessons it may teach.

It is a day of review and memory—a day of hope and anticipation. We look back in order that we may see forward, and above all that we may strive on, wiser, better and mightier. We recall the past and link it with the present in order that our future may excel the glory of the past.

#### CENTURY OF STEWARDSHIP.

The College gives account today of its century of stewardship. It calls the long roll of its Alumni, Professors and Trustees, six thousand strong! Their spirits hover over us as we stand to-day reviewing our work for them, and their work for the world. From all parts of the earth, from tombs in many lands, they gather in spectral forms, yet visible and glorious to the eye of imagination and faith, to pass in review before the great Master of Souls, the Lord of Truth, and through us, the living who represent them, tell what they have been, and what they have done to make the world better.

We call the roll of the dead to glory in them, and thank God for them, and to live worthily of them, by completing their work. The only true appreciation of the dead is the catching from them inspiration and high resolve. They tried to make the world better, wiser and stronger. One aim of their work was to enable us, their successors, to exceed them. We may not surpass their faithfulness, we may surpass their achievements. Truly the works of past generations "do follow them" when they spur their descendants to higher living.

The joy and business of life are not to get ahead of other people, but to get ahead of ourselves, to break our own record in well doing, that our to-days may outstrip our yesterdays and our to-morrows our to-days. Bear trial more bravely, resist temptations more completely, put a nobler spirit in duty, and a finer touch on work: only such living helps the world's work and lightens the world's burdens.

“Every noble life leaves its fiber interwoven forever in the work of the world—thus adding its strength to the power of the race.” The history of the world is a vast fabric, an ever-weaving network whose strands are human lives, good or bad, weak or strong, rough or smooth. A true man, though his individuality may be obscure among the myriad fibers of the finished fabric, adds to the beauty and strength of this web, endlessly woven on the loom of time.

We stand aside to behold for a moment the woven web of a century’s work. It gives heart and cheer to see the whole of what was done in parts. Here the work of one man, there the work of another; day by day, year by year, little by little has the wondrous pattern grown. Thank God, the work of each and all does make a pattern! A master mind coordinates, and a master hand fits into His own mighty plan each man’s work, “like the cathedral of Milan, each stone a separate work of art, and yet the whole a unit.” May we not idealize our hundred-year-old College as a great temple of characters, radiant in marble of manhood, and glorious in stone of virtue?

“From each day’s work and each man’s deed  
 An unseen whole at last doth grow;  
 Our lives are little, but our times are great.  
 We come, we see, we linger and we pass:  
 We weave but a single thread in web of state,  
 Or give the field a single spear of grass.  
 We sound one note in the world’s refrain,  
 We lay one stone on the growing pile—  
 The mass seems planless, huge and vast;  
 But lo! when all is done, through all an Iliad rings,  
 In all a temple shines, o’er all an anthem sings.”

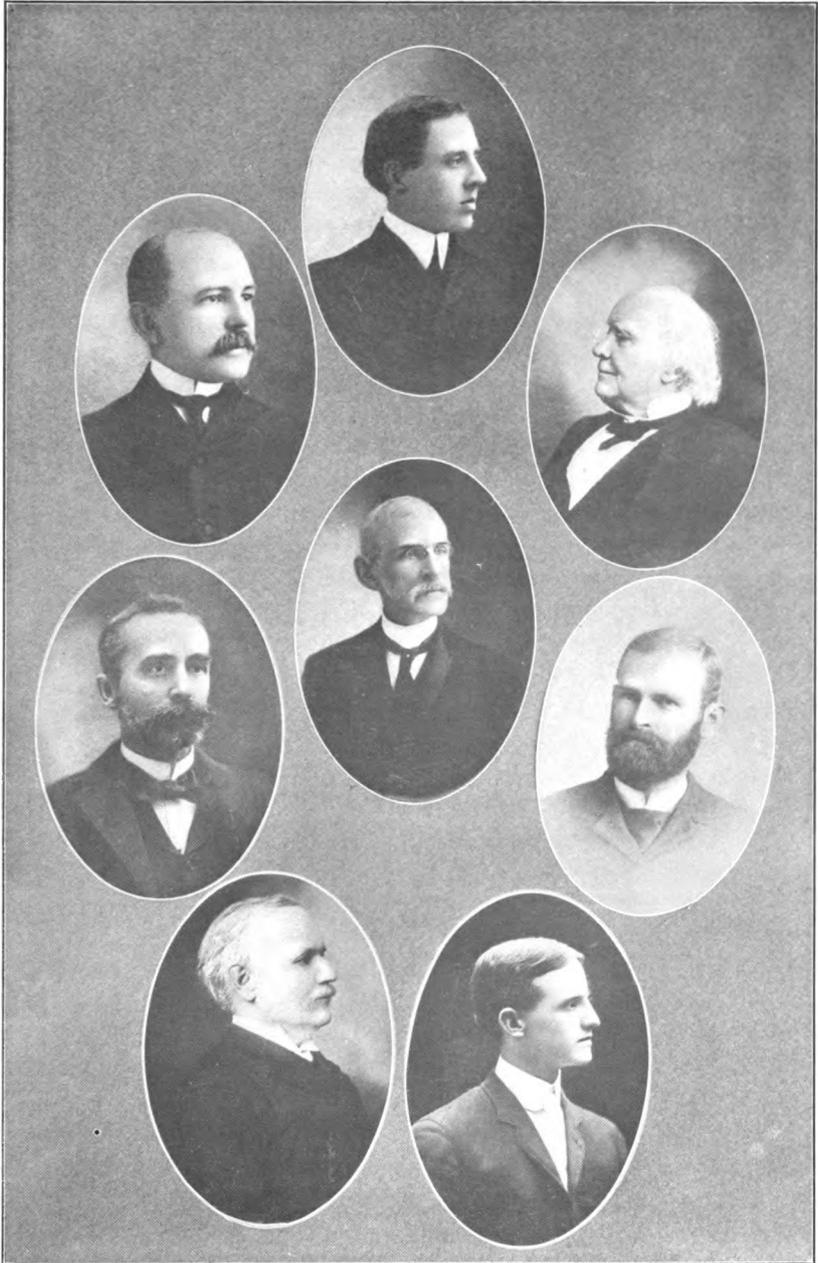
#### THE STATE’S CONCEPTION.

Beginning the celebration of the centennial of a State institution with religious worship, our minds naturally turn to the *Relations Between Religion and Education*. Reviewing the history of the State and of the College, the views of our forefathers on this subject stand out full and clear. In 1710 the General Assembly passed an Act to found a free school “to teach grammar, other arts and sciences and useful learning

and the Christian religion." In 1712 an Act was passed (to complete the Act of 1710), establishing a free school in Charleston, "to teach the classics, and the principles of the Christian religion." In Governor Bull's day, John Rutledge framed a bill for the College of South Carolina, "to teach the classics, Hebrew and divinity."

In 1801, when the leading men of the State began formulating the plans for a State college, a controlling motive that influenced their conduct was the fact that our young men had to leave the borders of South Carolina for a college education, and they thought that it was the duty of the State to provide for all the educational wants of our people within our borders, and finally in 1805, after the College had been chartered in 1801, the doors of the institution were opened and forty-six students were enrolled the first year. The Rev. Jonathan Maxcy, a learned and eloquent Baptist minister, who had been made President of Brown University at the age of twenty-four, and at the time of his election was President of Union College, was made President of the new institution.

Among the entrance requirements for membership in the Freshman class was the ability to read St. John's Gospel in Greek; and the Greek New Testament was one of the textbooks of the Freshman class, and so remained for a number of years. From the beginning, moral philosophy, Christian evidences and Biblical literature formed a part of the college teaching, and religious worship from the earliest days was celebrated in the college chapel. The Board of Trustees, voicing the sentiment of the Legislature and the State, whose servants they were, regarded the chapel services as important. "They thought no system of education complete which neglected the great concern of religion," and in the college records from time to time we find appropriations of money for the purchase of psalm books for chapel use. The old college diploma breathes a solemn and lofty religious spirit in the sonorous words: "*Omnibus has literas perlecturis salutem in Domino sempiternam.*" Chapel worship was abolished more than once in the history of the College and afterwards restored. A large proportion of the college professors, both in the early and in the later days, have been ministers belonging to some one of the evangelical churches.



*Charles W. Bein.  
William B. Barney.*

*Herman L. Spahr.  
Benjamin Sloan.  
J. William Flinn.*

*Joseph Daniel Pope.  
Patterson Wardlaw.  
Henry C. Davis.*

FACULTY.

Both in the presidency and in the professorships, the four leading denominations of the State, the Baptist, the Episcopal, the Methodist and the Presbyterian, have been well represented.

A remarkable episode in the religious life of the College is found in connection with the presidency of Dr. Thomas Cooper, who served as President from 1821 until 1834. How a man holding the unfriendly beliefs which he cherished with regard to the Bible and Christianity could have been made President of the college of a State whose citizenship was Christian, will ever remain a mystery. This is no time or place to discuss Dr. Cooper's character or to weigh his learning and his intellectual power. On these subjects men differed. But the end came at last. His cause was fully heard before the Legislature. The final result of the hearing was that he was removed from the presidency, and from the College. The whole State was aroused. The rejection of Dr. Cooper meant that South Carolina can trust no man to be a guide and educator of youth who is a foe to the Christian religion. They affirmed their faith that religious belief is one of the necessary qualifications for a teacher's office.

The vital connection between religion and education in the conduct of the College was further emphasized by creating the Chair of Sacred Literature and Christian Evidences, and making the incumbent of this chair the chaplain of the College, charged with the duty of giving religious instruction to the students. The first man that filled this chair was the gifted and saintly Stephen Elliott, who served from 1835 to 1840, and then was made Bishop of Georgia.

Dr. James H. Thornwell, the matchless teacher and president, the remarkable genius, scholar and orator, was the next incumbent of this office. Through these men and their successors in later years, pure and undefiled religion has been preached to the youth of the State. Through them and their colleagues, and the influence of the Board of Trustees and of the Young Men's Christian Association (organized in 1883), Christian influences have pervaded the College, and in the words of Dr. LaBorde, "a noble literary institution has emblazoned upon its portals the significant inscription, 'the Christian's God is alone to be worshiped in these walls'."

## THE HONOR SYSTEM.

In the very beginning of the history of the College the honor system of student control was established. This system makes its appeal to the sense of honor and duty implanted in the breast of every young man. It appeals to his pride and self-respect to be brave and true. Supreme regard is paid to the honor of the student, and of the College, whose reputation is put in the keeping of the student-body. The control of the student-body is sought, not by inquisitorial proceedings, not by a system of espionage, not by the testimony of others, but by the promptings of honor, leading every student to tell the truth about any charge brought against him. He stands or falls by his own testimony. In the words of the by-laws: "The rewards and punishments of this institution shall be addressed to the sense of duty and the principles of honor and shame." However proud and grateful South Carolina College may be of the name and fame, the scholarship and achievements of its alumni and professors, it cherishes as its most precious jewel the spirit of honor that has ever characterized the institution. The fruit of this spirit is a profound respect for the rights and personal dignity of one's fellow students. The logical outcome of the principle is not only defense of one's own dignity and honor, but indignation for another's wrong as deep and sincere as if inflicted on the man himself. Naturally, cherishing this spirit of personal honor, the students of South Carolina College led the institutions of the world in a formal condemnation of hazing by resolution adopted in 1893, in these words: "*Resolved*, That the members of the Senior, Junior and Sophomore classes do most emphatically condemn the practice of hazing, and are determined to do all in their power to prevent the practice in the future." Truly this attitude is an exemplification of the golden rule, and of the great ethical maxim of Hegel, "Be a person and respect others as persons."

## A VENERABLE BY-LAW.

Outside of Holy Writ, I know of nothing in the literature of ethics or religion that breathes a loftier spirit than the following solemn and stately by-law published from year to year in the college catalogue :

“Offenses are any acts, omissions or habits unfavorable to the peculiar duties of a student, or incompatible with the obligations of morality and religion, and inconsistent with the propriety, decorum or courtesy which should always characterize a gentleman. As the end of the College is to train a body of gentlemen in knowledge, virtue, religion and refinement, whatever has a tendency to defeat this end, or is inconsistent with it, shall be treated and punished as an offense, whether expressly mentioned in the laws or not. The sense of decency, propriety and right, which every honorable young man carries in his own bosom, shall be taken as a sufficient means of knowing these things, and he who pleads ignorance in such matters is unfit to be a member of the College. The Board expects and requires the students to maintain the character of refined and elevated Christian gentlemen. It would be ashamed of any man who would excuse breaches of morality, propriety, and decorum, on the plea that the acts in question are not specifically condemned in the College code. It earnestly desires that the students may be influenced to good conduct and diligence in study by higher motives than the coercion of law; and it mainly relies for the success of the institution as a place of liberal education on moral and religious principle, a sense of duty, and the generous feelings which belong to young men engaged in honorable pursuits.”

This by-law, written nearly a century ago, is the heart and soul of the college code; it sets forth the character and life which a student should maintain; it proclaims that the end of the College is to train a body of gentlemen in knowledge, virtue, religion and refinement; it places as the ideal of student life the maintaining the “character of a refined and elevated Christian gentleman!” It holds forth, as the crown and completion of the scholar, the faith and life of the Christian. Scholarship is the ornament of the Christian, and religion is the crown and completion of the scholar.

From the history of the College it is evident that its literary and its religious creed are closely linked. Through the College the State has cherished and taught lofty religious and scholastic ideals. One hundred years ago the State gave the College a literary charter, and a literary commission. It established the College as its agent to train its sons in

scientific, literary, historic and philosophic culture, and to base this culture upon, and to crown it with, the loftiest religious faith. So the ideal of the College from the beginning has been to furnish the State with high-souled men. It has exalted scholarship; it has sought men through scholarship and moral training; it values scholarship as a test of character, and as a sign of power. The sons of the College have been kept in perpetual contact with the great ideals, the great religious forces of history; their brothers and companions have been the great of all ages and climes. If we can draw any inference from the faiths of our forefathers and of our people today, we must conclude that the relations and analogies between religion and education are intimate and far-reaching.

#### THE BIBLICAL CONCEPTION.

Through the warp and woof of Bible doctrine and history runs the thought of manifold and intimate relations between religion and education. No book on earth has so exalted knowledge and wisdom as this great book. Learning, culture, the seeking and the right use of knowledge are set forth in a variety of ways, not only as the privilege but as the duty of man, not merely as the ornament, but the very soul of the highest life. The Bible, coming from God, and addressed to man made in God's image, has for its fundamental purpose the complete culture of man. Its great fundamental teachings are what man is to believe concerning God and what duty God requires of man. Coming as a revelation from mind to mind it is a challenge, a command to the finite mind to train and equip itself to hold converse with the infinite Maker and Ruler of the world. The Bible first proclaimed the great principles, which educators the world over now see with increasing fullness, that "Truth is in order to godliness": i. e., truth is given in order to make men godlike in character and conduct. "The truth shall make you free," is the noble declaration of our Lord, the principle of which is embodied in the familiar phrases, "liberal arts," "liberal culture," "liberal education," because truth frees men from fear, from weakness, from error, from wrong. It gives freedom by illuminating life and nature and duty.

The Bible is the perfect religious book, the guide to life,

the guide to heaven, because it is also the perfect educational book. Its very structure and framework, from Genesis to Revelation, illustrates this statement. It is God's book to teach man to know, to enable him to be and to do. Knowing, being and doing are never separated in the thought of this great volume.

#### KEYNOTE TO BIBLE TEACHING.

The first chapter of Genesis sounds the keynote that rings through all the Bible music. It puts in our hand the golden thread that runs through its whole fabric. It begins with the declaration that in the beginning God created the heavens and the earth, and in the sublime account of the creation which follows these words we are presented with God's relation to the world and to man. The history is given, not to satisfy scientific curiosity, but to form and guide moral life. First, God is represented as a worker, actively employing His powers in the production of the universe. The account of the six days' creation is a dramatization of God at work on the world, showing man, by the object-lesson method, how he must work. Work follows work; each part connected with what went before and with what follows, representing God as wise, orderly and systematic in His work. Again, six times are we told, "And God saw that it was good." And finally God saw everything that He had made, "and behold, it was very good." This expression repeated at each forthputting of creative power is the sublime and simple Hebrew way of saying that God enjoyed His work and, like an artist, threw his heart into it, for the universe is the art of God. When the six days' work was done God is represented as resting from His labors; that is, He is pictured to us as enjoying the repose, the satisfaction, that comes from completed work responsive to His thought and will. Now, gather up the features of this sublime dramatization of God as a worker. First, as God works on tasks worthy of Himself, so man must be like Him in the worthy employment of his powers; second, as God works wisely, orderly, all parts of His work correlated together, each day leading to to-morrow, each lower preparing for the higher, so man's work must imitate God's in method, system and order; third, as God, like an artist, throws His heart into

His work, so man must be godlike in his enthusiasm, in his art and work; fourth, the climax of these dramatized truths is the fact that rest, repose, comes as the crown of well-done work. But note the deeper thought. Man's rest is to be like God's on condition that his work be like God's, perfect. But there can be no perfect work without a perfect workman. Hence, to enjoy God's repose and peace we must do God's work in God's way, and to do this we must be like God. So the purpose of this sublime drama of creation is to portray God to man in such a way as to help man to be like God.

And this great principle runs as a golden thread through all the Bible. It is, indeed, a complete educational system, and in proportion as other educational systems approach it, in the matter and purpose of their teaching, their methods are analogous and their goals are similar. This book sets forth God's likeness, in character and life, as the great end and the highest achievement of all education. God is the great educator, and the schools that approach His methods and His aims are the noblest in their elevating influence upon man.

#### SIMILAR SPHERE AND SPIRIT.

Religion and education are analogous in that they both work on the soul of man. His material environment or welfare is a secondary consideration. Both assume that if the mind and heart of man are regenerated, the world around him will become new, and they seek to make a new heaven and a new earth by making a new soul within. Their purpose and aim are to develop, to educate—that is, to draw out harmoniously all man's powers. In the religious sphere we call this work "edification," a building up. From the educational point of view we call it "training," culture.

Religion and education furnish a field for the exercise of kindred virtues. The same fundamental spirit animates the scholar and the Christian. In the life of both there is a constant call for the practice of self-sacrifice and courage, faith and hope. The scholar and the Christian alike affirm:

"God's in His heaven,  
All's right with the world."

They are ready to endure sacrifice and loss in the search

and in the defense of truth. As lovers of truth they are ready to brave the dangers of land and sea to find and bring it home. Constantly cheered by a vision of the ideal, they are ready to work on though their dreams may fade for a time. In the work of education, as in religion, the nobility of faithfulness in little things, as well as in great, is continually illustrated. With the scholar fidelity is the same both in character and in merit, in the study of the atom or of the star, in the investigation of an insect's wing or a mountain chain. The great virtue in the scholar and the Christian is fidelity to truth and fidelity to men whom the truth makes free and strong. Theocrite tells the story of an angel sent down to earth to take a poor boy's place and do his work.

“Then to his poor trade he turned  
By which the daily bread was earned,  
And ever o'er the trade he bent,  
And ever lived on earth content:  
He did God's will: to him all one  
If on the earth or in the sun.”

The scholar and the Christian live to serve. They give themselves and lose themselves in the lives of others. Religion and education are alike social. The brotherhood of man and the fatherhood of God are the inspiration and the watchword of both. The ideal scholar, like the ideal Christian, is a man with broad human sympathies, who thrills in responsive outgo to every human call and need. The scholar is interested in the life and history of the race, because it is the means of cultivating and elevating the men of to-day. Life educates life. Colleges and universities are agencies for gathering, garnering, preserving and appropriating the whole life of the past through libraries, museums and manuscripts, creeds and codes. The experience of the race is thus brought in contact with the minds of the men of to-day: and from this race experience we learn to guide life more wisely and increase its power.

#### KINDRED LOFTY ASPIRATIONS.

The work of education and the life of religion are both inspired by noble ambitions, far-reaching and beneficent.

They yearn for the completest culture of the individual, and for the improvement of the nation and the race. They desire to bless all; they seek to elevate all.

Let us make a parable of their work based upon the land reclamation service of the United States, by which thousands of acres have already been reclaimed, and fields, gardens, groves and homes now flourish where once stretched wastes of arid sand and rock. Rivers rising in the snowy heights of the Rocky Mountains are made to flow through the deserts and convert them into fertile lands. This is a parable of the work of education. Streams of learning and culture are borne through the minds and hearts of men, converting them from the barren wastes of ignorance and vice into the fruitful fields of wisdom and virtue. The beginning of this irrigation work was in the trained minds of the few men cultured in the universities of the land. The source of the desert's new-found fruitfulness and beauty is in the far-off mountain heights where the irrigating rivers were born. The mind and the hand of trained men brought the rivers and deserts together; so from the mountain peaks of truth, through the minds of men formed in the universities to be their channels, flow down and spread through the race the life and enrichment that make the desert of humanity blossom as a rose. This is the scholar's and the Christian's goal: to gladden and make fruitful the whole earth.

#### A FUTURE GOLDEN AGE.

Religion and education alike look to the future for the golden age; and to this great consummation they press constantly and surely through much resistance, and impelled by unseen forces. Their progress sometimes seems slow and their forces small when compared with the noisy opposition which they must overcome. Their journey onward is like the steady drift of the iceberg, sailing on the sea with five-sixths of its height submerged beneath the waves. It travels against winds and surface tides, because impelled by deep undercurrents that drive it on to the southern seas. It appears to the world's eye only in part; so a great cause, and men of strong, great character, appear to the world's eye only in part. The forces by which they overcome are unseen. They are the deep undercurrents of truth and faith, far be-

neath the surface of opinion and custom. In majestic strength they move against popular clamor and creed toward the boundless sea of God's truth and right. They are driven by the deep hidden undertow of divine force and law ever at work in the deeps of life and the heart of the world. They are controlled, not by the cry of the crowd, not by the fad of the day or the fashion of the age, but by the mighty moral drift of God's will that bears on, resistless and unchanging, against the surface winds and waves of the multitude's thought and life.

#### THE REVIEWED CENTURY'S INSPIRATION.

A solemn question rises in our minds to-day as we stand in the shadows of the century that is gone. Have we kept faith with the past? Have we been true to our covenant? While we may make no parade, yet standing at the century's end we may grow reminiscent, and in the holy confidence of friendship tell to sympathetic hearts some secrets veiled from the world.

The College has passed through dark days and bright. In times when clouds hung low, the college faculty stood to their posts, buoyed by the confidence of alumni, and inspired by the deathless ideals the College represented. In those days of gloom many of the faculty refused flattering invitations to more lucrative and apparently safer positions, in the form of professorships in other institutions, and pastorates in churches. They heard the trumpet call that sounds in the ears of true men dedicated to high service: "Stand fast; quit you like men; be strong."

"They never turned their backs, but marched breast forward;  
 Never doubted clouds would break,  
 Never dreamed, though right were worsted, wrong would  
 triumph;  
 Held as creed, we fall to rise, are baffled to fight better,  
 Sleep to wake.  
 At nighttime in the roar of raging storm,  
 They stood with faces fixed and radiant  
 With the light of dawn breaking from the skies of hope;  
 They stood with voices firm and vision clear,  
 To greet the unseen with a cheer."

Let us hallow a centennial of service by making the Centennial Day re-enlistment day. We re-enlist in the service of the good. Let us solemnly rededicate ourselves to the ideals of truth and honor, Christian manhood and virtue; with vision clearer—with hearts more tender—with larger means, let us hope, but with the same great work: "The making of Christian gentlemen!"

Shall we train scholars? Yes. Men of science? Yes. Successful men? Yes. Train them, too, under a university flag. We shall strive to go on making the world a better world by helping to make men who shall do God's work, in God's way, and for God's glory. Men who know the right, love the right, and do the right. Aye, men who will believe that every blow struck for the right is success; that victory is not mere winning, but that to be on the right side is victory. Men who believe that victory is not a thing that comes hereafter as rest from war, and repose in peace; but that victory is evermore fighting on the right side with God!