

History  
OF  
The Presbyterian Church  
IN  
South Carolina  
Since 1850



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HISTORY OF THE PRESBYTERIAN CHURCH  
IN SOUTH CAROLINA  
SINCE 1850

PART V

History  
OF THE  
Women's Work in the Synod  
of South Carolina

*By*

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*and*

*MARGARET ADAMS GIST*

## CHAPTER I

### Introduction—Period of the Individualist

“And next unto him repaired Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.” Nehemiah 3:12.

“Those women who labored with me in the Gospel.” Philipians 4:3.

In “Chapters From a Life,” Elizabeth Stuart Phelps writes of the famous Boston publisher and man of letters, James T. Fields: “A certain publishing enterprise which threatened to treat of eminent men came to his notice. He quickly said: ‘The time has gone for that! Men and women! Men and *women*’.”

This is the attitude taken by the Synod of the Presbyterian Church in South Carolina when it passed a resolution at its session at Clinton, in October, 1924, asking that a Chapter on Woman’s Work in the Presbyterian Church in the State be written for, “The History of the Presbyterian Church in South Carolina Since 1850.”

During the past four years the Synodical Historian and the eight Presbyterial assistants have been collecting what one of them aptly styles, “The human history of the women of the Church, which really means a history of the Church itself. For,” she continues, “no congregation has ever existed without the work of its women.” The data obtained has made possible the writing of this sketch, a bare outline of what has been accomplished by the Presbyterian women of the Palmetto State.

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“A woman that feareth the Lord, she shall be praised.” Prov. 31:30.

In the Colonial, Revolutionary and Ante-bellum days the work of the women in the Presbyterian Church was, with many notable exceptions, primarily in the home. Whether they were of the staunch Scots, like those of Dunlop’s Port Royal settlement; or of the Huguenots, like Judith Manigault, who



says she "experienced every kind of affliction, \* \* \* six months without tasting bread, working the ground like a slave, \* \* \* God has blessed my fate to a more happy one, Glory be to Him!", or of the women of Ulster or England with their traditions of persecution suffered for the Lord's truth, they were like those of the later days, each housewife of necessity clothed and fed all those dependent on her. These homes were like that of the Shunamite with the prophet's chamber for the man of God, who was always the honored guest at their hospitable boards. The big family Bible was the centre of the family life, and around it night and morning gathered the children and servants for family prayers, for family religion was a living thing in those days, and the father a priest in his household. The mother, herself perfect in it, taught the Shorter Catechism to children and dependents (these in the very beginning being whites, Indians and Negroes), and its stern teaching put the iron into their moral and mental backbones. And as a matter of course they supported their pastors and helped them teach the slaves in Sunday Schools, as well as assisting in other Christian activities.

In the country churches, such as Bethel and old Fairforest, the housewives were busy all Saturday, baking for the dinner to be enjoyed the following Sabbath day between the two sermons. Even the walnuts were cracked the afternoon before, for the Sabbath was, literally a day of rest from all material pursuits. And on large plantations, their many "people" were led in service in the afternoon in some convenient room, often a chapel erected for their use. These women were the dispensers of help to all in their neighborhood, functioning both as practical doctor and trained nurse. The model of a good wife and mother as described by Homer and Solomon, Penelope at her loom, the wife who looked wisely to the ways of her household, and Hannah teaching the infant Samuel, was set before them as their standard of excellence, and what children have arisen and called them blessed! They drove long distances over rough, muddy roads, with foot warmers in their carriages, to sit in the uneven temperature of inadequately stove-heated buildings, and only serious illness or sudden death justified any one's staying at home, although the early days' dan-

gers were so real that men were required to carry firearms to church. This of course passed as the settlements grew in order. In Bethel the story is still told of a mother in Israel who walked ten miles, when past her three score and ten years, to meet with the congregation on the great sacramental occasions.

Our foremothers were women of prayer. Major Joseph McJunkin, one of the heroes of King's Mountain, says that his most vivid recollections of his mother was of the times when, his father being absent fighting the Indians, his mother would gather her children around her and kneel in prayer for the safety of her husband and her country. Long before the days of organized and reported prayer bands Mrs. Catherine Elder Mobley, of Sion Church, Winnsboro, was the head of a secret prayer circle of elect women, who kept a list of names of persons for whom they regularly prayed, and the pastor bears testimony to the wonderful results in the life of the congregation. A rock in a ruined spring-house is called the Prayer Rock, because there, long ago, Margaret Hope, wife of Joseph Adams, of Bethel, prayed for those she loved. Another, Mrs. Mary White, of Rock Hill, one of the charter members of that church, taught a Sunday School before one was ever organized in her home town. She kept a list of all the widows she knew "in their distress," and prayed for them every day. In Columbia, during the War Between the States, three widows met secretly every Tuesday, to pray for their sons in battle and were blessed by their return; they were led by Mrs. Macfie. To Mrs. Martha Wardlaw Hill, Edgefield Church owes its organization. Of four members, only one was a man, who was elected elder, while Mrs. Hill acted as deacon for many years. She dreamed a church, a Sunday School, and a Manse, and all came true through her zeal.

The chief work of the women of a former day was the building of Christian character. In their opinion religion was the chief concern of mortals here below and their teaching helped to lay the firm foundations on which the Church of today stands. And when, as sometimes happens, one hears unflattering reflections upon the rigid (especially the Sabbatarian) discipline of "auld lang syne," we may make the answer of the

mother of the famous Dr. Robert Hall to a similar criticism. "When you have raised as fine sons as I have, you may complain."

On those cotton and rice plantations and in those homes of many children and servants were developed women of strong minds and rare executive ability. Men ruled the church and state, but women were paramount in the home. It is told that that intellectual giant, Dr. James H. Thornwell, used to ask his wife (Nancy Witherspoon), for pocket money, she being the business manager of the family.

So we see that in the hearts and minds of our foremothers were the germs of what their descendants have achieved. All honour to them, and may our gratitude keep their memories green.

## CHAPTER II

### The Societies

“For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:20.

During this period the women in the towns began to work through societies. Foremost among these of which we have record as definitely Presbyterian is the Ladies' Education Society of the Second Presbyterian Church of Charleston. The work was probably going on in some form in 1809 when the church was founded, but there is proof of the existence of “The Congregational and Presbyterian Female Association for Assisting in the Education of Pious Youth for the Gospel Ministry,” otherwise called “The Charleston Female Education Association” as early as 1815, and that Second Church women were part of it. This was under the pastorate of Dr. Andrew Flinn, under whose previous pastorate, in old Bethesda Church, in Camden, in 1806, missionary contributions are noted, but no society recorded. Just after his death, the women of the Congregation, Second Church, organized their own, “The Second Female Education Society.” The other continued its interdenominational work for many years. The Education Society, as it has always been called, has helped to educate one hundred candidates for the ministry, among them such men as Dr. Charles Stillman, founder of the Stillman Institute, Dr. William P. Jacobs, founder of the Thornwell Orphanage, and Dr. Hampden C. DuBose, the great missionary to China. Three of the thirteen officers that have been in charge during its long history held office for fifty years. Since its independent organization it has collected the sum of \$47,388, chiefly by means of a basket of aprons. Another of these older societies was the Female Missionary Society of Sion Church, Winnsboro, organized in 1819 as an Auxiliary (note the word) to the Foreign Mission Society of the American Board. In 1819 in the Second Church of Charleston, the “Female Missionary Society” contributed \$170 to foreign missions and the Juvenile Heathen Schools Society of the Sunday School made its second quarter's

report of contributions to Indian schools. In the same church, in 1828, the "Female Auxiliary" gifts are recorded. Another society was the Benevolent Society of the Lancasterville Church, organized in 1835-37, during the pastorate of Dr. James H. Thornwell. But few of the records of these pioneer organizations were kept, and all we know of the women of those early days is that their names are on the church rolls and on their tombstones, and their gifts are recorded in the church books, silent, hidden, yet essential factors in the planting and growth of Christ's Church.

During the War Between the States, the talents of the women on the farms and plantations and in the patriarchal households of the cities and towns were still further developed by the responsibilities which devolved upon them. In the country they directed and planted, spun, wove and dyed, and conserved food for their men in the army; in the towns they organized sewing societies and wayside hospitals, learning team work, all hearts being knit closer together by an absorbing, common interest. Among the leaders in this work were Mrs. Sarah Howe and Mrs. Sarah Peck, of the First Presbyterian Church of Columbia; Mrs. Thomas Smyth and Mrs. Isabella S. Snowden, of the Second Presbyterian Church of Charleston, and Mrs. Monroe, of Anderson. The first sewing machine brought to Liberty Hill was purchased by the Ladies' Aid and used to make clothes for the Confederate soldiers. This community war work laid the foundations for societies where there had been no previous church organization of women.

From the sixties on, down to about 1915-20, the societies waxed strong in numbers and work. It would seem from the records kept there were, in all, at least between two hundred and seventy-five and three hundred societies in the Presbyterian churches of South Carolina. Nearly every church had a Ladies' Aid. That was one organization to which no pastor was ever opposed. These societies were "local missionary agencies" in addition to their congregational work. Most of them gave to foreign missions also. The York Presbyterian Church had, between 1875 and 1920, thirteen organizations of its women, young people and children; Purity Church, Chester, had eight. The societies may be divided into two classes, La-

dies' Aid and Ladies' Foreign Missionary. Might we not call them the Marthas and Marys of the church? Mrs. G. H. O'Leary, one of the charter members of the Ladies' Aid Society of the York Church, defines thus the object of the organization: "Keeping the Manse in repair; helping with any work at the church which might fall within the province of women; and answering the call of any urgent need for charity work in the congregation." The expression, "any work which might fall within the province of women," admitted a wide interpretation. They sewed, made thousands of articles, which were sent around in "baskets" and sold. One society bore the name of "The Threadneedle." They wove thousands of yards of rag carpeting; women of Bethel Church, York County, have five hundred yards to their credit. They had apron sales, bazaars, ice cream suppers, hot suppers, turkey dinners, chrysanthemum shows. They compiled cook books, they consecrated their eggs (in fact the hens of Glenn Springs lay extra eggs on Sunday), chicken and butter money—sometimes a cotton patch, as at Keowee. No work was too menial to be done as unto the Lord by the women. They cleaned the church, even washing the windows; one woman reports, "we rang the bell for all meetings and helped collect the money." They often kept the cemetery in order with their own hands.

The money made was applied to a wonderful variety of uses. If a church, Sunday School or Manse was to be repaired or built, the women helped with that; then they helped to paint or furnish it. They seem to have bought every carpet, every pulpit Bible, every musical instrument from the day of the melodeon to the grandest pipe organ. Woodlawn women have installed three lighting plants, bought two silver communion sets and the collection plates. Women bought the hymn books, the racks; practically all communion sets were given either by individual women, often in memoriam, or by the societies. They made sets of shirts for the preacher; Dr. Henry R. Dickson, of the York Church, was presented with a dozen linen shirts and a lavender dressing gown, with slippers to match. In acknowledging the gift he said, "The ladies of my congregation have clothed me with purple and fine linen." They gave poundings and showers for the preacher and his good wife.

After attending to these material but necessary demands, the Ladies' Aid would realize, as Mrs. Oscar Lanier, of the Rocky River Church, writes: "That God had greatly blessed their efforts and they wished to pass on the blessing, so, though not overburdened with worldly goods, we try to obey the command, 'Go ye into all the world,' and there is no cause to which we do not willingly respond, trusting God to use our 'mites' for His glory."

As a rule the Ladies' Aid affiliated in the course of time with the Missionary Society, though some kept their identity until absorbed in the Woman's Auxiliary.

The Missionary Societies were more spiritual in their exercises and objects. They worked to develop an interest in and knowledge of Foreign Missions. Their contributions were voluntary, though there was sometimes an initiation fee or dues of ten cents or more monthly. In the York Society, 1875, a resolution was: "There shall be a mite box and each person shall put therein any amount she thinks proper or feels able." Sometimes there was a praise meeting, with an address by a missionary and a collection. The beginning of these societies was made timidly and with much hesitation. The majority owed their origin to those pastors, who, like their Master, loved and trusted Martha and her sister, Mary. They were not "afraid of what the women might do," as were some ultra-conservative Presbyterian ministers. Rev. W. D. Corbett, pastor of Bennettsville Church, was one of these encouragers. Miss Ida Dudley, historian of this church, describes the almost terrified feeling of the women at that initial meeting called by Dr. Corbett after morning service. Mrs. V. C. Wilson, of Smyrna, tells how the Rev. T. C. Ligon, the young pastor of this weak country church in 1879, gathered the women of his congregation around him on the church steps after service and organized their first society. Mrs. Nance, historian of Hodges' Presbyterian Church, gives a picture which is typical. "The society meetings developed a marked growth in spiritual things. The women were at first afraid of the sound of their own voices in prayer, but progressed from the custom of repeating the Lord's Prayer in concert to sentence prayers, and now sixty per cent of the members lead in prayer. The sincerity



of this spiritual growth was shown by the fact that the society gave up the custom of raising money by suppers, fairs, etc., and began pledging money to support the Lord's work."

In the early days the pastor was often the president of the society; Rev. James Spratt White organized the first woman's society of the First Presbyterian Church in Rock Hill, and was the first president. In most of the societies, the pastor always came to open the meeting. Now, Tirzah, York County, reports that every one of its women will lead in prayer.

The organ of knowledge for the Missionary Society was the monthly magazine and church papers. The visits of the returned missionaries, notably Dr. and Mrs. DuBose, Mrs. J. L. Stuart, Dr. M. H. Houston, Mrs. Ella Davidson Little (all now gone to their reward), as well as many still living, were sources of fruitful growth in organizing new societies and inspiring work in those already in existence. Their honored names were borne by many of these societies. Then came the prayer calendar and mission study classes, all developing spiritual life and a corresponding interest in missions. And how the gifts poured into the treasury! The Missionary Societies took over the canvassing for the missionary magazine. The society was as a rule the centre of missionary interest in the church and a power in the spiritual life.

Like the Ladies' Aid, the interests and gifts were manifold. They supported Bible-women in foreign lands, helped to support missionaries, hospitals, schools, mountain work—in fact they helped every department of the work. Then they helped in every worthy cause; they worked in training camps; they contributed to the Red Cross, the relief of French war orphans, to the fund for Belgian babies, to the Near East—and time fails to give all their good works.

Then besides these two, the Aid and the Missionary Societies, there were numberless others: Willing Workers, Earnest Workers, King's Daughters, the Children's Societies, the Seven Stars, the Busy Bees, the Miriams, the Sunbeams, the Covenanters, all organized and officered by the women. Many worked, young or mature, for the Thornwell Orphanage, sending boxes and supporting orphans. One of these societies, the Seven Stars, of Purity Church, Chester, deserves special men-



tion. They were seven little girls banded together in 1909 by Miss Janie Stringfellow. Through Christian service, they all developed into fine Christian women. One item in their work was the making and giving of \$600.00 for Purity's new Sunday School building. Another group of young girls in Second Church, Charleston, came together in 1907 as the Threadneedle Society to make articles of clothing, chiefly layettes, for the poor of the city and made a very fine record.

Yearly the women of our churches in South Carolina were increasing in all these activities, but there was no way by which each group could know what other groups were doing. They felt the need of the inspiration and power given by contact with their own kind. While there was strong opposition to the further organization of women's work by the ultra-conservative element, yet progress won, the wise and far-seeing pastors taking the lead in this revolution, as they had in the formation of the societies.

So, with a few exceptions, the societies have come together as Woman's Auxiliaries (note the dropping of the old term "female"), and the work has grown by leaps and bounds. As Ida M. Tarbell taught in the World War, "Our goal must be to reach the last woman." That has been done by the Auxiliary plan by which every woman in the church is automatically a member of the Auxiliary. The historian of Greenville (Shoals Junction), Mrs. A. F. Seawright, writes: "We have learned that the success of our Auxiliary is not in officers alone. Members are divided up into committees, so all are workers. And it has made the church the social center of the women's lives, Christain fellowship a reality."

There are now, in 1925, 213 Auxiliaries in the 294 churches of South Carolina.

Many of these Auxiliaries have not reported, but in 181 reports, 139 Missionary Societies, 145 Aid, and 30 children's societies are given as active in the old history of the women's work. Sixteen societies are still functioning without Auxiliary organization. 551 women are mentioned as unusually prominent in work, gifts, and leadership.

## CHAPTER III

### Presbyterial Missionary Unions

After the societies had become well established under the two principal heads of "Ladies' Aid" and "Missionary," and children's societies had been formed in many churches, women were still limited, in their organized activities, to their congregations, looking only to the Church Session and the Board of Missions for authority and depending on the *Missionary Survey* or some other publication for information or suggestions.

Women of the church were in touch with other work and recognized the advantage that federation gave to women's clubs and patriotic societies. The day of the state and national convention had come with all its enlightenment and broadening of experience and the women of the Presbyterian Church knew that they could do better work if there was closer touch between them. Already in 1892 there had been an effort made in Bethel Presbytery for permission for a woman's organization but Presbytery was not as advanced as its women, a condition that sometimes occurs, and the movement was checked. But the need for more united work became urgent and the Missionary Unions were gradually formed, the first being that of Enoree Presbytery.

THE WOMAN'S FOREIGN MISSIONARY UNION OF ENOREE PRESBYTERY was organized on one rainy day in February, 1899, following a suggestion of Dr. John S. Watkins, pastor of the Spartanburg Church, delegates from Greenville, Laurens, Union, Woodruff, Moore, Clinton, and Spartanburg met in Spartanburg and formed the Union. Others had been summoned by letters from Mrs. Watkins, but floods through the country prevented their attendance. The Spartanburg Church had just been burned and only a blackened Sunday School was open for them. But they had with them Mrs. P. F. Price and Miss Ella Davidson (later Mrs. Little), from China, that day and the blessing of God was upon them.

Mrs. G. W. Taylor, of Greenville, was their first president, with Mrs. W. A. West, of Spartanburg, the secretary. The constitution adopted was modeled on one in use in a similar union in the Presbytery of Fayetteville, N. C. "It included By-Laws and a rather creditable number of committees, being considered by some rather a setting forth of strange doctrines regarding the functions and responsibilities of woman," is one report. Also that in spite of the general deprecation of speech by women missionaries to mixed audiences, Miss Davidson made an address.

In October of the same year a well attended meeting was held in Greenville and every October for several years the delegates met, covering both Home and Foreign Missions in their deliberations.

Just as they were considering the support of a missionary, the Rev. W. M. Junkin, of China, spoke at the meeting at Greer on the need of the Mission at Haichow. The Union, then fifty-three churches strong, undertook at once the support of Mrs. Hancock, who, with her husband, opened a station in this new field. Later the Union helped to establish the Enoree Home for Missionaries in Haichow.

THE WOMAN'S FOREIGN MISSIONARY UNION OF BETHEL PRESBYTERY was organized in the First Presbyterian Church of Yorkville, September 14, 1899. An effort had been made by the missionary society of Zion Church in 1892 to establish this union, but in spite of a favorable report from its committee, Bethel Presbytery did not grant permission at that time, or until they were petitioned by these societies: Ella C. Davidson Society, of York; Purity, First Church of Rock Hill, and the Richburg Society, in the spring of 1899. Later, all pastors of Bethel Presbytery were asked by the York First Church to send delegates, and the following churches were represented: Allison Creek, Bullock's Creek, Bethel, Beth Shiloh, Hopewell, Heath Springs, Zion, Purity, Rock Hill, White Memorial, Yorkville, and twelve societies, York having two. Eighteen delegates were present. Mrs. Robert Lindsay was elected President; Miss Sallie Gibson, Rock Hill, First Vice President; Mrs. Julia Campbell, Chester, Second Vice President; Mrs. J. J. Stringfellow, Chester, Recording Secretary and Treasurer;

Mrs. Hutchison, Rock Hill, Corresponding Secretary. The Executive Committee were: Miss Ford, Mrs. J. J. Hunter, York, and Miss Perry, Lancaster. Dr. Alexander Sprunt, then of Rock Hill, was present.

After a long struggle for existence, but refusal to be discouraged, during which they established a Biblewomen's training school, called the Moore School, at Kiangyun, also a dropping of "Foreign" from the name of the Union, in spite of indifference and even, in some cases, hostility, its existence and usefulness were assured. About 1915 it changed its name and form to a Presbyterial.

THE MISSIONARY UNION OF SOUTH CAROLINA PRESBYTERY was the result of the suggestion of the Rev. B. Palmer Reid, pastor of Pendleton and Fort Hill Churches, and came into being at the First Church of Anderson, July 4, 1900, as "The Woman's Foreign Missionary Union of South Carolina Presbytery." Three churches, Anderson, Seneca, and Fort Hill, with four societies were represented by five delegates, but Pendleton was not present. Other societies soon came in and the Union undertook the support of a cot at the Elizabeth Blake Hospital in Soochow. In 1910, at the meeting at Abbeville, the Union was divided into the South Carolina and the Piedmont Unions, following the action of Presbytery. In 1912, the Union became the South Carolina Presbyterial, ready for further work.

The Missionary Union of Piedmont has the same history as that of the South Carolina Union in organization in 1900, emphasis being laid on the fact that the uniting societies and churches were all in the Piedmont Section. This was cut off by action of Presbytery in 1910, and took at once the name of Piedmont Presbyterial.

THE WOMAN'S HOME AND FOREIGN MISSIONARY UNION OF PEE DEE PRESBYTERY was organized on June 1st, 1905, at the call of Mrs. T. Fraser James, President of the Pauline DuBose Society of Darlington, and with the approval of her pastor, the Rev. D. M. Fulton. Twelve delegates from ten churches, Blenheim, Carolina, Cartersville, Hopewell of Claussen, Darlington, Dillon, Florence, Hartsville, Kentyre, and Marion, assembled and formed this Union. Seven societies were charter

members: Pauline DuBose Missionary, Carolina Ladies' Aid and Missionary, DuBose Missionary of Blenheim, Foreign Missionary of Dillon, Kentyre Missionary, Hopewell Aid and Missionary, and the Missionary Society of Cheraw, which sent a report.

Mrs. T. F. James was elected President, Mrs. J. L. Baringer, Florence, Vice President; Mrs. W. A. West, Dillon, Second Vice President; Mrs. J. L. Perkins, Marion, Third Vice President; Miss Julia G. Ervin, Darlington, Corresponding Secretary; Mrs. G. G. Palmer, Cartersville, Recording Secretary; Miss Mary DuBose, Darlington, Treasurer. The Vice Presidents were given the work of visiting neighboring churches and assisting in organizing societies, this being the special object of the Union.

The history of the Union is not clear as to the date, but it appears to have become a Presbyterial in 1910.

THE MISSIONARY UNION OF CHARLESTON PRESBYTERY was organized in First Church, Charleston, under the auspices of its pastor, Dr. Alexander Sprunt, on October 16, 1907. Only ten churches were represented, as many found it hard to accept new methods. The greater part of the present Congaree Presbyterial was then included in Charleston and so remained until 1914.

A constitution was adopted and officers elected. Mrs. Thomas D. Johnston, of Summerville, President; Mrs. Alexander Sprunt, First Church, Charleston, Vice President; Miss Amey Allan, Second Church, Charleston, Recording Secretary; Miss Elizabeth Sherfese, First Church, Charleston, Corresponding Secretary; Miss Elizabeth Adger, Second Church, Charleston, Secretary Young People's Work; Mrs. Arthur Johnson, Secretary of Literature; Mrs. T. D. Leby, Summerville, Treasurer. Executive Committee members: Mrs. J. Keir G. Fraser, Second Church; Mrs. H. J. Scott, Westminster; Mrs. D. F. Henderson, Aiken. First Church, Columbia, was represented by two visitors; eleven delegates from First Church and Second Church, Charleston; Westminster, Aiken; Stoney Creek, Walterboro, Edisto, the Church of John's Island and Wadmalaw, and Summerville, were present. At the first directors' meeting Mrs. N. G. Gonzales, of Columbia, was ap-

pointed Visitor. Later Miss Nell Sprunt held this office with that of Secretary of Literature. Earnest work was carried out through this Union and it became a Presbyterian in 1912.

THE MISSIONARY UNION OF HARMONY PRESBYTERY was organized on November 5th, 1907, at Manning, one of the old towns of that part of South Carolina, and was called "The Women's Home and Foreign Missionary Union." By invitation of Mrs. Woodson, fourteen societies from thirteen churches were represented by twenty-one delegates and among other officers there were elected a Secretary of Young People's Work, and a Secretary of Literature. Their strength lay in their interest in Foreign Missions, Dr. J. Leighton Wilson having profoundly impressed them. There were about thirty Aid Societies in the Presbytery before this organization and fifteen or more missionary societies. Some of the churches represented when the Union was organized were: Bishopville, Bethel, Concord, Camden, Indiantown, Manning, Midway, Sumter, Tirzah, Wedgefield, Williamsburg. Mt. Zion, and Summerton were also represented but did not make report. The first officers were: Mrs. A. R. Woodson, President; Mrs. J. R. Wilkinson, Vice President; Mrs. D. James Winn, Corresponding Secretary; Miss Alice Cooper, Recording Secretary; Mrs. G. H. Lenoir, Treasurer; Miss Tyson English, Secretary of Young People's Work; Miss Lilly Erwin, Secretary of Literature. Executive Committee: Mrs. Wallace Plowden, Miss Sally Burgess, Mrs. Bradley Wilson. Miss Betty Aycock was elected Secretary at the 1908 meeting, combining two offices, which she still holds. In 1913, at Mt. Zion, the Union became a Presbyterian.

### Roll of Honor

The following missionaries were born in South Carolina or married men of South Carolina's rearing. The earliest for whom a date can be given are:

Mrs. Isabella Ellison Adger Boggs, a native of Fairfield, went with her husband, Rev. George W. Boggs, from Charleston to India in 1832.

Mrs. Elizabeth Keith Adger, who went with her husband, Rev. John B. Adger, from Second Presbyterian Church, Charleston, to the Armenians near Smyrna, in 1834.

Miss Eliza Burr went from Walterboro to the Choctaw Indians "early in the nineteenth century." Miss Wright, in whom Stoney Creek Church, McPhersonville, was interested, also went at about that time to the Choctaw Indians.

Miss Christine Ronzoni, an Italian teacher residing near Bishopville in the 1850's and 60's, was there converted and returned to Italy and founded a missionary school.

Mrs. Jennie Wilson Woodrow Woodbridge, of First Church, Columbia, was for many years in China. Several of her children are now working in China.

Mrs. Charlton Wilson, of Mt. Zion, Harmony, was at one time in Indian Territory.

Mrs. Ella C. Davidson Little from Bullock's Creek and York First Church, worked long in China.

Miss Leona Blake, Greenwood, S. C., was in Dr. Guerrant's Mountain Mission.

Mrs. Charlotte Thompson, of Liberty Hill, Bethel, was in Japan before her marriage and retirement.

Miss Carrie Reaves, of New Harmony, of Harmony Presbytery, worked in the Kentucky Mountains, but died early.

Mrs. F. H. Wardlaw, now of Greer, Enoree, worked in Cuba.

Miss Mary Videau Kirk, of Aiken, Congaree, labored in Brazil.

Mrs. J. G. Hall, retired, from Cuba, Mrs. C. H. Brown, and Mrs. B. H. Franklin, are all reported by Pleasant Grove, Chester.

Mrs. Kate Austin Crouch, Egypt, during World War, Liberty Springs, S. C. Presbytery.

Mrs. Carrie Martin Arnold served in Africa, Charleston Presbytery.

Miss Dora Black, at Banner Elk, Mt. Carmel, S. C. Presbytery.

Miss Maggie Sutherland, at Banner Elk, Mt. Carmel, S. C. Presbytery.

Miss Kittie Morrah, Tennessee Mountains, Mt. Carmel, S. C. Presbytery.

Active missionary women, daughters of South Carolina or, by marriage, daughters-in-law, are included in this list; as all



churches have not reported, there may be omissions or errors here or in the foregoing list, but the Prayer Calendar has been of service. Any others supported by churches are given under carefully consulted. No effort has been made to give length their Presbyterials.

## AFRICA :

- Mrs. Mary Porter Morrison, Georgetown, Harmony.
- Miss Nina Lewis Farmer, Townville, Piedmont.
- Mrs. Josephine Boozer Manning, Newberry, S. C. Presbytery.
- Mrs. Samuel H. Wilds, daughter-in-law to Columbia, Congaree.
- Mrs. George R. Cousar, daughter-in-law to Bishopville, Harmony.

## BRAZIL :

- Mrs. Harriet Taylor Armstrong, Charleston.
- Miss Margaret M. Douglas, Chester, Bethel.
- Miss R. Caroline Kilgore, Newberry, S. C. Presbytery.
- Miss Edmonia R. Martin, Aiken, Congaree.
- Miss Edith Foster, Spartanburg, Enoree.
- Miss Genevieve Marchant, Columbia, Congaree.
- Mrs. Elizabeth Gammon Davis, Society Hill, Pee Dee.
- Mrs. George W. Taylor, daughter-in-law of Greenville, Enoree.
- Mrs. W. G. Neville, Jr., Clinton, S. C., Presbytery.
- Mrs. Ora Glenn Roberts, Rock Hill, Bethel.

## CUBA :

- Miss M. E. Craig, Blackstock, Bethel.

## CHINA :

- Miss Lina Elizabeth Bradley, Bishopville, Harmony.
- Mrs. J. W. Bradley, daughter-in-law of Bishopville, Harmony.
- Miss Mary Barnett Davis, Greenville, Enoree.
- Mrs. Elizabeth Zemp DuBose, Camden, Congaree.
- Miss Charlotte Aubrey Dunlap, Winnsboro, Congaree.
- Miss Grace Farr, Jonesville, Enoree.
- Miss Sophie Peck Graham, Charleston.
- Mrs. G. O. Griffin, Greenville, Enoree.



- Mrs. W. H. Hudson, daughter-in-law of Greenville, Enoree.
- Mrs. George Hudson, daughter-in-law of Greenville, Enoree.
- Mrs. Nell Sprunt Little, Charleston.
- Mrs. Elize Neville Lancaster, Clinton, S. C. Presbytery.
- Miss Elizabeth Irene McCain, Greenville, S. C. Presbytery.
- Miss Orene McIlwaine, Abbeville, S. C. Presbytery.
- Mrs. M. P. McCormick, daughter-in-law of Lowryville, Bethel.
- Mrs. Aurie Lancaster Montgomery, Columbia, Congaree.
- Miss Florence E. Nickles, Greenville, S. C. Presbytery.
- Dr. Henrietta Donaldson Grier, daughter-in-law of Greenville, S. C. Presbytery.
- Miss Isabel Barbara Grier, Greenville, S. C. Presbytery.
- Miss Cassie Lee Oliver, Clinton, S. C. Presbytery.
- Mrs. Essie Wilson Price, Charleston.
- Mrs. Claudia Brown Reaves, Alcolu, Harmony.
- Miss Virginia McIlwaine Richardson, Greer, Enoree.
- Mrs. H. Maxcy Smith, daughter-in-law of Reidville, Enoree.
- Miss Frances Stribling, Walhalla, Piedmont.
- Mrs. H. Ketr Taylor, daughter-in-law of Greenville, Enoree.
- Mrs. S. I. Woodbridge, daughter-in-law to Congaree Presbytery.
- Miss Rebecca Wilson, Mayesville, Harmony.
- Miss F. Lois Young, Greenville, S. C. Presbytery.
- Mrs. M. P. Young, daughter-in-law of Greenville, S. C. Presbytery.

JAPAN :

- Mrs. Nannie Ravenel Fulton, Spartanburg, Enoree.
- Miss Susan McD. Currell, Columbia, Congaree.
- Mrs. Elizabeth Simons Jenkins, Charleston.
- Mrs. Samuel P. Fulton, daughter-in-law of Darlington, Enoree.
- Mrs. L. Cheves M. Smythe, daughter-in-law of Charleston.
- Mrs. Wm. B. McIlwaine, daughter-in-law of Heath Springs, Bethel.

## KOREA :

- Mrs. Laura McKnight Timmons, Blythewood.  
 Mrs. Netta Cooper McEachern, Wisacky, Harmony.  
 Mrs. John S. Nisbet, daughter-in-law of Lancaster, Bethel.  
 Mrs. Annis Barron Hopper, Rock Hill, Bethel.  
 Mrs. J. Fairman Preston, daughter-in-law of Greenville,  
 Enoree.  
 Mrs. Constance Couper Reynolds, Spartanburg, Enoree.  
 Mrs. L. O. McCutchen, daughter-in-law of Bishopville,  
 Harmony.

## HOME MISSIONS :

Mrs. Andrew Bramlett, President of South Carolina Synodical, is one of three women on the Assembly's Executive Committee of Home Missions.

Miss Cornelia McLaurin, Glade Valley High School, Sumter, Harmony.

Miss Minnie Wilson, Cotton Mill Work, Horse Creek Valley, Mt. Zion, Harmony.

Miss Claudia Fraser, North Carolina mill work ; Sumter, Harmony.

Mrs. Sarah Gray, Coloured, Charleston Presbyterian's Community Worker on the Sea Islands.

Miss Virginia Neville, Nacoochee ; Clinton, Bethel.

Miss Caroline Caldwell, Mountain Missions, Va. ; Clinton, Bethel.

Miss Hunter, nursing, Horse Creek Valley, Aiken County, South Carolina Presbytery.

Miss May Blackwell, Tiger Mountain, Ga. ; Greenville, S. C. Presbytery.

Miss Marie Gibert, work at Ware Shoals ; Lebanon, S. C. Presbytery.

Mrs. J. L. Gray, Roan Mt., Tenn. ; Hodges, S. C. Presbytery.

## CHAPTER IV

**Auxiliary Organization—The Presbyterials**

The formation of Auxiliaries, Congregational, Presbyterian, Synodical, centering under the Woman's Advisory Committee of the Presbyterian Church in the United States has brought many things to pass, all of them good.

The Missionary Unions marked a great advance with their effort to establish a missionary society in every church, but even this movement left the individual society still too isolated, too much to its individual direction. Independence can be very good with intelligent initiative to produce activity, but independence that only results in lack of understanding, of controlled impulse, is merely starved loneliness. The Unions ameliorated this greatly, but it remained for the auxiliary organization to do away with the necessity for this isolation.

This work, begun by Miss Jennie Hanna, of Kansas City, Missouri, and Mrs. Josiah Sibley, of Augusta, Georgia, is fully described in "*Pioneer Women*." The General Assembly approved the plan on May 20, 1912. There was great opposition and some are not yet reconciled. But the mass of the women of the South Carolina Synod have recognized that in adopting this method they have gained much and lost nothing. The two or three societies of the average congregation no longer stand apart, but work together in an elastic Auxiliary-Circle organization, capable of adaptation to young and old, active, disinterested, and shut-in. It is equally effective with a group that reports "number of women in congregation, six; number of members auxiliary, six; average attendance, six; all offices filled; give to all causes," as it is to the large city church. It has enlisted a much larger percentage of the women and girls of the Church, intelligently training and instructing them and giving constant opportunities for social contact. Instead of the museum specimens which some of the old societies had become, we have a living body with an excellent circulation, and well-nourished and effective brain. As the years have passed new secretaries have been added to direct different branches of

activity, the latest being the Christian Service Secretary who directs and reports service that does not come under the head of "Synodical-Presbyterial-Congregational" work. "Teen-age" circles bring in the young girls, so that no one need feel out of place in the Auxiliary. The effort is to reach the most uninterested woman and to convince her that she is just as responsible for the Auxiliary's welfare as the officers.

The following budget was sent out to the Presbyterial meetings in 1925 by the Synodical officers. It shows the systematic work that is carried on:

LOCAL AUXILIARY BUDGET FOR SYNODICAL AUXILIARY  
OF SOUTH CAROLINA

The following local auxiliary budget is based upon \$300.00 merely for purposes of illustration and is easily adapted to a smaller or larger amount.

A good way to decide upon the amount of an auxiliary budget is to take the total amount contributed by the auxiliary last year. Increase it if possible.

The local auxiliary budget should include every item of expenditure. Every auxiliary should keep a small part of the budget for its own use and its own benevolences; therefore the budget is divided into two main divisions, namely: "Auxiliary Fund" and "Assembly's and Synod's Benevolences."

Under "Assembly's and Synod's Benevolences" a gift should be made to every department of the church work, following given percentages of the Synod, as nearly as possible.

Under "Auxiliary Fund" the amounts for the various items should be decided upon by the auxiliary except the SYNODICAL AND PRESBYTERIAL FEE which will be given you by the Treasurer of the Presbyterial Auxiliary. YOU MAY WISH TO OMIT SOME ITEMS SUGGESTED ON THIS SIDE OF THE BUDGET OR TO INCLUDE OTHERS.

Send all money for "Assembly's and Synod's Benevolences" to your local Church Treasurer or to the Central Treasurer of the Presbytery, if there is one, or to the addresses given below.

The annual birthday offering in May for equipment is not included in the budget, but is "over and above."

A Presbyterial "Special" for any of the Assembly's Causes may be included in the percentage for that cause.

An A. T. S. Scholarship "Special" benefits the student, not the Training School, and is therefore an Auxiliary Benevolence.

**Local Auxiliary Budget \$300.00**

AUXILIARY FUND \$100.00

*Synodical and Presbyterial Fee*

*Current Expenses*

- Printing
- Literature
- Incidentals

*Auxiliary Benevolences*

- Some Special Auxiliary Object
- White Cross Supplies
- Conference Delegates :
  - (1) Montreat
  - (2) Young People's Conference
  - (3) Conference for Colored Women

*Congregational Home Missions*

*Undesignated for Emergencies*

BENEVOLENCES \$200.00

*Assembly's Causes*

Foreign Missions . . . . .	33.3%	of \$200
Assembly's Home Missions . . . . .	16	% of 200
Christian Education and M. R. . . . .	6	% of 200
Sunday School Ext. and Y. P. Work..	1.5%	of 200
Assembly's Training School . . . . .	.6%	of 200
Bible Cause . . . . .	.6%	of 200

*Synod's Causes*

*Synodical and Presbyterial Home Mis.	15	% of 200
†Thornwell Orphanage . . . . .	8	% of 200
‡Schools and Colleges . . . . .	19	% of 200

Addresses of Assembly's Causes in front of Survey:

- \* Treasurer of Home Missions in Presbytery.
- † Dr. L. Ross Lynn, Clinton, S. C.
- ‡ Dr. H. W. Pratt, Manson Bldg., Columbia, S. C.

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THE WOMAN'S AUXILIARY TO ENOREE PRESBYTERY was formed in 1909 at Laurens from the Missionary Union and has adopted the new plans as they have been suggested. In 1909, also, Mrs. W. W. Simpson, of Woodruff, suggested the County Missionary Institute plan and the Missionary Week at Montreat for Southern Presbyterian women. In 1911, the Ellen Lavine Graham Hospital of Haichow was built by Mr. and Mrs. C. E. Graham (she was a president of the Presbyterian) as a memorial to their daughter, and the Presbyterian always keeps a nurse there.

The work at the Boys' School of Mokpo, Korea, was begun through the interest of Spartanburg First Church in the work of their former pastor, Rev. J. Fairman Preston, and built by contributions from that church collected by Mrs. H. E. Ravenel. This church also did welfare work for the soldiers at Camp Wadsworth.

Enoree Presbytery consists now of forty-two churches. Of these thirty-one auxiliaries and one missionary and aid society are members of the Presbyterian. Nineteen reports have been received.

There are three groups, Spartanburg, Union, and Greenville; sixteen auxiliaries have all women of their congregation as members; twenty-five volunteers are reported; five auxiliaries help Negroes; two visit jails; nine auxiliaries are silver seals; eight blue seals; twenty-eight women are honored in these reports. Fair Forest supports Miss Grace Farr in China; Spartanburg First, Mrs. Nannie Ravenel Fulton in Japan; Glenn Springs, a Bible woman in Japan; Fairview supports three native workers in the foreign field; Greenville First has missionaries in China and Brazil; Limestone, one in China. All give to missions of every sort and to the different causes.

The following churches have reported: Fair Forest, Fairview, Greenville First, Second, Third and Fourth, Nazareth, Spartanburg First, Union First, Center Point, Antioch, Fountain Inn, Glenn Springs, Greer First, Monarch, Union, Mt. Calvary, Pacolet, and Woodruff.

THE WOMAN'S AUXILIARY OF PIEDMONT PRESBYTERY was cut off from the South Carolina Woman's Missionary Union in 1910 and took at once the name of the Woman's Auxiliary

to Piedmont Presbytery. It is just to note that the organization of the original Union was entirely due to the efforts of the women of Piedmont, the churches and societies planning the first meeting being from Fort Hill, Seneca, Pendleton, Liberty, and Anderson, the meeting taking place in Anderson. Reorganization in 1910 was effected in Abbeville.

The oldest and most historic church of this section is the Old Stone Church, then Hopewell, Keowee, in 1790. Pendleton Church is its successor. Thirty-eight women have been distinguished in reports returned from twenty-two churches; twenty auxiliaries have been founded from sixteen Aids, thirteen Missionary and five children's societies; one Aid society is reported as active. One gold circle, five silver, and four blue circle auxiliaries are listed; one visits the jail, three help Negroes; all are "Foreign Missionary Societies" and do all that they can at home. They are divided into three groups, Oconee, Pickens and Anderson. Walhalla has sent Miss Frances Stribling to China and supports a native worker in Korea. Mrs. M. A. Hollingsworth established a "Home for Farmer Boys" in memory of her three sons. Broadway, at Belton, supports a pupil in Agnes Bradley School in China. Westminster cares for a cot in Elizabeth Blake Hospital. Pelzer contributes a library fund to the same hospital. Piedmont reports twenty-five volunteers. There are thirty-five churches in the Presbytery. Those reporting are: Anderson First, Central, Broadway, Fort Hill, Easley, Honea Path, Good Hope, Liberty, Pickens, Piedmont, Pelzer, Mount Zion, Seneca, Richland, Bethel, Keowee Chapel, Retreat, Varennes, Westminster, Walhalla, Fair Play, and Townville.

THE WOMAN'S AUXILIARY OF PEE DEE PRESBYTERIAL does not give in its two histories a definite date on which the change from the Union was made; 1910 appears to be the time and the meeting place was Hopewell Church. In 1911, the Missionary Jubilee was celebrated. In 1912, this Presbyterial, through Dr. Buckner, asked Synod's permission to form a Synodical organization and elected secretaries to represent three Assembly's Committees; and in the autumn held a one-day meeting in preparation for the first meeting of the Synodical, which was held in Bennettsville. This Presbyterial has founded a scholarship in the Columbia Theological Seminary in memory of Mrs.



Margaret Prince James. They support Bible women and helpers in Chunju, Korea. They have a church and manse fund. Darlington Church was the home of Dr. Hampden C. DuBose, the great missionary pioneer in China, and helped that family. This church organized for war work in the sixties. Cheraw Churchwomen were asked in 1880 by the Session to nominate women for the office of deaconess, but the plan came to nothing. Hopewell, Pee Dee, conducts a Negro Sunday School and an Interdenominational Circle. Hamer has a Mission Sunday School and partly supports a Korean helper. Hartsville has helped a local Colored Presbyterian Church. Carolina supports an outstation in the Congo.

Out of thirty-seven churches there are twenty-four auxiliaries, of which twenty have reported. Seven of these auxiliaries have all the women of their congregation as members; seven volunteers for life work are reported; there are eleven silver seal circles and six blue. One auxiliary visits a jail. There are three districts. The Presbyterial is interested in the Inter-racial work; sixty-eight women are distinguished in the reports. Churches reporting are: Bennettsville, Blenheim, Cheraw, Hopewell of Claussen, Clio, Chesterfield, Kingston, Dillon, Florence, Hartsville, Kentyre, Hamer, Carolina, Reedy Creek, Mullins, Fair Hope, Society Hill, Timmonsville, Darlington, and Patrick.

THE AUXILIARY TO THE PRESBYTERY OF SOUTH CAROLINA was organized at the meeting of 1912. It has continued to grow in membership, in spirituality and in accomplishment. It now reports twenty-eight auxiliaries out of forty-three churches on the list of the Synod. There are five groups: Abbeville, Calhoun Falls, Greenwood, Laurens, and Newberry; eight auxiliaries have the total number of women in their congregations as members; five do definite work for Negroes; two visit jails. There are five silver circle auxiliaries and eight blue.

The special work of the Presbyterial was at one time a cot in the Elizabeth Blake Hospital; at another, the school for Negro girls in Abbeville. Miss Leona Blake, of Greenwood, a president of the Presbyterial, served in Dr. Guerrant's Mountain Mission. An "Orene McIlwaine Fund" was also estab-



lished. Mrs. Josephine Boozer Manning, of Newberry, is the latest missionary reported from this Presbyterial. Greenwood reports several missionaries, and so do Clinton and Greenville. Their names are on the roll of honor. Liberty Springs has a share in a Bible Teachers' Training School in Hangchow. Hodges supports a Bible woman. The Presbyterial has sent out several missionaries. Ware Shoals has a Mission Sunday School.

This is a very historic section of our historic State and Presbyterianism was planted early among the people. Rocky Creek Church, of Greenwood, gave to domestic and foreign missions in 1825. Little Mountain, an old church, converted its neighborhood. Forty-four women are especially honored in these reports; twenty-one Aid Societies, fourteen Missionary, one Juvenile Society are mentioned. Many of the Aid Societies worked for mission and education as well as for local needs. The work now of these women is as broad as the work of the church. Churches reporting are: Ninety Six, Smyrna, Calhoun Falls, Rocky River, Providence, Aveleigh, Laurens First, Old Fields, Mount Carmel, Lebanon, Clinton First, Greenville, Hodges, Donalds, Thornwell Memorial, Upper Long Cane, Abbeville, Greenwood, Little Mountain, Friendship, Hopewell, Smith Memorial at Ware Shoals, Owings, Warrenton, Willington, Liberty Springs, Rocky Springs, Trinity Auxiliary to the three churches of Shady Grove, Duncan Creek, and Bethany.

THE WOMAN'S AUXILIARY TO CHARLESTON PRESBYTERY was formed on October 17, 1912, and immediately entered the Synodical. This Presbyterial covers the oldest section of the Synod, Edisto Church, tradition says, was founded in 1695. The White Meeting House, the earliest Presbyterian organization, was established about 1680, but in 1730 became Congregational, which it still remains. Several others are over two hundred years old. There are now twenty-seven churches in the Presbytery, but old Willtown, Corinth and Boiling Springs give no report of independent woman's work. North Charleston Church has disbanded. Twenty have auxiliaries. Mount Pleasant still continues its Aid Society, and so does Summer-ville its Missionary and Aid. The women of Knox and Community are now in Westminster's Auxiliary. One Education

Society, in Second Church, Charleston, still maintains its active independence of more than one hundred years.

Missions to Indians and Negroes were early taken up by women's societies and later missionaries went from this district to Asia; their names may be found in the list. Societies of men, women and children are reported in Second Presbyterian Church, Charleston; Home Missions are not neglected. This early influence is felt through the Presbyterian today. In 1911 the Jubilee year was celebrated in connection with all other Protestant churches in the City of Charleston. A well educated Colored woman, Mrs. Sarah Gray, widow of a Presbyterian minister, is the Presbyterian's missionary to the Colored people of the four Sea Islands. This work is the result of the meeting at the Rockville Church in 1915, where Mrs. Motte Martin had spoken of Africa and our own Colored people. Mrs. Sprunt's account reads, "There had been a storm of wind and rain. We made the return trip to Charleston on a tug. Eighteen of us stood tightly packed, with two inches of water on the floor. Here we had prayer about the pressing need of the colored people of the Sea Islands." At first the Rev. W. A. Young, colored, was engaged for this work, but soon Mrs. Gray began her very successful community work. In 1914, Congaree Presyterial was cut off from Charleston. The work of Charleston Presbyterian has been regular. Delegates have been sent from the first to Conferences for the Colored women. Charleston city churches support two Presbyterian homes, one in Summerville. Charleston, First, supports Miss Charlotte Kemper of Brazil; Charleston, Second, Mrs. P. F. Price, one of her own members in China, having added to her equipment at times, and gives partial support to Dr. Smythe in Japan. Other missionaries from this Presbyterian may be found in the list. Eight auxiliaries have all women of the congregation as members; six have volunteered for life service. There are five silver seal auxiliaries and five blue. Four auxiliaries help Negroes. There are four groups; one hundred and fifty-seven women are especially noted.

Churches reporting: Edisto, James' Island, Willtown, John's Island and Wadmalaw, Walterboro, Charleston First, Stoney Creek, Charleston Second, Beaufort, Westminster, including

Knox and Community ; Orangeburg, Barnwell, Mount Pleasant, Rockville, Summerville, successor to old Dorchester ; Harmony, New Wappetaw, Allendale, Corinth, Bamberg, Denmark, Boiling Springs, Estill, Blackville, Williston. North Charleston reported but disbanded.

THE WOMAN'S AUXILIARY TO HARMONY PRESBYTERY was formed in 1913. The first impulse towards missions was given by Dr. J. Leighton Wilson, our pioneer missionary to Africa. His influence was very strong through the Presbytery. In 1866 or '67, in Sumter County, Dr. Wilson and his wife established a "Home Institute" for girls, where much good was done. One missionary from Harmony went from that school, Miss Christine Ronzoni, a French teacher in Harmony College, had been converted and joined the Bishopville Church. Later she taught in Dr. Wilson's school and left to go home to Italy where she established in Milan, a Protestant school. Miss Carrie Reaves, of New Harmony, worked in the Kentucky Mountains, but died early. Harmony's present report is twenty-nine auxiliaries among thirty-two churches ; one small congregation, Hephzibah, uniting with the larger one of Bishopville. Fourteen reports have been received. Two churches are without auxiliaries. Of the auxiliaries, fourteen are divided into circles ; seventeen have attained the Standard of Excellence ; one gold, eleven silver, and six blue. They are divided into three groups and each holds a conference during the year ; ten auxiliaries include all the women in their congregations ; four help with Negro work, and one has jail work. Twenty-seven women have been especially honored for their work in the Presbyterial. There are nine volunteers for life service. Indiantown supports the Jennie McCutchen cot at the Elizabeth Blake Hospital. Sumter supports Miss E. B. French. There are many active congregations.

Mayesville is the mother of two missionaries, Miss Rebecca Wilson, from Mount Zion Church, and Mrs. Essie Wilson Price, from Second Church, Charleston, both in China. Mrs. Netta Cooper McEachern of Korea is from Wisacky and Mt. Zion Church. Miss Lina E. Bradley, of China, is from Bishopville. And others from Harmony may be found in the list.

Churches reporting are: Bishopville, Mount Zion, Manning, and Wedgefield. The other ten reports sent by Secretary.

The organization of the WOMAN'S AUXILIARY OF BETHEL PRESBYTERY was effected in 1915 and the new system and better understanding of everyone concerned brought rapid increase in influence and members. Mrs. J. R. Lindsay, of York, was its first president. As the Presbyterians of Bethel have been active since 1755, it is no surprise to find them energetic now. The Presbyterial has just held its 27th anniversary meeting. Of forty-six churches in the Presbytery, thirty-six have organized auxiliaries while the others, for local reasons, have as yet not taken this step. With forty churches reporting, the record of thirty-four Ladies' Aids, or kindred societies, twenty-seven missionary societies, and sixteen young people's or children's societies is partly given. Of these eight still function without auxiliary organization, though some look forward to it in the near future.

These auxiliaries are well organized and zealous, and every report received is of importance and interest. Their work is varied and broad in its scope. The Teen Age Circle is developing well. Some auxiliaries are interested in mill work; nine, especially York First, in Negro work. York had a Sunday School for Colored children in 1855, and Miss Margaret Gist and Mrs. McNeel have a Bible class for Colored women. Interdenominational classes are used in some places. The "Every Woman" membership rule is found good by thirteen auxiliaries. All are interested in foreign missions and the honored names of many missionaries are on their roll of membership.

The three groups report interesting conferences. There are four gold circle auxiliaries, ten silver, and nine blue; three visit jail and penitentiary. There are three groups, York County, Chester County, and Kershaw-Lancaster. There are forty-one volunteers for life service. One hundred and thirty-nine women are distinguished in these reports. York, First Church, supported Ella Davidson Little for many years. It now supports six out-stations and a Bible woman in China. Rock Hill is represented by Mrs. Ora Glenn Roberts in Brazil and partially supports Miss Margaret Hopper of Korea; Olivet cares

for an out-station in Africa ; Great Falls partly supports a missionary in China ; Purity is represented by Miss Margaret Douglas, of Brazil, and Miss Orene McIlwaine, in China ; Oakland Avenue, Rock Hill, has a missionary and native workers in China, workers in Africa and a pupil in a Brazilian school. Zion is interested in Mrs. M. P. McCormick, Blackstock in Miss Craig, in Cuba. Any others will be found in the list given elsewhere. The Presbyterial also keeps up a scholarship in the Assembly's Training School. Clover has a very active congregation, but no report.

Churches reporting are: York First, Cornwell, Bowling Green, Rock Hill First, Beersheba, Woodlawn, Olivet, Liberty Hill, Unity, Catholic, Blackstock, Zion, Pleasant Grove, Tirzah of Waxhaw, N. C. ; Tirzah, Lancaster ; Uriel, Heath Springs, Tirzah, York ; Van Wyck, Salem, Ebenezer, Smith's Turn Out, Great Falls, Bethesda, Kershaw, Richburg, Fishing Creek, Beaver Creek, Douglas, Ramah, Hebron, Purity, Bullock Creek, Beth-Shiloh, Lancaster, Oakland Avenue, Rock Hill ; Bethel, Blacksburg, Fort Lawn, and Mount Pleasant.

THE WOMAN'S AUXILIARY TO CONGAREE PRESBYTERY when cut off from Charleston Presbytery, met in Columbia, April 11, 1915. At the annual meeting, 1916, it was reported that sufficient funds were in hand, and Miss Genevieve Marchant was sent to Brazil as Presbyterial Missionary. The Presbytery announced its special interest in the Negro work. The last minutes report three groups. There are thirty-one churches in the Presbytery, of which twenty-three have auxiliaries, seventeen reporting. These seventeen were organized from sixteen Aid and seven Missionary societies ; forty-five women are honored in these reports. Two churches report having been founded by one woman each, Edgefield and Rowan Chapel. Mrs. Mattie Hill acted as "deacon" in Edgefield. Sion claims the oldest organization of the women of a congregation, in 1819, an Auxiliary to the Foreign Missionary Society, which at that time cared for the Synod's missions ; and Bethesda, Camden, the first missionary subscription, in 1806, under Dr. Andrew Flinn. The Presbyterial supports Miss Genevieve Marchant in Brazil, and Hopkins Church reports one volunteer.

Columbia being a city of colleges has always personal work with students. Mrs. Jennie Wilson Woodrow Woodbridge was a student and had her home there. Other women missionaries may be found in the list. Columbia has also worked and prayed for the soldiers of two wars, as have other towns and churches. The Colored Women's Conference is held at Benedict College.

Congaree's report gives nine auxiliaries having all women of their congregations as members. There are fifteen volunteers for life service; one gold circle auxiliary, four silver, and four blue. Two auxiliaries visit jails; one helps foreigners; four care for Negroes.

Churches reporting are: Aiken, Arsenal Hill, Bethesda, Camden; Edgefield, Columbia First, Hopkins, Salem, Sion, St. Matthews, Trenton, Richland, Rowan Chapel, Woodrow Memorial, Batesburg and Leesville, Eau Claire, Rose Hill, Aimwell, Shandon, and Bethune.

Beech Island, Langley, Saluda, Fort Motte, and Longtown have no organized women's work, and it was difficult to approach them.

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The following report from the Greenwood Auxiliary gives expression to such general experience, that it must needs be included, without consulting the author, who appears to be Mrs. S. C. Hodges:

Our little old organ in Sunday School nobody wanted to play,  
When your pedal extremities were exhausted there were only groans  
to repay.

Yes, we needed a piano badly, but our church pledges had to be paid,  
"There's not a bit of money," said the brethren, "But there's the Ladies'  
Aid."

Then every Sunday morning over the carpetless floor,  
There was the print of footsteps from the platform to the door.  
The noise was simply awful—some effort had to be made—  
"I wonder if 'they' wouldn't do it?" "I mean the Ladies' Aid."

At the Manse some mantels were wanted—the pastor's study was bare,  
A church hedge others demanded, while various things needed repair.  
"That's all very true," the Session asserted, "but we are much afraid  
Nothing can be attended to unless you ask the Ladies' Aid."

Friends, you know the way to heaven is long and rough and steep,  
 With slopes of care on every side and the pathway hard to keep.  
 Don't you s'spec' if the men try to climb there alone their hearts will  
 be sorely dismayed?

I wonder if they can get there at all without the Ladies' Aid!

The total amounts and per capita statements reported by the  
 Presbyterial Auxiliaries in 1925 are given below :

PRESBYTERIAL—	NO. AUX.	PER CAPITA	TOTAL
Enoree . . . . .	32	9.	\$ 16,992.00
Piedmont . . . . .	22	14.	11,340.00
Pee Dee . . . . .	24	12.	12,688.00
South Carolina . . . . .	28	8.	9,735.12
Charleston . . . . .	20	10.	7,110.00
Harmony . . . . .	29	8.	7,664.00
Bethel . . . . .	36	13.	19,546.00
Congaree . . . . .	23	7.	9,559.00

In 1925 the division of the Synodical into eight Presbyterials exists. Bethel contains three counties, York, Chester and Lancaster, with a section of Kershaw. Charleston has eleven: Allendale, Bamberg, Barnwell, Beaufort, Berkeley, Charleston, Colleton, Dorchester, Hampton, Jasper and Orangeburg. Congaree covers almost eight: Aiken, Calhoun, Edgefield, Fairfield, Lexington, Richland, Saluda, and the larger portion of Kershaw. Enoree contains four counties: Cherokee, Greenville, Spartanburg, Union. Harmony has a small part of Florence, and the four counties of Clarendon, Georgetown, Sumter, and Williamsburg, with the greater part of Lee. Pee Dee contains six entire counties: Chesterfield, Darlington, Dillon, Horry, Marion, Marlboro, the larger part of Florence and a small section of Lee. Piedmont has Anderson, Pickens and Oconee. South Carolina is made up of Abbeville, Greenwood, Laurens, McCormick and Newberry.



**CHAPTER V****Gifts**

When our Lord was born a human child on this pitiful earth, men came bearing gifts. But women tended Him, made robes for Him, anointed His feet with precious ointment, laid Him in the tomb with spices. And through all the history of Christendom runs the tale of women and gifts. It is not proposed to treat here of any gifts to missions, only of the gifts offered to our Lord's body as we apprehend it personally, each in her own church.

As there is every divergence in the reports from which this chapter is woven, this list is fragmentary in the extreme. It must be taken as showing the spirit of the women of South Carolina and considered as the specific from which the general may be deduced. All societies were "Ladies' Aids" in the things of Martha in the beginning and all auxiliaries are still.

The first gift on record made by a South Carolina woman to her church is that of the lot of land on which the First Presbyterian Church in the Colony was built. The White Meeting House of Charles Town was built on land belonging to one Henry Simonds, who, before his death in 1695, gave the lot but made no deed to confirm the gift, the land remaining the legal property of his widow, Frances Simonds. Her deed of gift in 1704 declares that "the Dissenters have for many years since built a Meeting House on the said plot of ground," "a brick Meeting House," and her will of 1707 speaks of it as "the Presbyterian Church," and leaves in addition a silver cup marked H. S. and (if certain persons died) her house and land. These papers are in existence.

This church later grew to prefer the method called Independent or Congregational. By 1729, when the movement to establish the Scotch or First Presbyterian Church by the orthodox Presbyterians of the congregation was begun, it became definitely Congregational. But we have from Dr. Howe's history the following gifts, all to the White Meeting House, which are quoted to show the spirit of the women: In 1730, Lydia Durham bequeathed certain yearly rents; about 1760, Anne



Mathewes bequeathed five hundred pounds; in 1770, Mary Haskit left two hundred pounds; Sarah Stoutenbury in 1779, 1,905 pounds; Miss Mary Lamboll Thomas, 2,000 pounds in 1777. Mrs. Mary Ellis gave 3,000 pounds in 1780; in 1801, Mrs. Frances Legare bequeathed her house on Tradd Street; in 1807, 147 ladies subscribed to the building of the new church. Another female benefactor, Mrs. Elizabeth Huxham, gave \$1,000, the income of which was to be used for poor females who receive pecuniary relief on Sacramental occasions; and Mrs. Lucilla Simons gave \$2,000, income of which was to be used for repairs, and also gave \$5,000 to build Simons Hall at the Seminary. Mrs. Jane Keith gave a font and large sums to the organ, besides \$10,000 for the "promotion and spread of the Gospel Kingdom of Jesus Christ and the Glory of God" to Miss Sarah Stevens, and Miss Stevens bequeathed it to the pastor and deacons of the church for the spread of preaching in Charleston. Miss Rebecca Barksdale and Mrs. Dr. F. Y. Porcher were liberal donors.

As Charleston through age is entitled to and has taken precedence, the few gifts of women that have crept into the reports of old First or Scotch Church must come next. The Sewing Society admits altering the pulpit, building a lecture room, later buying land and enlarging it, recently helping to again improve. They have given new pews, organ gallery, carpets, clock, lamps, cushions, gas fixtures. Specific gifts are: A baptismal bowl, given by Mrs. Sarah J. K. Forrest; two silver plates added to the Communion service by Miss M. B. Mure; pulpit furniture from Mrs. Margaret McDougal and her brother as a memorial to their mother, Mrs. Pennal; fund by Mrs. George Brown, used for organ; two mahogany music cabinets by Miss Virginia Douglas.

Second Church, Charleston, has a so unusual fund that it must be mentioned here, although for foreign missions. Two gifts, one in 1848 of eight shares of Bank of South Carolina stock and, in 1849, three lots of land, from Mrs. Maria Moore, Colored; the income from the first to go to the African Mission, preferably to Mr. Catto (a Colored Presbyterian minister from the congregation) "as long as he labored there and maintained his Christian character." The Communion service was the

gift of Mrs. John Robinson. The "Sunday School Workers" raised \$3,000 for a building under the leadership of Mrs. Mary T. Robinson and Mrs. James Allan. A Manse fund was begun by Misses Margaret and Agnes Adger and later ensured the purchase of a Manse. Dr. Sarah C. Allan has recently given the church a copy of Howe's History and Mrs. S. G. Stoney added a set of the old Manuals and other records of the congregation. Miss Sarah A. Smyth and Mrs. Augustine T. Smythe cared for the graveyard for nearly forty years. John's Island and Wadmalaw marked all unmarked graves with marble head and foot stones, put up iron fence, new roof, organ, carpet, repairs. James' Island, society first called "Cemetery Society," organized for that purpose. In new building, auxiliary put in the organ as a memorial to Mrs. H. G. Walpole; the font was given by the Misses Lil and Julia B. Leby in memory of an infant brother; the Communion Table by Mrs. Edwards; desk by Mrs. Robert Leby as a memorial to her husband; three pulpit chairs, a memorial from the family of the Reverend W. G. Vardell. Beaufort works for a new building, Rockville has a new roof, Summerville helps church and manse, Harmony Church furnished carpet, chairs, pulpit. New Wappetaw, organ, S. S. books, helped with new church and furniture. Bamberg, bought carpets, piano and manse. Blackville heated church and played sexton. Knox helped build church. Williston helps church. Community helping to pay for building.

In Harmony Presbyterial, McDowell Church reports fence and paint for manse, carpet, pulpit furniture; Summerton's first preaching place was the carriage house given by the Misses Abbie and Eliza Dukes and moved to the church lot.

In Piedmont Presbyterial, Iva's Communion service is the gift of the Philatheas; Pickens women gave organ and chandelier; helped to build new church. Honea Path, thirty-three pews by Mrs. Malcolm Erwin, Sr.; Communion pitcher, Mrs. Mary Greer Armstrong. Bethel, Mrs. Catherine Sharp, seven acres of land for church lot; auxiliary, carpet and window shades. Liberty, carpet, paint, heaters, silver Communion service, chandeliers. Seneca helped with new church, pulpit and chairs, platform for choir, manse; Communion table, Mrs.

McCay in memory of her husband; Miriam and Woman's societies, individual Communion service. Carpet, Mrs. Livingston; carpet, Mrs. Orr Hamilton; Bible, Mrs. B. F. Sloan; lights, Mrs. J. W. Stribling.

Piedmont Church: Communion service, carpets, two organs, piano; pulpit scarf, Mrs. Rebecca Lee. Pelzer, Mrs. Ellison A. Smyth and her husband gave Communion service in memory of their son. The society has helped to build and furnish church, also to build Jane Wade Memorial Chapel and provided organ for this. Varennes, individual Communion service, Bible, collection plates, organ, etc. Fair Play, Miss Marion Compton, Communion service; society, Sunday eggs, carpets, iron fence and hedge. Richland, organ, pulpit chairs, book racks, hymn register board. Anderson First, Communion service and linen, helped build new church, added stone steps and carpets, helped with pipe organ, fenced cemetery. Fort Hill, built manse, carpeted church, partially paid for organ. Walthalla, carpet, organ, manse. Westminster, Communion service; Mrs. Harriet Peden, linen; Miriams gave individual Communion service and table; Mrs. J. J. Harrell, silver collection plates; society, lamps, carpets, pulpit furniture, choir chairs, organ. Easley gave individual Communion service, helped furnish church and build manse, heated church, gave carpet, hymn board for Sunday School, repairs, keeps yard in order.

In South Carolina Presbyterial, old Rocky Creek, now Greenwood, gave in 1823 to missions and Bible cause. Smyrna's Sewing Society met regularly with profit to the church. Calhoun Falls, bought piano, carpet, stove. Rocky River furnished church. Lowndesville supplied paint and carpet; Aveleigh, carpet; Mt. Carmel, built, improved, refurnished, bought pulpit and piano. Clinton's Ladies' Aid at one time made all the clothing of the boys in Thornwell Orphanage as part of their church congregation. Greenville King's Daughters, carpet, pulpit furniture, table, lights, organ, now raising funds for new carpet, in part with Sunday offerings. Hodges, Bible, carpet. Abbeville, handsome windows, furnishings. Friendship, painted church; table, carpet, scarf, pulpit furniture. Hopewell, working for organ. Owings helped build and furnish. Willington contributed towards new church.

In Congaree Presbyterial the First Church of Columbia (date 1774) can claim the Law Building at Columbia Seminary, the gift of Mrs. Agnes Law. The women worked for the Seminary in 1830. Mrs. William S. Plumer began and Mrs. Thomas S. Bryan worked for the fund for building the lecture room, now the Smith Memorial Chapel, also a fund to repair steeple. Mrs. Flenniken worked for the Chapel. Mrs. Felixina Baker Woodrow, wife of Dr. James Woodrow, installed and kept light in churchyard. The Woodrow Memorial Church was built by Mrs. Woodrow in 1908 as a memorial to her distinguished husband. Hopkins, Communion service. table, paint. Aiken, improvements. Salem and Sion, 1817, gave their pastor, Rev. Anthony W. Ross, life membership in American Bible Society; Sion had an Auxiliary Bible Society. Salem's Aid record says in 1893 the Session reported that the women rendered valuable service in working for new church; historian's comment, "and no doubt, they did." Richland women, Communion service, organ, chandeliers; Mrs. Joyner gave the lot. Rowan Chapel, Mrs. John L. Gettys founded the church; gave lumber from her own trees, raised fund and organized an Aid Society. St. Matthews Aid Society founded the church; raised money selling aprons. Trenton, women raised subscriptions to build church, also gave carpet, organ, pulpit furniture.

In 1771, Mrs. Smith gave \$1,000.00 to build a church in Camden, so her tombstone says. But Bethesda never received this fund. Miss Ellen Tweed planted the rose bed and put the hedge around the churchyard. The Ladies Aid has attended to repairs, the manse, sometimes the pastor's salary, carpets, pews, lights, paid part of organ; is now working for a Sunday School. Eau Claire gave Communion service, carpet, baptismal bowl, a cement walk, etc. Edgefield, Mrs. Martha Wardlaw Hill founded church and raised over \$3,000 for it. She was the first Ladies' Aid and Board of Deacons. She borrowed from a building and loan association and paid the interest. Miss Esther Rainsford, now Mrs. Bunyan Morris, gave Communion service and lot.

The gifts of Bethel Presbyterial as reported: York, First, Miss Agnes Moore gave a half interest in the manse to the church; the Ladies' Aid helped to build the church; Mrs. Willie

McCorkle Moore, Mrs. S. M. McNeel, Mrs. I. D. Witherspoon and others bought an organ for the church by publishing a cook book. Ladies' Aid also gave \$1,000.00. The McNeel Memorial Sunday School Building was erected in 1917 by Mrs. S. M. McNeel in memory of her husband. She has since added a Primary room. The Laura McGill Memorial in the Sunday School building consists of two additional rooms for the Beginners' Department, erected by Mr. and Mrs. J. R. Cannon in memory of their eldest child. Mrs. Hulda McNeel Moore, legacy of \$1,000.00 for the benefit of church organist. Mrs. Lila Peck Muller, hymn boards in memory of a former pastor, Dr. T. R. English. Woodlawn Church, two silver Communion services, linen, Bible, books, three sets of pulpit furniture, two carpets, two organs, three lighting systems, also helped with funds for manse.

Purity reports a dressing gown for the pastor. Bullocks Creek, silver Communion service from Mrs. Mary Davidson McNeel; table, Mrs. John Sherer; chair, Mrs. Andrew Hafner. Beth Shiloh, two carpets, books, etc. Lancaster, piano, general repairs. Oakland Avenue, Rock Hill, gave pipe organ, helped build church. Miss Sallie J. Gibson left substantial legacy. Mount Pleasant, Communion service, lamps, pulpit chairs, also painted church. Bethel, carpets, sold church history. Blacksburg, helped buy lot and build manse; lights and water. Bowling Green, women helped to build new church. Olivet, Ladies' Aid, Communion service; lot for church, Miss Mary M. Ashe and Miss A. Lou Ashe; Aid, pulpit furniture, carpets, lights, collection plates, organ, furnace, janitor. Also helped to remodel church.

Liberty Hill, Mrs. W. S. Perry gave Communion service, lot given by Mrs. John Brown Bell; Ladies' Aid helped build church; Auxiliary has given carpet and lights. Unity, Fort Mill, repairs and pipe organ. Blackstock, Communion service, repairs. Pleasant Grove, Communion service, pulpit desk, carpet. Tirzah, Lancaster, carpet, pulpit furniture, fenced cemetery, repairs, help with manse. Tirzah, York, Communion service, pulpit furniture, lights. Ebenezer, remodelled Sunday School, repaired church. Cornwell, lot given by Mrs. M. E.

Cornwell, Aid helped build church. Great Falls, Mrs. H. B. Mebane gave Communion service; Aid helped with new building and organ. Kershaw, Communion service, pulpit furniture, carpet, bell, electric lights, piano. Hebron, Mrs. Eliza Grafton gave Bible; Mrs. Dixon, table, collection plates, organ.

In Pee Dee Presbyterial: Darlington reports ceiling church in 1833. Clio helped to build and furnish church and manse. Mullins, helped with church, manse and Sunday School; organ given by one woman. Latta, carpet, pulpit furniture, helped remodel and paint, helped with manse. Bennettsville, Mrs. Matheson gave two silver collection plates in memory of her father, Aid planted hedge around churchyard. Cheraw, improvements. Kentyre women have given new carpet, heater, carpet sweeper, vases and book racks. Hopewell (Claussen), paint and carpet. Florence, individual Communion service, organ, carpets. Kingston, two Communion services, gave manse lot, built manse. Chesterfield, piano and furnishings. Society Hill, Communion service and table, pulpit furniture, lamps, organ, carpet, paint, helped to build manse. Hartsville, shrubbery and improvements on church grounds. Patrick women are collecting funds for a church. Carolina, individual Communion service, pulpit desk and chairs, carpet, rug.

Enoree's gifts are as follows: Fair Forest, Communion service from Mrs. Elizabeth L. Gist, with linen still in use after sixty years; Bible, Mrs. Laura Roseborough; Mrs. Henry Means and her husband gave chairs for pulpit. Jonesville Church, Mrs. Ann H. Eison gave walnut to build pulpit and Communion table; Mrs. Lindsay bought paint and turned painter and painted all the inside woodwork; Miss Anna Hames furnished part of the lumber from which the church was built. Grindal Shoals, Communion service given by Mrs. Sarah F. Gist. When these three churches combined in 1906 as Fair Forest, the Grindal Shoals service was given to Pacolet. Union, church lot given by Mrs. Louisa Gist Gage. Women gave pulpit furniture and table, also \$400 towards building. Greenville First, founded by Mrs. Stone, women helped to build it with a basket. Greenville Second, women raised first money for building. Monarch, Communion service given by the Misses McCutchen. Spartanburg First, Mrs. E. A. Judd be-

queathed \$15,000. Nazareth, individual Communion service given by Miss Rosa Gresham, collection plates by Mrs. Nannie Coan; Mrs. Jamison, \$1,000; Mrs. F. E. Anderson, \$5.00; Mrs. Rosa Wingo, \$5.00. Tradition says that twelve acres of land were given by a Mrs. Caldwell. Ladies raised \$400 for new carpet. Fairview, paint, carpet, roof, stoves, painting the manse, tent for use of cemetery.

In the words of Dr. George Howe, "The ladies of the church have zealously engaged from early times in every good work, their alms and prayers have gone up as a memorial before God."



## CHAPTER VI

### Woman's Auxiliary, 1912-1922 The Synodical

(The following section of the history of the Woman's Auxiliary to the Synod of South Carolina has been given without change as, like the "Introduction" and the section on "Societies"—in fact, like any work of Margaret Adams Gist, it conveys the necessary information ably and with absorbing interest.—L. C. S.)

April 11, 1912, should be marked with a white stone in our church calendar, for it was on that date that a long step forward was taken by the women of the Presbyterian Church in South Carolina.

Following a period of consultation, planning, and prayer, a group of the Church's most consecrated and intelligent women met in the First Presbyterian Church, Columbia, S. C., to consider the organization of a State Synodical. The names of those pioneers, to whom all honor is due, are:

Harmony Presbyterial—Mrs. A. R. Woodson, Mrs. N. Y. Alford.

Pee Dee Presbyterial—Miss Julia G. Erwin, Mrs. M. B. John.

South Carolina Presbyterial—Mrs. John Lyon, Miss Annie Blake.

Bethel Presbyterial—Miss Lesslie D. Witherspoon.

Piedmont Presbyterial—Mrs. T. E. Stribling.

Enoree Presbyterial—Mrs. W. W. Simpson.

Charleston Presbyterial—Mrs. Jas. O. Reavis, Mrs. S. L. Leiby.

The place was one to inspire to high thought and endeavor. For this was the church of Dr. George Howe, author of the "History of the Presbyterian Church in South Carolina," Dr. Thomas Smyth, Dr. John Witherspoon, Dr. B. M. Palmer, Dr. J. H. Thornwell, Dr. J. L. Girardeau, and Dr. Samuel Smith, men who were the glory, not of the State alone, but of the whole Southern Presbyterian Church. In this church the boy, Thomas Woodrow Wilson, learned his Shorter Catechism and imbibed those principles which have made him the world apos-

tle of peace and good will, and in the quiet churchyard surrounding the sacred building lies buried Ann Pamela Cunningham, who, weak in body but strong in spirit, was the preserver of our national shrine, Mt. Vernon, the home of Washington.

Representatives from each of the seven Presbyterials composed the meeting with Mrs. W. W. Simpson, of Woodruff, acting as chairman, and Mrs. John Lyon, of Greenwood, as secretary. This body of women unanimously agreed to carry back to their Presbyterials, for their adoption, an overture to Synod, asking permission to organize the Synodical. Mrs. J. O. Reavis, of Columbia, and Mrs. John Lyon were the committee which drew up the overture. During the fall of 1912 all seven Presbyterials unanimously adopted these resolutions. Dr. J. O. Reavis, then pastor of the First Presbyterian Church of Columbia, presented the overture to Synod and it was referred to Synod's Committee on Woman's Work. The members of this committee were: Rev. H. A. Knox, Chairman; Rev. C. F. Rankin, Rev. T. O. Johnston, Elder A. B. Morse. During the winter the committee notified the women of their approval and gave consent to the formation of the Synodical. Accordingly the seven Presbyterian Presidents met again in Columbia, February 16, 1913, Mrs. John Lyon, Secretary.

The Executive Committee of Charleston Presbyterial was present in a body to meet the seven Presbyterian Presidents. This meeting was held in the Ladies' Parlor of the Smith Memorial Chapel. Mrs. Bridgman, as member of the Executive Committee of Charleston Presbyterial, opened the meeting. Mrs. M. B. John, of Bennettsville, was elected Chairman; Mrs. L. D. Deschamps, of Elliott, Secretary. A provisional organization was effected with Mrs. J. O. Reavis, President; Miss Mamie Evans, Secretary; Mrs. Pearson, third member of the Executive Committee.

The first regular meeting of the Synodical of South Carolina was held in the First Presbyterian Church of Bennettsville, October 21-22, 1913. Mrs. J. O. Reavis, President; Miss Julia G. Erwin, Acting Secretary. A constitution was adopted and much planning for the future filled the two October days. Mrs. Reavis declining reelection, Mrs. S. L. Leiby, of Charleston, became President; Mrs. M. B. John, Secretary and Treas-

urer; women, able and interested, were elected to the headships of the different departments.

The first annual meeting of the Synodical of South Carolina was called to order by the President, Mrs. S. L. Leby, in Purity Church, Chester, S. C., October 6, 1914. The official family was:

President—Mrs. S. L. Leby, Charleston, S. C.

Secretary—Mrs. M. B. John, Bennettsville, S. C.

Treasurer—Mrs. C. E. Graham, Greenville, S. C.

Secretary Foreign Missions—Miss Lila Junkin, Piedmont, S. C.

Secretary A. H. Missions—Mrs. Raymond Beaty, Anderson, S. C.

Secretary L. H. Missions—Mrs. N. Y. Alford, Wisacky, S. C.

Secretary C. E. and M. R.—Mrs. A. C. Izard, Rock Hill, S. C.

Secretary S. S. and Y. P. Work—Miss Fannie McCaughrin, Newberry, S. C.

Secretary Literature—Miss Lesslie D. Witherspoon, York, S. C.

The Presbyterian Presidents present were:

Bethel—Mrs. A. P. D. Gilmour, Chester, S. C.

Charleston—Mrs. Alexander Sprunt, Charleston, S. C.

Congaree—Mrs. R. B. Grinnan, Columbia, S. C.

(Congaree was represented but did not officially join the Synodical until 1915.)

Enoree—Mrs. F. L. Mayes, Greenville, S. C.

Harmony—Mrs. N. Y. Alford, Wisacky, S. C.

Pee Dee—Mrs. T. Fraser James, Darlington, S. C.

Piedmont—Mrs. T. S. Stribling, Seneca, S. C.

South Carolina—Miss Annie Blake, Ninety Six, S. C.

The reports from the Presbyterials showed much progress. It was agreed that the one object of the Synodical should be "to aid all local societies in every way. One unbroken line of women working together for Christ." All unnecessary expense was eliminated, the Synodical striving to keep this a helpful, executive body, not an extravagant assemblage. The hospitality was delightful, but of Christian simplicity. Mrs. C. E. Graham,

of Greenville, in an address on "How We Can All Help in This Crisis," struck the keynote of the work: "If Christian women would give their very best intellect to their missionary programs, we would have the same interest in our missionary societies that exists in club work done by women."

At this Synodical meeting Mrs. Winsborough's address on "Organized Work" cleared up many problems and inspired far-reaching plans for the future. And so the new machinery was installed after much tedious work, and with prayer and self-denial on the part of the workers. The Scotch-Irish Presbyterian from the hill country and the French Huguenot from the seashore had clasped hands. It was believed that the State body would strengthen and unify the work of the seven (now eight) splendid Presbyterials. And it has—for in union there is strength, and we are "one body in Christ."

Mrs. S. L. Leiby, of Charleston, S. C., served as Synodical President from 1913 to 1916. The keywords of her administration were: First, PRAYER; second, WORK; third STUDY. "Studying to show ourselves workmen approved of God." New societies were formed, the membership increased by leaps and bounds, the number of missionary study classes and prayer bands grew. Emphasis was laid upon Home Missions. Rev. G. G. Mayes told the Synodical that the Presbyterian Church was stronger in South Carolina than in any other State in proportion to its population, so *noblesse oblige*. Mrs. Leiby was deeply interested in the work among the Negroes. The idea for the School for Negro Girls, which has just been finished at Tuscaloosa, Alabama, and which will be formally opened in September, 1922, originated in the South Carolina Synodical. It was planned to take over the "Abbeville School for Negro Girls," started by Northern philanthropists. But circumstances rendered this inadvisable, and the sum of \$2,500.00 contributed for that purpose was turned over to Mrs. Winsborough and became the nest egg of the school at Tuscaloosa. Mrs. Leiby's strong personality and deep spirituality made an indelible impress upon the life of the Synodical while it was in its initial stage.

Mrs. Andrew Bramlett, of Clemson College, succeeded Mrs. Leiby as President of the South Carolina Synodical, serving from 1916 to 1919.

Mrs. Bramlett has missionary blood in her veins, being the granddaughter of the Rev. F. E. Sheldon, a missionary on the frontier. She received her training in church work in the virile atmosphere of the Central Church, of Atlanta, Georgia. She had served as President of Piedmont Presbyterial for one year, so brought experience and familiarity with the work to the president's office. Mrs. Bramlett has a logical mind and sound judgment. Her special work was organization. She carried on Mrs. Leiby's plans along every line, until the Synodical became an established and recognized institution in the work of the Church.

Bible study classes and prayer bands were emphasized. The objectives were begun, and in 1919 the standard of excellence was reached by the eight Presbyterials, a record of which the South Carolinians were very proud when it was mentioned at the Atlanta Conference, and which was not equalled by any Synodical at that date. Mrs. Bramlett is now (1922) First Vice President. As such she is Mrs. Mayes's right hand. They both keep in touch with the work by frequent visits to Auxiliaries and Presbyterials.

In 1919 Mrs. F. Louise Mayes, of the Fourth Presbyterian Church, Greenville, S. C., became President of the Synodical. Mrs. Mayes, who was always an active church worker, brought ripe experience as an executive to the work. For four years Mrs. Mayes was State Regent of the Daughters of the American Revolution of South Carolina. During the World War she was Chairman of the Woman's Division of the State Council of Defense. She was President of Enoree Presbyterial for three terms. And she is now (1922) Chairman of the Woman's Inter-racial Committee of South Carolina. Her charming personality, added to her consecration and ability, made Mrs. Mayes an ideal head for the Synodical.

During her three years of service the Synodical has reached the standard of excellence each year, seven out of the eight Presbyterials making ten per cent gain in membership and twenty per cent in gifts. Mrs. Mayes has continued and developed all lines of work. She has emphasized the work among the young people, both in the Sunday School and in the home. She considers our relations to the work among the Negroes as one of the vital questions confronting the Church.

At the meeting of the Synodical in Hartsville, S. C., November 6-7, 1919, Mrs. Lizzie Wells, who was sent to the Tuscaloosa Conference for Colored Women by Harmony Presbyterian Auxiliary, made a splendid report of this meeting. Her testimony was sufficient to prove that these conferences are doing great things for the uplift of the Colored women.

Following a resolution offered by Miss Amey Allan, of Charleston, at that same meeting of the Synodical, the Committee on Recommendations reported the following resolution, which was adopted: "Fourth—That there be appointed a Synodical Orphanage Committee to promote interest in Thornwell Orphanage." Since that action each Presbyterian has appointed a committee which has promoted sympathetic and intelligent interest in, and giving to, the Orphanage.

In the summer of 1920 the Synodical President was represented at the Woman's Advisory Council at Montreat, N. C., by Mrs. Leslie Stribling, of Seneca, S. C. Mrs. Stribling reported that South Carolina had the largest State representation at the Summer School of Missions, showing the earnestness and enthusiasm of our women.

The Synodical takes a lively interest in the Church of the Pilgrims, Washington, D. C., and has helped Dr. Bird in every possible way.

In January, 1921, at the time of the meeting of the Laymen's Convention in Greenville, S. C., Mrs. Mayes conducted a Woman's Parallel Conference. This assemblage of women, one thousand strong, from North Carolina, Georgia, Florida and South Carolina, were among the choicest spirits of the Southern Church, and there are no standards by which its spiritual value can be estimated. One of the results is that the Presbyterian women throughout the State are organized and praying daily, but especially every Tuesday, for a state-wide revival.

The Synodical is following the program mapped out by Mrs. Winsborough, in toto, in the departmental work, the secretaries of which are all able and consecrated women.

At the eighth annual meeting of the Synodical held in Clinton, S. C., October 5-6-7, 1921, the Committee on Recommendations, Mrs. W. L. Dunovant, Chairman; Mrs. T. D. Johnson,

Mrs. Andrew Bramlett, offered the following recommendations which were adopted :

## RECOMMENDATIONS

1. In union there is not only strength but salvation. Therefore, we, the Synodical of South Carolina, in session at Clinton, overture the Synod in session at Greenville to unite with us in an earnest campaign of prayer for a revival throughout sin-sick and blood-stained South Carolina.

2. As a preparatory step we respectfully overture the Synod to urge the ministers to preach at an early date upon the sacredness of human life from God's standpoint and upon the certainty of punishment for breaking down and disregarding God's standards.

We believe if South Carolina is convicted of her sinfulness before God in her general lawlessness, bloodshed and varied crimes, the contrition of heart of our beloved commonwealth will be followed by a fleeing to the only Refuge and a great religious awakening will follow. If prayer is the power that we profess it to be, why not put it to the task of moving this mighty blot that rests upon our State?

3. That the Synodical appoint a committee from this body to cooperate with Mrs. Archibald Davis on the Continuation Committee of the Race Relationship Committee.

4. That we overture Synod to appoint a committee to cooperate with our committee, appointed by the President, to plan and develop a Young People's Conference in the State and that we jointly appropriate not less than \$200 for the expense of the Conference.

5. That the Secretary of Literature cooperate with the Secretary of S. P. and C. Home Missions in making a definite canvass in behalf of the *Monthly* published at Thornwell Orphanage.

6. That the Executive Committee consider the advisability and practicability of conducting next summer a two weeks' Bible Conference in each Presbyterial for the purpose of training much needed leaders in Bible classes.

7. That some one be selected to select and purchase the promised pair of andirons for the Winsborough Building.



8. That we consider the request of the South Carolina women assembled at Montreat the past summer to include in our budget the South Carolina Home at that place.

9. That we tender our services and cooperation to Synod at its meeting in Greenville in an intensive campaign to reclaim the waste places of our state and do our part in bringing into our Sunday Schools the thousands of children who have no affiliation.

Honorable mention must be made of Mrs. S. C. Hodges, of Greenwood, the Synodical Secretary of Literature. Mrs. Hodges is a *rara avis* among secretaries, consecrated and capable. She has dignified the office of the Secretary of Literature, and has inspired effort on the part of, and given so much practical assistance to, the local auxiliaries.

This history would not be complete without special mention of Mrs. Leslie Stribling, of Seneca, who has been the faithful Secretary of the Synodical for three years.

For the same term of service Mrs. A. B. Morse, of Abbeville, has made a most excellent treasurer.

At the first meeting of the women of the Southern Presbyterian Church for organization, which was held in the North Avenue Church, Atlanta, Ga., February 9, 1912, South Carolina was represented by Mrs. W. W. Simpson, of Woodruff, S. C., and Miss Leona Blake, of Greenwood, S. C. At the meeting in August of that same year at Montreat, N. C., when the organization was formed, the representative of South Carolina was Mrs. A. R. Woodson, President of the Harmony Presbyterial.

Another interesting fact is that the first meeting of the Woman's Advisory Council was held in the home of Mrs. C. E. Graham at Montreat, N. C.

The churches which have been hostesses to the Synodical are: The First Presbyterian Church of Bennettsville, S. C., October 21-22, 1913; Purity Church, Chester, S. C., October 6-7, 1914; Presbyterian Church of Seneca, S. C., October 6-7, 1915; First Presbyterian Church of Bishopville, S. C., October 4-5, 1916; Presbyterian Church, Abbeville, S. C., October 16-17, 1917.

The fifth annual meeting of the South Carolina Synodical Auxiliary, which was to have met at Estill, S. C., on October 10-12, 1918, was called off on account of the influenza epidemic. The officers did not consider it wise to attempt to hold another meeting, but held an executive session on February 4th and 5th in the Arsenal Hill Presbyterian Church, in Columbia.

The Presbyterian Church of Hartsville, S. C., entertained the Synodical November 6-7, 1919; Presbyterian Church of Manning, S. C., October 6, 1920; Thornwell Memorial Church, Clinton, S. C., October 4-5-6, 1921.

To Dr. E. P. Davis, Chairman of Synod's Committee of Woman's Work and pastor of the Second Presbyterian Church of Greenville, S. C., the women of the church owe a debt of gratitude for the sympathetic interest he has always shown in the Woman's Work and the splendid recognition he has given them in Synod.

Dr. James O. Reavis, Associate Field and Foreign Secretary, Nashville, Tenn., has always been most helpful and encouraging, for which we take this opportunity to thank him.

The South Carolina Synodical is ten years old—April, 1912-April, 1922. The Synodical is a shining success. To prove it are given the following parallel reports :

### Report of the Woman's Auxiliary of the Synod of South Carolina, 1914-1921

#### NUMBER OF CHURCHES IN SYNOD, 291

	1914	1921
Number Women's Societies .....	193	183*
Number members .....	5,098	6,700
Number Societies not belonging to Synodical		7
Number Societies organized during year.....	10	8
Increase in membership for year.....	205	1,018
Number members in new Societies.....	44	107
Number Young People's Societies.....	8	
Number members Young People's Societies..	34	
Number Junior Societies .....	22	
Number members Junior Societies.....	1,013	
Number Surveys taken .....	1,434	2,634
Number Mission Study Classes .....	45	292
Number Prayer Calendars .....	447	1,003
Number Prayer Bands .....	27	155
Number Bible Classes .....		98

#### CONTRIBUTIONS

	1914	1921
Foreign Missions .....	\$7,485.00	\$20,541.00
Assembly's Home Missions..	1,649.00	6,791.00
Local Home Missions:		
Synodical .....	\$2,067.00	
Presbyterial .....	2,425.00	
Congregational .....	1,333.00	3,376.00
		<hr/> 7,868.00
Christian Education and Ministerial Relief .....	872.00	9,912.00
S. S. Extension and Publication .....	134.00	1,062.00
Bible Cause .....	43.00	343.00
Orphan's Home .....	991.00	8,482.00
Local causes .....	11,549.00	
Educational Institutions ....		2,873.00
Miscellaneous .....	2,744.00	21,229.00
Contingent Fund .....		1,180.00
Total for all causes.....	\$24,388.00	\$80,214.00
Per Capita .....		11.97

Number of Societies, Membership, and Financial Report for 1914 are taken from Church Session Reports.

\* This apparent decrease is due to a change in the system of recording.

The Young People's Conference has passed into history. It was held in the Presbyterian College, at Clinton, S. C., June 9-16, 1922. A joint committee from the Synod and Synodical cooperated in planning and carrying out the Conference. They were: Rev. C. O'N. Martindale, Chairman; Drs. Davison Douglas, R. F. Kirkpatrick, A. D. P. Gilmour, L. Ross Lynn, and ruling elder, D. L. Norris, for the Synod, and Mrs. F. L. Mayes, Chairman; Mrs. Leslie Stribling, Mrs. T. C. Peden, and Mrs. I. R. Hayes for the Synodical Auxiliary.

About one hundred and sixty young people were in attendance.

#### SYNODICAL OFFICERS—1921-1922

President—Mrs. F. Louise Mayes, Greenville.  
 First Vice President—Mrs. Andrew Bramlett, Rock Hill.  
 Recording Secretary—Mrs. Leslie Stribling, Seneca.  
 Treasurer—Mrs. A. B. Morse, Abbeville.  
 Secretary of Foreign Missions—Mrs. M. V. Stribling, Greenville.  
 Secretary of Assembly's Home Missions—Mrs. A. D. Calhoun, Greenwood.  
 Secretary of Synodical, Presbyterial, and Congregational Home Missions—Mrs. P. E. Connor, Edisto Island.  
 Secretary of Christian Education and Ministerial Relief—Mrs. Duncan McKenzie, Timmons ville.  
 Secretary of Young People's Work and Sunday School Extension—Mrs. T. C. Peden, Westminster.  
 Secretary of Spiritual Resource—Mrs. T. D. Johnston, Woodruff.  
 Secretary of Literature—Mrs. George Lunz, Charleston.

(All Presbyterial Presidents are Synodical Vice Presidents.)

As we look back over the past ten years the hearts of the women of the South Carolina Synodical are filled with gratitude and praise, and as one we exclaim:

*"What hath God wrought!"*

MARGARET ADAMS GIST,  
 Historian of the Synodical  
 of South Carolina,  
 York, S. C.

## CHAPTER VII

**The Synodical Auxiliary for the Years 1922-1925**

The annual meeting of the Synodical for 1922 took place in Greenwood on September 26-27-28, with sixty-five delegates present, ten of these being Synodical officers, and six Presbyterian Presidents, with two alternates. Mrs. F. L. Mayes presided with her accustomed charm and efficiency; the financial report showed decrease, due in part to the general financial condition. The Synodical had the privilege through Mrs. Andrew Bramlett of editing the June number of *Presbyterian Progress*, the Synod's Home Mission paper, the first Synodical to be so honored. The work of Synodical's historian, Miss Gist, in preparing from the material collected by the eight Presbyterian historians the information needed for "Pioneer Women in the Presbyterian Church, U. S." had been completed. The Auxiliary's Birthday party had resulted in satisfactory contributions to the Carrie McMillan Home and School, Miss Dowd, Principal, Kochi, Japan, and to Montreat for a gateway and lodge. Inter-racial work was urged; it was recommended that such committees be formed in every auxiliary, that a conference for colored women be established in the Synod and that Negro Health Week be promoted. A General Workers' Conference had been held at the Presbyterian College in cooperation with Synod and 165 women took the same course of study at Montreat.

On March 16th, 1923, Mrs. Frances Louise Mayes, President of the Synodical, passed to her reward. Her strength as an executive combined with her deep spirituality made her an invaluable officer, and her death was a great blow to the women of the Southern Presbyterian Church, those of South Carolina especially. In her honor, the Synodical has built by a whirlwind campaign the cottage for babies at Thornwell Orphanage which Mrs. Mayes had herself planned, and named it the Louise Mayes Memorial Cottage.

Mrs. Andrew Bramlett, as Vice President at Large, became President of the Synodical for the second time on the death of

Mrs. Mayes, and has held that office until the recent election in Darlington at the meeting of 1925.

In her skillful hands the work suffered no loss of either inspiration or momentum. In July, at the meeting in Montreat, she was elected Chairman of the Woman's Advisory Committee, the highest office a woman may hold in the Church. The work was unusually heavy for a time because of Mrs. Winsborough's absence in South America. In October, Mrs. Bramlett was also elected a member of the Executive Committee of Assembly's Home Missions. South Carolina is justly proud of her. Under the direction of Mrs. Bramlett and Mrs. Leslie Stribling, of Seneca, Vice President, the hoped-for conference for Colored women was planned and has held two successful meetings at Benedict College, Columbia, at the end of May, 1924 and 1925, attended in 1924 by ninety-two delegates sent by sixty-two auxiliaries, and in 1925 by eighty-five delegates. These women are of all churches, although preference is given to Presbyterians. The success of these conferences is established and they function from now on under the S. P. C. or Local Home Mission department.

The Convention of 1923 was held in Rock Hill, October 8-10, and was well attended. The budget system of finance was adopted. Mrs. A. D. Calhoun, Chairman of Inter-racial Committee, reported the success of a conference for Colored women she conducted at Greenwood. Many reports showed increased interest and courage in meeting the call for help of the Negro race, and the Benedict College conference was decided on. Mrs. Bramlett reported that she had again edited the June issue of *Presbyterian Progress*. Mrs. McKenzie, Secretary of Christian Education and Ministerial Relief, reported 196 volunteers for life service, 43 being ministerial students. Miss Gist, Historian, reported that she had sent, in July, 1922, all the data she had gathered through her corps of historians to Mrs. Mary D. Irvine, Historian in Chief, who was then compiling that valuable book, "Pioneer Women of the Presbyterian Church of the United States," in which, thanks to the zeal of Miss Gist, South Carolina's history was honored with extra space. All of the reports in Miss Gist's hands, sent then and later, will, with

those that are now coming in, be used by Miss Gist in a history of the work of the Presbyterian women of South Carolina.

At the Convention of 1924, October 29-30, in the Second Presbyterian Church of Charleston, Mrs. Bramlett was elected for another term of two years. Twenty-eight group conferences had been held in the eight Presbyterials and twelve auxiliaries had attained the gold seal, or 100 per cent. All Presbyterian Presidents attended. The White Cross work, which supplies the two Ellen Lavine Graham Hospitals, one in Haichow, China, and the other in Kwangju, Korea, with surgical dressing, garments and other supplies, was launched in the Synodical in January of this year and first reported at this meeting. This work has seized upon the sympathetic imaginations of our women and is no longer an experiment. Harmony, Pee Dee, Piedmont, and South Carolina are given the responsibility of supplying Kwangju Hospital; Bethel, Charleston, Congaree, and Enoree care for Haichow Hospital, a rather heavier assignment. War conditions in China, both then and during this year of 1925, have at times delayed shipments. Two hundred and thirty-nine Mission Study Classes were reported, an increase of eighty-five over 1923, with an increase of reported membership of 1,222, making a membership of 3,932. Mrs. Leslie Stribling edited the *Presbyterian Progress* of June, 1924, and also of 1925.

In December of 1924 the Historical Commission of the Synod of South Carolina, not knowing that the women were planning a history of their own, approached the Synodical with a request for a chapter on Woman's Work for the history then in preparation. The following letter explains the action of the Synodical and the genesis of this brief historical sketch.

"Feb. 23, 1925,  
22 Keenan Apts.,  
Columbia, S. C.

To the Historical Commission, Synod of South Carolina:  
Gentlemen:

Through your editor, Dr. Dudley Jones, the request has come to the Woman's Auxiliary of the Synod of South Carolina that we appoint a historian who shall write a chapter on Woman's Work for the History of the Presbyterian Church in



South Carolina which the Synod proposes to publish within the coming year.

For the last four years, under the direction of Miss Margaret Gist, of York, S. C., Historian of the Synodical Auxiliary, our women have been compiling material for a history of Woman's Work in the Synod of South Carolina which would have been ready for publication within the next few months.

The request from your Commission, though, sincerely appreciated, has given us cause for serious consideration.

We feel a deep sense of obligation to Miss Gist and her co-workers for the work they have compiled and think the material too valuable not to be preserved in permanent form. We hesitate also to take the cream of this compilation and make one chapter of it in Synod's publication.

At the same time, our loyalty to the Synod of S. C., our feeling that no history of the Presbyterian Church of S. C. would be complete without some record of the sacrificial labor and co-operation of its women and our sincere desire to foster the co-operative spirit between Synod and Synodical, impel our compliance with your request. We realize, too, that the synchronous publication of the two histories would seriously jeopardize the circulation of both.

Therefore, the Executive Committee of the Synodical Auxiliary, in session in Columbia, S. C., February 12-13, decided as follows:

First, To request our Historian, Miss Gist, to prepare a chapter on Woman's Work for Synod's History.

Second, To defer until such time, as it may seem advisable, the publication of our own history.

Sincerely yours,

MRS. ANDREW BRAMLETT,

Pres. Woman's Synodical  
Auxiliary of S. C."

The Synodical's independent history is merely postponed. Local auxiliaries are urged to compile their histories and send to their Presbyterian Historians for use in the coming book.

At the meeting in Darlington, October 7-8, 1925, Mrs. Andrew Bramlett reported her work as President for two and a half years, with Mrs. Mayes' splendid work in founding the

Young People's Conference, which is carried on in cooperation with Synod, and her share in drafting the Synodical Constitution. The formal presentation of the Baby Cottage Memorial to Mrs. Mayes was made to Thornwell Orphanage at its Golden Jubilee in May by Mrs. Leslie Stribling, as Vice President. The President's report analyses the financial situation. Total gifts to the Synodical for 1924 were \$113,856.00, an increase of \$26,500 over the previous year, but for 1925 there was a falling pack to \$94,693.00. This is largely explained by the method of reporting, some auxiliaries having reported in 1924 gifts made to their churches or through their church treasurers. A large sum was also given to the Baby Cottage. More careful study of methods is needed. It must also be understood that the lowering of the per capita amount from \$13.00 to \$10.00 is partly explained by the more systematic plan followed by many auxiliaries which report all women of the church instead of the contributing members alone. Mrs. Bramlett urges a "constant endeavor to promote a church consciousness, a greater church loyalty, that the whole budget of the Presbyterian Church in the United States may be met and the necessity for 'specials' be eliminated."

The growth of the Auxiliary plan is steady and constant, with the result that this is one of the best organized Synodicals in the whole Woman's Auxiliary of the Assembly. Practically every woman's organization of sufficient size has come into organized relationship.

The conference for Colored women is reported as perhaps the outstanding achievement. This plan met with much disapproval and required most tactful handling and much work from Mrs. Bramlett and Mrs. Stribling. The result in winning the confidence and gratitude of these Colored women who, for the first time in many years realize that Southern White women are truly interested in their Christian welfare, cannot be overestimated. There is also the marked development of our own women, old and young, as a result of the conferences of all sorts. Many of these Mrs. Bramlett attended, among her other manifold duties. An application is reported from the women of our Colored Presbytery planning to organize a Presbyterial themselves.

With very touching and confident affection, Mrs. Bramlett tendered her resignation as President. The following resolutions were offered by Mrs. S. C. Hodges, of Greenwood, and adopted by the Synodical:

"As one who has known our honored President, Mrs. Andrew Bramlett, for a number of years, and one who has witnessed the strength of her character and loved her as a co-worker and friend, I am glad to give the value of my testimony to the value of her life and work among the Presbyterian women of South Carolina. In doing so, I feel that I speak for each of you here and for all who have been associated with her in the Lord's work.

It would be impossible for us to give full expression to our high regard for Mrs. Bramlett as an officer and executive. With a natural gift of leadership, her fine constructive ability and her capacity for work, she has made possible the splendid success of the work of this Synodical in the past ten years. With singleness of heart and purpose, she has devoted herself to the highest interest of the Woman's Auxiliary and the cause of Christ. We rejoice at the goodness of God in leading the Committee to her.

Mrs. Bramlett has other gifts which are above the ordinary. She never launches anything without a carefully worked out plan; she never does anything in a haphazard way. Both by example and suggestion she has tried to instill in her officers this systematic and orderly manner of business. She never shirks a duty though she has faced uncongenial tasks and almost insurmountable difficulties.

Mrs. Bramlett has manifested throughout her service a remarkable tact and consideration. She has grown in Christian life. It has been evident, the deepening of her interest, and broadening of her vision, the increase of her sacrifice, the sweetening of her spirit, the exalting of her Lord and Master. Wherever there is a member of this Synodical, there is a life that has felt her impress upon it.

We are indeed pained to think of giving her up as our leader. We will miss her presence and her work which have been vital to us. But she has served at a great cost of her strength

and we would not deny her now a well earned rest from her labors.

We appreciate her and all that she has meant to us. Poor indeed, in spirit, would we be if we did not press forward with greater zeal and, out of the fullness of our love and gratitude, try more earnestly to reach the standard of efficiency she has endeavored to hold up to us.

Her work is not ended, only transferred, and into whatever larger fields she may go, we want her to feel assured that our love and prayers will follow her."

Mrs. Bramlett was elected Honorary President for life. The Synodical needs her wisdom.

Miss Margaret Adams Gist also sent in her resignation, on account of ill health: Her work has shown such remarkable judgment and ability that she was elected Historian Emeritus and to her hand is left the writing of the Synodical's history.

In February of 1925, Mrs. M. S. McKinnon resigned as Synodical Secretary of Synodical, Presbyterial, and Congregational Home Missions, and Mrs. W. H. Leith, of Hodges, was appointed to fill the place.

Among the important acts of this meeting is the creation of a subcommittee of the Executive Committee formed of the Presbyterial Presidents, with power to act, to meet at the call of the President. The Vice President at Large will henceforth have charge of the Orphanage Committee. The Young People's Secretary, incoming and outgoing, have been sent to the Chattanooga Conference. Synodical maps are to be distributed, and \$300 has been appropriated to employ two Assembly Training School girls for Daily Vacation Bible Schools and for Sunday School work during the next summer, Charleston Presbytery especially to be considered.

The Synodical assured Synod of cooperation if Synod adopts the apportionment made by General Assembly.

The statistical report of the year is officially given as follows:

Churches in Synod .....	293
Members .....	34,633
Auxiliaries .....	213
Members .....	9,309

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Organizations including all women of Church.....	78
Organizations divided into circles.....	115
Prayer Bands .....	383
Members .....	3,556
Women's Bible Classes .....	268
Members .....	3,507
Family Altars .....	2,196
Tithers .....	2,149
Added to Churches on profession of faith.....	996
Stewardship Study Classes .....	90
Members .....	1,482
Stewardship reading contests .....	30
Foreign Mission Study Classes.....	235
Members.....	3,611
Auxiliaries observing Day of Prayer for Foreign Mis- sions .....	134
Auxiliaries undertaking White Cross Work.....	116
Home Mission Study Classes.....	286
Members .....	3,858
Auxiliaries observing Home Mission Day of Prayer....	126
Volunteers for Life Service .....	150
Auxiliaries observing Day of Prayer for Colleges.....	118
Total regular Mission Study Classes.....	665
Total One Day Classes.....	205
Churches having Survey Canvass .....	170
Subscribers .....	3,438
Churches having Church Paper Canvass.....	155
Subscribers .....	3,327
Copies of Prayer Calendar used.....	2,184
Auxiliaries using Year Book of Programs.....	114
Auxiliaries having Literature Table at Meetings.....	56
Auxiliaries helping Negroes .....	37
Auxiliaries helping Foreigners .....	2
Auxiliaries having jail work.....	11
Auxiliaries visiting homes for aged.....	18
Other forms of Christian Social Service listed.....	44
Group Conferences .....	22
Blue Circle Auxiliaries .....	50
Silver Circle Auxiliaries .....	60

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Gold Circle Auxiliaries .....	8
Presbyterials holding efficiency conferences .....	5

CONTRIBUTIONS

Foreign Missions .....	\$22,558.00
Assembly's Home Missions .....	7,756.00
Synodical Home Missions .....	2,002.00
Presbyterial Home Missions .....	3,014.00
Congregational Home Missions .....	1,454.00
Christian Education and Ministerial Relief.....	3,184.00
S. S. Extension and Publication.....	926.00
Educational Institutions .....	6,129.00
Auxiliary Equipment, Special (Assembly's Training School) .....	2,225.00
Bible Cause .....	549.00
Orphan's Homes .....	8,405.00
Current Expenses .....	17,991.00
Auxiliary Special Benevolences .....	7,202.00
Miscellaneous Contributions .....	8,255.00
Contingent Fund .....	3,043.00

Grand Total .....	\$94,693.00
Amount per capita .....	10.00
Synodical contributes annually to State Inter-racial Commission, \$25.00.	

Amounts given on the Birthday of the Auxiliary for the last three years:

1923, School for Mexican Girls, Texas.....	\$2,820.06
1924, Assembly's Training School .....	1,797.85
1925, Charlotte Kemper Seminary, Lavras, Brazil	3,317.19

In 1922, the gift went to the Carrie McMillan Home and School, Miss Annie B. Dowd, Principal, Kochi, Japan, and a secondary subscription to the Montreat gateway. The figures are not in hand. As the Synodical's quota is \$2,500.00, this report is excellent.

SYNODICAL OFFICERS—1925-1926

Honorary President—Mrs. Andrew Bramlett, 22 Keenan Apts.,  
Columbia, S. C.

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- President—Mrs. I. R. Hayes, Kershaw, S. C.  
 Vice President at Large—Mrs. Fraser James, Spartanburg, S. C.  
 Corresponding Secretary—Mrs. F. M. Hawley, Kershaw, S. C.  
 Recording Secretary—Mrs. W. T. Aycock, 2519 Divine St., Columbia, S. C.  
 Treasurer—Mrs. A. B. Morse, Abbeville, S. C.  
 Secretary of Spiritual Life—Mrs. F. H. Wardlaw, Greer, S. C.  
 Secretary of Literature—Mrs. S. C. Hodges, Greenwood, S. C.  
 Secretary of Foreign Missions—Mrs. James White, Rock Hill, S. C.  
 Secretary of Assembly's Home Missions—Mrs. J. H. Deschamps, Bishopville, S. C.  
 Secretary of S. P. and C. Home Missions—Mrs. W. H. Leith, Hodges, S. C.  
 Secretary of Christian Education and Ministerial Relief—Mrs. J. B. Morrison, Jr., McClellanville, S. C.  
 Secretary of Young People's Work and Sunday School Extension—Mrs. J. H. Grauel, Columbia, S. C.  
 Historian Emeritus—Miss Margaret Gist, York, S. C.  
 Historian—Mrs. D. S. Matheson, Cheraw, S. C.  
 Presbyterian Presidents are Synodical Vice Presidents.  
 Bethel—Mrs. Harper Woods, Chester, S. C.  
 Congaree—Mrs. W. L. Dunovant, Edgefield, S. C.  
 Charleston—Mrs. Parker E. Connor, Edisto Island, S. C.  
 Enoree—Mrs. A. M. Hastings, Wellford, S. C.  
 Harmony—Mrs. N. Y. Alford, Wisacky, S. C.  
 Pee Dee—Miss Julia Ervin, Darlington, S. C.  
 Piedmont—Mrs. J. B. Townsend, Anderson, S. C.  
 South Carolina—Mrs. W. O. Brownlee, Due West, S. C.

The work of collecting and, in part, shaping this record should be credited in greatest measure to Miss Margaret Adams Gist, of York, now Historian Emeritus. Under her, work the Presbyterian Historians, as follows:

- Bethel—Mrs. J. J. Stringfellow, followed by Mrs. S. M. McNeel, of York.  
 Charleston—Mrs. S. G. Stoney, Charleston.



Congaree—Mrs. J. B. Zemp, followed by Mrs. W. L. Dunovant, Edgefield.

Enoree—Mrs. E. L. Hughes, Greenville, followed by Mrs. B. B. James, Union.

Harmony—Mrs. James Reaves, Alcolu.

Pee Dee—Miss Julia G. Erwin, Darlington, followed by Mrs. D. S. Matheson, Cheraw.

Piedmont—Mrs. W. H. Mills, Fort Hill, followed by Mrs. J. E. Kelley, Walhalla.

South Carolina—Mrs. T. L. Brownlee, Antreville, followed by Mrs. A. D. Calhoun, Greenwood.

On December 9, 1925, Mrs. W. C. Winsborough,, Superintendent of Woman's Work for the Presbyterian Church in the United States, presided at a meeting at the New Liberty Presbyterian Church, colored, of Dillon, S. C., at which the North and South Carolina Presbyterial Auxiliary of Colored Women was organized; Mrs. A. J. McQueen of North Carolina, President. Nine churches and one Sunday School reported. Mrs. I. R. Hayes, President of the South Carolina Synodical and Mrs. W. L. Wilson, President of the North Carolina Synodical, were present.