

MEETINGS OF THE GENERAL ASSEMBLY

Place	Date	Moderator	Clerk
Columbus, Ohio	Sept., 1869	Rev. William Hughes	Rev. M. A. Ellis
Pittsburgh, Pa.	Sept., 1870	Rev. William Roberts	Rev. J. P. Morgan
New York, N. Y.	Sept., 1871	Rev. William Roberts	Mr. T. L. Hughes
Racine, Wis.	May, 1873	Rev. Howell Powell	Rev. M. A. Ellis
Hyde Park, Pa.	Sept., 1875	Rev. William Roberts	Rev. M. A. Ellis
Chicago, Ill.	Sept., 1877	Rev. Rees Evans	Rev. T. C. Davies
Utica, N. Y.	Oct., 1880	Rev. Thomas Roberts	Rev. James Jarrett
Oak Hill, Ohio	Aug., 1883	Rev. G. H. Humphrey	Rev. H. P. Howell
Milwaukee, Wis.	Sept., 1886	Rev. T. J. Phillips	Rev. William Machno Jones
Wilkes-Barre, Pa.	Sept., 1889	Rev. T. C. Davies	Rev. J. R. Jones
Utica, N. Y.	Aug., 1892	Rev. Joseph Roberts	Rev. Edward Roberts
Minneapolis, Minn.	Sept., 1895	Rev. J. R. Daniel	Rev. John Hammond
Columbus, Ohio	Sept., 1898	Rev. John R. Jones	Rev. David Edwards
Cambria, Wis.	Aug., 1901	Rev. Hugh Davies	Rev. Joshua T. Evans
Venedocia, Ohio	Aug., 1904	Rev. William R. Evans	Rev. J. R. Johns
Wilkes-Barre, Pa.	Sept., 1907	Rev. Daniel Thomas	Rev. William E. Evans
Cotter, Iowa	Aug., 1910	Mr. T. Solomon Griffiths	Rev. John E. Jones
Utica, N. Y.	Sept., 1913	Rev. John C. Jones	Rev. W. Owen Williams
Lake Crystal, Minn.	Aug., 1916	Rev. William E. Evans	Rev. R. E. Williams
Racine, Wis.	Sept., 1919	Rev. John Hammond	Rev. John O. Perry
Columbus, Ohio	May 19-21, 1920	Adjourned Meeting	

TREASURERS OF THE GENERAL ASSEMBLY AND MISSION BOARD

1869-1879	Mr. W. W. Vaughan	Racine, Wisconsin
1879-1888	Mr. Uriah Davis	Columbus, Wisconsin
1889-1901	Mr. T. Solomon Griffiths	Utica, New York
1901-1904	Hon. J. C. Jones	Oak Hill, Ohio
1904-1919	E. J. Jones, M. D.	Oak Hill, Ohio

TREASURERS OF THE WELSH MISSION BOARD AFTER UNION IN 1920

1920-1934	Mr. John Jordan Jones	Columbus, Ohio
1933-	Mr. T. Webster Jones	Columbus, Ohio

XIV. EDUCATION

COMPARATIVELY few ministers of the Calvinistic Methodist Church in America in the early decades were college bred. A large percentage of them, however, were well-informed men, and some were well educated. Theirs was the school of experience, and they acquired their knowledge by self-discipline and diligent application. Many of them accumulated large libraries of select books, which were bought after scrupulous saving of their hard-earned money. The money came, not from compensations made by churches for preaching the gospel, but from the daily toil of the ministers themselves in manual labor of one form or another. Many of the ministers were farmers; others were skilled artisans who pursued their trade; while still others were unskilled laborers. By dint of hard labor during the day and study at night, chiefly of theological books, many of these men became preachers of high rank and of superior attainments, and some indeed became masters of assemblies. These men, thus diligent on week days and week nights, preached twice or three times on Sundays, for little or no compensation from the churches, for a period of years. In time the churches felt able to furnish a modest stipend.¹

Their own experience demonstrated to these early faithful servants of the Church the value of an education. They were persuaded that the ministry in the future must have educational opportunities, and soon the subject of education became one of vital concern to the Church and was widely discussed in the gymnasiums.

In the January number of *The Friend* for 1853 there appeared an article on the subject of education in general. In it the writer assailed the Welsh in America for lack of interest in educational matters generally. He referred to the members of the Welsh clergy as pious, faithful, and useful men; many of them were influential

¹ One such church, in the early 1850's, remitted to its preachers on the circuit twelve and one half cents per sermon for their services.

and eloquent, but not educated. This article and others in a similar vein, together with a growing conviction on the part of the clergy themselves and influential laymen as well, resulted in the prosecution of definite plans for educating candidates for the ministry.

Had the Civil War not broken out in 1861, it is more than probable that the Calvinistic Methodist Church in America would have established a denominational college. Every evidence points in that direction. The Church was growing. The older Welsh colonies were increasing, and migration westward continued. The Church had come to feel that an educated ministry was imperative. The first reference to education, in an official way, was made in the Jackson Presbytery, Ohio, at its spring meeting in 1856, when a brief minute is recorded: "We consider it necessary to have some plan for educating candidates for the ministry." Later, during the same year, the Ohio Gymanva declared, "We must adopt some plan to properly educate our young people to prepare them for the great work of the ministry." This resolution was submitted to the presbyteries with instruction to report at the next gymanva.

The next specific reference to education was made on the floor of the Wisconsin Gymanva at Columbus in June, 1859, when the question, "Is there a possibility of having a college in the States to prepare our young men for the gospel ministry?" was discussed. The subject received thorough consideration and Wisconsin invited other state gymanvas to consider the advisability of organizing a college under the auspices of the denomination. Rev. Howell Powell, of Cincinnati, Ohio, was present at the gymanva as guest preacher. Mr. Powell was greatly impressed with the attitude and prevailing spirit on the subject. In a letter written after his return to Cincinnati he refers to the discussion on the floor of the Wisconsin Gymanva as "the appropriate topic of the day." Mr. Powell was one of the most prominent men of the denomination, an untiring worker, and one of the most progressive in the affairs of the Church. Said he: "There is clearly a need for such an institution, and it is possible to establish one; men and money are available. Willing hearts will respond with contributions to such a worthy cause."

The Wisconsin Gymanva again, in session at Waukesha in October of the same year, instructed its Board of Missions "to ascertain whether educational advantages could be obtained from colleges in this country to prepare our young people for the mission field . . . until we get a college of our own." The Ohio Gymanva, meeting at Newark, Ohio, in October, 1859, inspired by the report of Mr. Powell on the determination of Wisconsin to establish a college, resolved to submit the question of "a college for the Calvinistic Methodists in America" to the consideration of the presbyteries, the presbyteries to report at the next meeting of the gymanva. Many of the men were enthusiastically in favor of the movement and promised liberal support. In September, 1860, the Pennsylvania Gymanva, at Pittston, likewise favored the idea of a denominational college, though at the time it was unable to subscribe for its establishment.

Interest in the organizing of an educational institution under the auspices of the denomination was surging higher and higher in the Wisconsin and Ohio Gymanvas when the Civil War came, blasting all interest in things of local concern and summoning hundreds of Welsh boys, along with other young men of the country, to the support of the colors. They responded to the summons, thousands of them. Some were American-born, while others had made America their adopted land. The Civil War not only changed the programs of those who went to the front, but it gave new direction to the efforts of folks at home. Home folks were anxious about reports from the theater of war. Farm hands were scarce and prices were soaring. The idea of a Christian college was submerged under a multitude of other pressing and immediate demands. After the outbreak of the war, nothing more was heard about the denominational college.

When the war had ended, the matter of education was again revived, but in a different form. It was now presented in several aspects, namely: first, the establishing of an educational institution along the lines discussed before the Civil War; secondly, union with the Presbyterian Church in the matter of education only; thirdly, the creation of an educational fund, the interest accruing to be applied to educating candidates for the ministry; fourthly, an endowment fund for the maintenance of a chair of

Welsh in an American college. It will be easier to understand the subject in its revived aspect if we study it as it developed in the several gymanvas separately, together with the rôle played by the General Assembly when it came into existence in 1869.

The Wisconsin Gymanva was persistent in its determination to secure satisfactory educational facilities for its young men. No sooner was the Civil War over than Wisconsin again began to agitate the subject of education. Among the subjects discussed in the gymanva of October, 1865, was that of "education for young ministers," but no action resulted from the discussion. In 1867 Rev. Thomas Foulkes, then of Oshkosh, Wisconsin, wrote an article in which he revived the question of education for candidates for the ministry. "I do not know," wrote Mr. Foulkes, "of even one preacher belonging to us in this country who was born and raised here, and were it not that Wales reared preachers for us what would become of us?" Mr. Foulkes then proceeded to point out that some measure must be adopted to facilitate educational advantages for young men who were candidates. He observed that complaints were made because some young men who entered the ministry in the Calvinistic Methodist Church left the Church and were serving in pulpits of other denominations. Mr. Foulkes declared that if the Church did not wake up to the situation, it was due to lose more of them. "Our sons go to Presbyterian schools, and from their schools are lured into Presbyterian pulpits."

Mr. Foulkes was a stanch agitator for establishing a denominational school of the Calvinistic Methodist Church to offset the trend away from their own Church on the part of candidates. He vigorously contended for a church school, in as central a location as possible, for the gymanvas of the Calvinistic Methodist Church in America.

Stimulated in part by the writing of Rev. Thomas Foulkes, whose articles were a reflection of the sentiment then crystallizing in Wisconsin, the gymanva in session at Cambria in October, 1870, addressed itself to making plans for creating a fund designed "for the educating of candidates for the ministry, and others of our nationality." A committee of three was appointed to draft a charter, as required by law, to safeguard the purpose in view. The committee was requested to report to the gymanva,

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which reserved the privilege of indorsing, changing, or rejecting the proposed charter.

The committee made its report, prefaced with remarks by Hon. Llewelyn Breese, the secretary, under the title, "A Measure to Secure in Wisconsin an Institution to Teach the Welsh Language and Literature."

In the preamble to this measure it is stated:

"The most prominent men of Welsh nationality in the state have felt, for a long time, that the standard of education among us is too low, and that we should endeavor to elevate it. Especially is the need felt for such educational advantages as will meet our particular requirement as Welshmen in order to keep alive and to nourish in our young people the worth-while characteristics of our nationality. Before this can be realized, it is evident that we must have some sort of school where a thoroughgoing knowledge of our language and literature will be taught. It is surprising that we have a language so rich in resources and still have in the whole United States no school where it is made a special branch of study. It is to meet this defect chiefly that the present movement is inaugurated."

The following resolutions were adopted:

"Inasmuch as there is a general and growing feeling among us, as Welsh people, of the need of increased educational opportunities to enable our young people to attain such degree of knowledge as will adapt them to fill positions of trust and responsibility in the Church, and in the various practical callings of life; and especially in view of the fact that we have in the state no school where the Welsh language is taught as a special branch of learning; and for that reason our young people, while acquiring knowledge of other languages, lose their acquaintance with the old language of their fathers, and our churches and nationality lose their services—

"Be it resolved:

"1. That a committee of twenty be appointed to be known as the Committee on Education, whose duty it shall be to adopt immediate measures to solicit a fund which shall be called 'The Educational Fund of the Calvinistic Methodist Gymanva in Wisconsin.'

"2. That the Committee on Education be instructed to secure from the next legislature a charter permitting this gymanva, and the aforementioned committee, such privileges and authority as are necessary to safeguard the object in view; that this committee submit such a charter to the next gymanva, the charter not to be considered as having power or effect until it has received the indorsement of the gymanva.

"3. That the following persons be named a Committee on Educa-

tion, to hold their offices until their successors have been chosen by the gymanva according to the provisions of the charter: Rev. John J. Roberts and Uriah Davies, Columbus; Rev. Thomas H. Roberts, Proscairon; Rev. Rees Evans, Cambria; Rev. David Pugh, Rock Hill; Rev. Hugh Davies, Berlin; Rev. John Daniel, Engedi; Rev. John Davies, Picatonica; Rev. Thomas Foulkes, Oshkosh; W. W. Vaughan, Racine; Owen Jones, Lake Emily; W. W. Bebb, Portage; David Hughes, Bangor; L. Breese, Madison; John James, Milwaukee; Hugh Elias, Waukesha; William Owen, Portage Prairie; John R. Jones, Welsh Prairie; Griffith J. Owen, Caledonia; and Ebenezer Davies, Pine River.

"4. That this committee organize immediately by electing a chairman, vice chairman, treasurer, and secretary, and put into operation as soon as may be possible such measures for collecting money as they deem expedient and effective to attain the object in view.

"5. That the chairman, treasurer, and secretary shall constitute an executive committee to adopt all necessary measures in the absence of a majority of the Committee on Education."

The above resolutions were referred to a committee of three for review. The committee, consisting of Rev. John Daniel, Rev. John J. Roberts, and Uriah Davies, later reported, "We, the committee appointed to consider the subject of education, recommend the adoption of the plan submitted." The report was thereupon received and the resolutions unanimously adopted by the gymanva. At a meeting of the Committee on Education for organization, the following officers were elected: chairman, Rev. Rees Evans; vice chairman, W. W. Vaughan; treasurer, Uriah Davies; secretary, Hon. L. Breese.

Hon. Llewelyn Breese, who at the time was secretary of state for Wisconsin, when the resolutions were published commented on the movement in the following words:

"So far as could be ascertained the majority favored the establishing of an independent Welsh school, provided an endowment fund large enough could be secured, so that the interest accruing therefrom would be sufficient for the maintenance of the school. But if we fall short of this, it is quite certain that a fund sufficient for a Welsh chair in an American college can be assured, with the hope that in time it will increase to such an extent as to warrant the first goal announced, namely, a Welsh college. It is hoped not only that this institution will be advantageous to the Welsh of Wisconsin but that in the absence of a similar institution in the neighboring states it may likewise prove an advantage to them."

To the gymanva held in Peniel Church, Oshkosh, in October, 1871, the executive committee reported that a charter had been secured from the state legislature. It expressed itself as fully persuaded of the importance of immediate action and an energetic prosecution of the matter of securing appropriate educational advantages to meet present requirements and future demands of the young people of Welsh nationality in the state. The committee earnestly urged the gymanva to adopt a measure for creating an endowment, and to appoint suitable persons in all presbyteries to solicit subscriptions and to receive contributions for the fund.

Notwithstanding this favorable report and the encouraging attitude of the gymanva generally, there were other influences abroad, and even some agreements already entered into, which militated against the proposed plan of a Welsh denominational college. The General Assembly had negotiated a union with the Presbyterian Church in the United States of America in matters of education. Rev. Thomas H. Roberts, of Proscairon, a member of the committee of twenty, was not in favor of the Welsh college and strongly favored the arrangement already made by the General Assembly with the Presbyterian Church for the education of candidates for the ministry. He contended that to establish a Welsh college would involve a break with the Presbyterians, and he questioned the wisdom of this and the necessity for it. Mr. Roberts counseled drawing closer to the Presbyterians rather than withdrawing from them. He stressed the fact that with the limited funds at the denomination's disposal it could not compete with other schools.

The question now had become twofold. The fact of the need of a fund was accepted by all. The matter to be decided was: Should it be a fund for establishing a college for the denomination in Wisconsin, or an endowment fund for educating candidates of the Calvinistic Methodist Church in American colleges? This question was warmly debated on the floor of the gymanva at Cambria in June, 1876, and the Welsh Prairie Presbytery which convened in September of the same year continued the heated debate. It was contended that the continuance of Welsh nationality in this country, and the existence of the Calvinistic

Methodist Church, depended upon having a fund and a school of their own to educate their young people. If the opportunity then offered was not accepted, they feared that no effective avenue would open for the educating of young men. Others were satisfied with the prevailing arrangement with the Presbyterian Church in the matter of education. In the Waukesha Presbytery the question was put to a vote. Twenty-two votes were cast; seventeen favored a college, five opposed it.

While Rev. Thomas H. Roberts led the forces opposed to a college, his friend, Rev. Thomas Foulkes, was enthusiastic in its favor and championed its cause. In 1876 Mr. Foulkes wrote on "Education and the Ministry," declaring the question to be: "Whether we shall go on as at present [i.e., in connection with the Board of Education of the Presbyterian Church], or form a fund for ourselves, either for establishing a school of our own or for paying honorably on behalf of our candidates, which is the wisest thing to do." Mr. Foulkes contended that the plan then existing between the denomination and the Presbyterian Church was not expedient, for the Welsh Church was going deeper and deeper into debt through failure to take regularly, in all churches, the annual offering required in the agreement. "It would be more honorable to have a fund of our own than to be beggars imposing upon others. And having such a fund, our young men would [when aided] feel a sense of obligation to the denomination. With a school of our own we could nourish thoroughgoing Calvinistic Methodist preachers, and produce Calvinistic Methodists worthy of the name. If this is of no importance, the sooner we disavow the name the better, and unite with the Presbyterians."

The upshot of this prolonged discussion was the decision to accumulate a fund for the purpose of education, the subscribers to specify their preference when making their subscriptions. Those who favored establishing a college were so to indicate with their subscription, and those who were in favor of an endowment fund were likewise invited to state their preference when subscribing. This method might appear to some to be more divisive than cooperative in its tendency, but fortunately it worked. At the fall meeting of the Welsh Prairie Presbytery, in 1876, Rev. Rees

Evans and Rev. Thomas Foulkes were appointed to visit all the churches of the presbytery for the purpose of acquainting the people regarding the object of the fund, of creating a greater interest on its behalf, and of ascertaining whether the majority of the congregations favored a school or an endowment fund.

At the gymanva held in Peniel Church, Oshkosh, in June, 1878, the Educational Fund was announced to be a fact. After learning of the remarkable success which accompanied the efforts of Mr. Evans and Mr. Foulkes in every presbytery they visited, the gymanva felt assured of a substantial fund. New articles, incorporating the Board of Education, were adopted by the gymanva in session at Racine in June, 1879, as follows:

THE CONSTITUTION OF THE BOARD OF EDUCATION OF THE
CALVINISTIC METHODISTS IN WISCONSIN

The Name

Article I. The organization shall be called and known by the name: The Board of Education of the Calvinistic Methodists of the Wisconsin Gymanva.

Purpose of the Fund

Article II. The purpose shall be to extend aid to candidates for the ministry in obtaining a college education to prepare them for the sacred office.

Amount of the Fund

Article III. That ten thousand dollars (\$10,000), or more, be collected by means of subscriptions and freewill offerings for the purpose of forming an Educational Fund, and that none of the principal of the fund, under any circumstances, shall be used for expenses—none but the interest.

Formation of the Board

Article IV. The Board shall consist of fifteen members, to be chosen by the gymanva, seven of whom shall be ministers and eight, laymen; the fifteen to be divided into three equal classes: the first class of five to serve for one year, the second for two years, and the third for three years, each class to remain in office until successors have been elected. After the first year, five shall be elected each year, according to the above classes, to remain in office for three years, or until their successors are elected. The Board shall fill vacancies which may occur through death or other causes. Five members shall constitute a quorum.

Officers

Article V. The officers of the Board of Education shall consist of a chairman, vice chairman, secretary, and treasurer, who shall be elected annually by the Board from among its members, by secret ballot.

The Duty of Officers

Article VI.

1. The chairman: It shall be the duty of the chairman to preside at all meetings of the Board, and to certify all orders upon the treasurer.
2. The vice chairman: The vice chairman shall assist the chairman, and preside in his absence.
3. The secretary: It shall be the duty of the secretary to keep an orderly and faithful record of the various meetings of the Board, and to sign vouchers for orders on the treasurer.
4. The treasurer: It shall be the duty of the treasurer to care for the treasury of the Board; to pay out orders; and to supervise the lending of money on interest in safe investments in collaboration with the chairman and secretary. He shall also be required to give a bond for the faithful performance of his duty.

Applications for Aid

Article VII. Appeals to the Board for aid shall be made through the presbyteries; a two-thirds vote must be favorable to the grant. The Board must be satisfied in regard to the talents and good character of the candidate making application.

Expenditures

Article VIII. None of the Board's money shall be for any purpose other than the educating of young men who are candidates for the ministry, while the Calvinistic Methodists exist as a body in America, and if the denomination in America shall cease to exist, the fund shall be transferred to the Foreign Mission Society of the Calvinistic Methodists in Wales.

By-Laws

Article IX. The Board shall have the right to form its own by-laws, but they must conform to this constitution and be subject to the approval of the gymanva.

Amendments

Article X. The articles of this constitution may be changed or augmented, after careful consideration in two gymanvas.

There are interesting features contained in the by-laws to the

constitution. Every applicant for aid was expected to have made good use of opportunities offered in the public schools, and to know well the branches of general knowledge. It was also required that he give satisfactory proof of natural talent, as well as special qualifications for the ministry, by exercising his gifts in a public way. It was required that a candidate be promising in regard to age, health, common sense, proper demeanor; that he be a total abstainer and a zealous defender of the principles of temperance; that he abstain from the use of tobacco in every form while receiving aid from the fund.

Every successful candidate for the ministry was entitled to draw annually from the fund, for a period of three or four years,² an amount of from one hundred to one hundred and fifty dollars a year according to the discretion of the Board; and there was to be no exception to this rule without the approval of the gymanva.

It was expected of those who received aid from the fund to be loyal to the denomination by remaining in its service; or, if they chose to withdraw or demit the ministry, it was expected of them, as a matter of justice and honor, to remit the amount drawn from the treasury of the fund, unless circumstances clearly justified such withdrawal. The candidates were advised to consult the Board regarding the institutions most suitable for their education. Lake Forest University, Lake Forest, Illinois, was recommended as such an institution.

After the adoption of the constitution of the Board of Education by the gymanva, subscriptions were solicited with renewed vigor. On March 1, 1880, Uriah Davies, the treasurer, reported a total of fifty-four hundred and twenty-seven dollars in the treasury, and about four thousand dollars of unpaid subscriptions was outstanding. Contributions for the most part were in small amounts from many donors, which indicates that the giving was general. Of the amount paid in at that time there were four contributions of one hundred dollars each, and none over one hundred; one subscription of sixty dollars, and fifteen subscriptions of fifty dollars each; twenty-seven pledges of from twenty-five to fifty

² This period was later extended.

dollars, and over four hundred and fifty of twenty dollars or less. In 1887 the treasurer reported that the fund had reached ten thousand six hundred dollars, and that four hundred and twenty-five dollars from the earnings of the fund that year had been paid to the aid of candidates. In 1910 the treasurer's report showed the fund to be over eighteen thousand dollars; and when, in 1922, negotiations were completed by John H. Jones, of Racine, the treasurer, for the transfer of the fund, in trust, to the Board of Education of the Presbyterian Church in the United States of America, the amount transferred was about thirty thousand dollars.

The Wisconsin Gymanva educational fund was a great boon to many candidates for the ministry. It aided worthy students through college and seminary for several decades. With the aid of this fund the gymanva's sons were educated. Other sons came from other states and received the benefit of the fund. Many young men from Wales came as students to Wisconsin colleges and, after identifying themselves with the gymanva, were heartily welcome to aid from the fund. Candidates under care of the gymanva were students at Beloit, Lake Forest, and Ripon Colleges in the early decades; at Carroll College when that institution offered full college courses early in the twentieth century. Some attended the University of Wisconsin. The majority of candidates were students at Ripon College, located in the heart of the Welsh Prairie Presbytery—the largest presbytery in the gymanva and the one chiefly instrumental in making the educational fund of the Wisconsin Gymanva a reality.

Amendments of importance to the constitution of the Board of Education were few. One of the articles was suspended, in 1902, under unique circumstances. Article II of the constitution stated that the purpose of the fund "shall be to extend aid to candidates for the ministry in obtaining a college education." Article VIII, on "Expenditures," also reaffirmed the clause in Article II with the statement, "None of the Board's money shall be for any purpose other than the educating of young men who are candidates for the ministry," et cetera. These articles were suspended for the worthy purpose of admitting for aid Miss Harriet Davies, the gymanva's first candidate for medical service in the foreign mission field. Some five years later, as the result of a con-

ference with President Silas Evans, D.D., LL.D., of Ripon College, Wisconsin, a resolution prevailed:

"That changes in the constitution and by-laws be made for the purpose of enlarging the usefulness of the gymanva's educational fund by extending aid to young men and women who may be of service in circles outside the ministry, such as in mission fields, or as lay workers in local churches."

Accordingly, Article VIII was revised to include such students, with the instruction that it become operative immediately.

A by-law which prevailed for many years required of ministers who had received aid from the educational fund as candidates but later left the Calvinistic Methodist Church to refund the amount received. A reduction of one hundred dollars a year was allowed, however, for each year they had served the denomination before leaving. In 1918 this by-law was made more liberal, and reads:

"It is expected that those who receive aid from the educational fund will be loyal to the denomination by remaining in its service. But if they leave the denomination for acceptable reasons to serve the Kingdom of Jesus Christ with another denomination, we do not consider them under obligations to the Board of Education; but if they withdraw from the denomination, or from any other denomination acceptable with us, or from any other circle of religious service which entitled them to aid, they are as a matter of justice and honor to reimburse the amount received from the fund, the amount required of them to be reduced by one hundred dollars for each year of service they have given in labors acceptable to the Board of Education."

WELSH CHAIR PROPOSALS

When the Calvinistic Methodists surrendered the idea of establishing a denominational school, in which the Welsh language and literature might be perpetuated, certain American Christian colleges within the bounds of some of the gymanvas manifested a kind and coöperative interest in the plan the Welsh so much desired. The endowment of a chair of Welsh in some American college had been suggested by the Wisconsin Gymanva, as an alternative, provided the endowment fund was not sufficient to warrant proceeding with establishing a Welsh school. American colleges came forth with offers to establish a department of Welsh.

The first college to submit a plan extending such aid was Marietta College, Marietta, Ohio. The board of trustees of Marietta College, at its meeting on June 28, 1870, resolved to install a Welsh section in the library of the college, and appointed Rev. E. L. Davies to interview the Welsh people and to enlist their coöperation in consummating the plan. The plan included the endowment of a professorship in the Welsh language and literature, and the proposition was made to raise a fund sufficient to endow such a chair. At the General Assembly, which convened in Pittsburgh, Pennsylvania, in 1870, Rev. E. L. Davies, representing Marietta College, presented the plan of the trustees for the endowment of a Welsh professorship and a Welsh section in the library of the college. After hearing Mr. Davies, the General Assembly passed a resolution:

"That we heartily indorse the plan to establish a Welsh professorship and library at Marietta College, as it was presented to our attention by Rev. E. L. Davies. We hope the plan may be a means of stimulating the generosity and pride of our fellow countrymen, and that this worthy project may be consummated."

Pursuant to the action of the General Assembly, a meeting was held on November 6, 1870, in the old College Street Church in Cincinnati, Ohio, for the purpose of promoting the educational enterprise submitted by trustees of Marietta College. Rev. E. L. Davies was present at the meeting and, after reading the resolutions, gave a detailed explanation of the operation of the plan. Great enthusiasm was manifested favoring the plan; the prospect of a chair of Welsh in an American college appeared to appeal to everyone present. Dr. William Roberts, in an editorial in *The Friend*, highly commended the plan adopted by the General Assembly and expressed the sincere hope that the Welsh chair and library in Marietta College might receive the hearty indorsement of the various gymanvas.

The Marietta plan never came to fruition. No definite and systemized effort was ever made, so far as it is known, to raise the required endowment for the establishing of such a chair.

Another offer of coöperation in establishing a chair of Welsh, or Celtic, was made in 1879 by Lake Forest University, Lake Forest, Illinois, through its president, D. S. Gregory, D.D. An-

nouncement was made that the president, together with J. Munro Gibson, D.D., and Arthur Mitchel, D.D., had been authorized by the trustees of the University to submit to the attention and consideration of the Calvinistic Methodist gymanvas the advantage which might ensue to them by making use of the preparatory and collegiate opportunities offered to candidates for the ministry by that institution. Furthermore, the published statement announced the willingness of Lake Forest University to establish a chair of Celtic, or Welsh, in connection with the university, and to appoint Rev. Edward C. Evans, M.A., then a senior at Princeton Theological Seminary, as professor.

The condition for the arrangement proposed by the trustees of Lake Forest University was simple and practical. It called for the endowment of a chair by the Calvinistic Methodist Church to guarantee the salary of the professor. The funds, however, were to be entirely under the management of the Welsh General Assembly and to remain as the property of the denomination. Candidates for the ministry from the Welsh gymanvas could avail themselves of the opportunities of the preparatory school, if need be, and the college with its classical department, including theological instruction. In addition to this there would be offered, according to the proposed plan, courses in the Welsh language and literature under a competent instructor, a thing which the Welsh of that period very much desired.

An editorial in *The Friend* by Dr. William Roberts heartily indorsed the proposition made by Lake Forest University as an opportunity potent with remarkable advantages to young men of the Church. Stated clerks of the various gymanvas were urged to present the matter to the attention of their respective state bodies, in the hope that something substantial might be accomplished in the way of meeting the generous offer made by the trustees of the university.

The Wisconsin Gymanva was interested in the proposal. Lake Forest was the only Presbyterian college, at the time, located within the geographical bounds of the gymanva—the Gymanva of Wisconsin and Northern Illinois. Among the recommendations of the gymanva's board of education for June, 1879, is the following:

"We recommend Lake Forest, Illinois, as an advantageous place for candidates for the ministry to receive an education."

Nothing further, however, is reported on the subject by Wisconsin. The gymanva at the time was busily engaged in soliciting subscriptions for the completion of its own educational fund.

The New York Gymanva also took a keen interest in the Lake Forest offer. In the gymanva held in Utica in June, 1879, the following resolution was passed:

"We go on record as heartily indorsing the proposition made by the trustees of Lake Forest University."

Rev. E. C. Evans, M.A., whom the trustees of Lake Forest proposed to engage for the chair of Celtic, was known in New York, and this, no doubt, aided in enlisting sympathetic interest. Mr. Evans was a student of exceedingly high rank and superior intellectual acumen and he possessed a broad knowledge of things Welsh. His traditions and training well qualified him for such a position.

The offer from Lake Forest University of a plan to meet the desire of the gymanva for a chair of Welsh in an American college met the same fate as did the similar offer, made some ten years previous, by Marietta College, Ohio. It never materialized.

At the New York Gymanvas, November, 1894, the announcement was made that the Bala Theological Seminary, Bala, North Wales, had opened its doors to students of the Calvinistic Methodist Church in America as well as to students of the denomination in Wales, and upon the same conditions. Upon the receipt of this announcement the New York Gymanva passed the following resolution:

"That we receive, with gratitude, this announcement and we urge our young ministers to go to Bala for their theological training as we believe this will make better Methodists of them and will keep them from going over to the Presbyterians. It will also be a means of fostering a greater degree of union between the branches of the denomination in the two countries."

Other gymanvas hailed the announcement from Bala school in a like spirit of grateful appreciation.

At the fall meeting of the Wisconsin Gymanva in 1912, Presi-

dent Silas Evans, D.D., LL.D., of Ripon College, Ripon, Wisconsin, presented a plan for establishing at Ripon College "a chair endowed by the Welsh people of America." Ripon College had rendered, for several decades, a splendid service to students from Welsh communities; and many candidates for the Christian ministry had received their college training there. The gymanva pledged itself to give the movement its most sympathetic approval and pledged to President Evans its moral support in his effort to bring it to pass.

The education of candidates for the Christian ministry was one of the subjects claiming the attention of the first General Assembly of the Calvinistic Methodist Church. The Assembly of 1869, accordingly, resolved to overture the Presbyterian Church in the United States of America to be admitted into "union with it *in the matter of education only*, in order to prepare candidates for the important work of the ministry." The Assembly obligated itself to make an annual collection in all its churches in accordance with the Presbyterian rule. The moderator and clerk of the Assembly were instructed to communicate the appeal to the General Assembly of the Presbyterian Church. William Roberts, D.D., was made fraternal delegate from the Welsh Assembly to the General Assembly of the Presbyterian Church in the United States of America in May, 1870. Dr. Roberts made a published report, through the columns of *The Friend*, on "The Union of the Calvinistic Methodist and Presbyterian Churches in Education." The article stressed "the nature, the obligations, and the privileges of the union which has now been confirmed by both parties."

By virtue of this union all presbyteries of the Calvinistic Methodist Church were privileged to recommend young men as candidates for the ministry to be received as students in any Presbyterian institution in the United States, on condition that an annual offering be taken in all congregations of the denomination. The churches were urged to take the offering on the particular Sunday when such an offering was taken by the Presbyterian Church. Worthy Welsh students were allowed scholarships in theological seminaries and in colleges as well. Copies of the agreement were

printed in Welsh and in English and were distributed in the Welsh presbyteries for information.

The union in education, notwithstanding the liberal terms specified by the Presbyterian Church in the United States of America, was not a success. It was soon realized that the Welsh churches were falling far short of the goal in the matter of contributions to the Presbyterian Board of Education. The promised annual collection was neglected by scores of churches. "The Board of Education," wrote Dr. Roberts in 1875, "has, for its part, done honorably, but our denomination will fall into disrepute unless the churches do their part." In one gymanva, only four out of thirty-one churches had taken an offering for education in 1873, and other gymanvas had about the same ratio. One gymanva in the course of five years had contributed only three hundred and forty dollars to the Presbyterian Board under the terms of union in education. In 1880 the New York Gymanva, in session at Utica, declared its purpose to dissolve the relations existing between it and the Presbyterian Church in the matter of education. It over-
tured the Welsh General Assembly "to dissolve the union with the Presbyterians in education." The General Assembly of 1880, also in session at Utica, New York, went on record as agreeing with the New York Gymanva "regarding the advisability, under present conditions, of withdrawing from the Presbyterians in the matter of education."

The General Assembly expressed itself as strongly in favor of a fund, in union with the Wisconsin Gymanva, for the education of candidates. But it was the judgment of the Assembly that the time for the soliciting of such a fund had not yet arrived. The moderator and clerk were authorized to correspond with the Presbyterian Board with a view to bringing about the dissolution. Through some oversight, the Presbyterian Board was not advised of the action of the General Assembly in Utica, and not until the meeting of the Assembly in Oak Hill, Ohio, in August, 1883, was the Presbyterian Church actually notified of the decision of the Welsh Church to have the agreement in the matter of education dissolved. The Assembly of 1883 left it to the several gymanvas and presbyteries to adopt such plans as they were able for the education of their candidates and urged them to do

all in their power to keep them in the service of the denomination after graduation. There ended the attempt at union with the Presbyterian Church in the United States of America in the matter of education. The failure of the venture may be accounted for, in a large measure, by the fact that the Calvinistic Methodist Church was unaccustomed to an annual offering for any purpose except missions. The offering to education was neglected through carelessness, indifference, and, in some cases perhaps, actual disapproval of the plan.

Previous to the organizing of the Western Gymanva in 1882, the Long Creek, Iowa, Presbytery and the Kansas Presbytery were members of the Wisconsin Gymanva which, at that time, consisted of six presbyteries. This extensive area resulted in great inconvenience to the presbyteries as well as to the gymanvas. Delegates were required to travel some hundreds of miles, with the result that representation was inadequate. Two appeals came from two different presbyteries calling attention to this inconvenience. The Kansas Presbytery appealed for the organization of a new gymanva in which Kansas would be nearer the center of the gymanva population. The Welsh Prairie Presbytery complained that for the Wisconsin Gymanva to extend so far west was disadvantageous and inexpedient. Accordingly there was a consensus of opinion favoring the organizing of the Gymanva of the West, which was done the following year.

When the Wisconsin educational fund was in the making, the Long Creek Presbytery was a part of the Wisconsin Gymanva and had, along with the other presbyteries, contributed to it. This brought up the question of the Western Gymanva's participation in the Wisconsin fund for the education of candidates for the ministry. The Western Gymanva naturally wished to remain a participant in its benefits. In the spring gymanva of 1887 Wisconsin reported as follows, through its Board of Education:

"Inasmuch as the Western Gymanva has withdrawn from us, it would be a convenience and an advantage to them and to us for each gymanva to be independent also in educational matters, for we are too far separated to cooperate efficiently; and inasmuch as they [the Western Gymanva] have received from the earnings of the Endowment Fund more than they contributed toward it, and are sufficiently strong to create

a fund of their own, we do not consider it an injustice to dissolve our relation with them."

This action of the Wisconsin Gymanva prevailed and was final in the matter, but the Western Gymanva was never able to raise a fund for the education of its candidates.

All the gymanvas, under the General Assembly's plan, participated more or less in the agreement of "union in education only" which was entered into with the Presbyterian Church in the United States of America. But after the termination of that agreement in 1880, the gymanvas had to shift for themselves, which they did chiefly by means of annual offerings, irregularly taken, for educational purposes.

In 1892 the Minnesota Gymanva appealed to the Wisconsin Gymanva for union with them "in education." Wisconsin assured Minnesota "that it did not view the appeal with disfavor, provided the constitution of the Board of Education would permit such an arrangement," and advised that Minnesota raise a minimum of three thousand dollars to be deposited in the educational fund when such a union was formed. The Minnesota Gymanva considered the proposition with favor, but it later developed that the Wisconsin Gymanva found some legal obstacle whereby it could not consistently permit the granting of aid to students outside its bounds. Besides, the admitting of Minnesota might, in the end, cause unhappy relations between the two gymanvas. The Wisconsin Gymanva, however, was anxious to express its kind interest in Minnesota and stated that:

"Inasmuch as the children of Minnesota, many of them, are children of old Wisconsin settlers, some of whom may even have contributed to the fund at the beginning; . . . if there are promising young men there, we stand ready to extend them aid, so far as the earnings of the fund will permit, without reducing its present principal amount."

On the receipt of the reply from Wisconsin, Minnesota passed a resolution of appreciation, and announced that an offering would be taken annually for the educating of its candidates for the ministry. In 1912 a renewed interest in the matter of an educational fund was aroused when Rev. H. P. Morgan, then pastor of the church in Minneapolis, vouched for a hundred-dollar contribution to start an educational fund, on the condition

that the gymanva raise four hundred dollars additional. The presbyteries were overtured and a resolution prevailed in the spring gymanva of 1913 that all churches be requested to cooperate and make special contributions to start and maintain a gymanva educational fund. There was no organization set up for soliciting the contributions and the effort ended with the resolution. The gymanva continued to "take collections" for educating its candidates.

The Ohio Gymanva was more firm in its purpose to continue its relation with the Presbyterian Church in the United States of America in matters of education than were some of the others. When such relations were summarily broken in 1883, it too felt called upon to devise measures for providing aid for its candidates. In the fall gymanva of 1886 a series of resolutions pertaining to the matter was passed. The gymanva considered it appropriate to create a fund for educating its candidates for the ministry, and the matter was submitted to the presbyteries for approval, with instructions that until the fund became operative a substantial offering should be taken in all the churches for educational purposes. These resolutions bore no fruit by way of subsequent action toward accumulating an educational fund.

Again in the spring of 1898 the gymanva was moved to create an educational fund of one thousand dollars, more or less, and overtured its several presbyteries regarding the desirability of having such a fund. The Western Presbytery favored it. The Jackson Presbytery tabled it until it was better understood. The Pittsburgh Presbytery, through its committee, reported as follows:

"Taking into consideration the present outlook in our denomination, we believe that to start an educational fund at this time is to do it twenty years too late; it will be the part of wisdom henceforth to take an offering for candidates as circumstances may require."

Ohio Gymanva again as late as 1917, just three years before the dissolution of the General Assembly, made a final effort to establish an educational fund. The three presbyteries at that time were agreed upon the issue, notwithstanding the report made by the Pittsburgh Presbytery some twenty years previous. The real occasion for the enthusiasm in 1917 was that there were three

promising candidates for the ministry in educational institutions at the time. A constitution and by-laws were drawn up, expressing the purpose and defining conditions of grants for aid. But this plan too never materialized. The trouble with such efforts was that they were based on good impulses, stirred by the conditions prevailing for the day, rather than upon a well-thought-out and persistent policy in educational matters.

The Northern Presbytery of the Pennsylvania Gymanva disapproved the action of the General Assembly of 1880 in severing relations with the Presbyterian Board of Education, and overtured the gymanva to have the action rescinded; but the Pennsylvania Gymanva sustained the action of the Assembly as expedient and wise. The Northern Presbytery again, ten years later, overtured the gymanva of 1891 on the desirability of entering into union with the Presbyterian Church in the matter of educating candidates for the ministry. The gymanva sent the question down to the churches but nothing practical resulted from it.

To the Pennsylvania Gymanva of 1908 the board of trustees submitted a proposition for establishing an educational fund. They offered five hundred dollars from their treasury to start a fund. The gymanva was inspired to action by this offer and drew up and published a constitution for an endowment fund, its maintenance and operation. Solicitors were appointed to get subscriptions in each presbytery by visiting churches and calling upon individuals. There was a prolonged delay, and the solicitors were reluctant to start out. In the spring gymanva of 1910 the matter was tabled indefinitely; it was revived in 1913 without successful results. It appears that interest was wanting, in that late day, and the consensus of opinion showed that it was inadvisable to undertake the responsibility.

Pennsylvania did, however, make a contribution to education aside from annual offerings for the educating of students in its own gymanva. Upon the retirement of Rev. Hugh Davies, of Wilkes-Barre, Pennsylvania, the gymanva undertook to honor him with a testimonial, but before the purse was completed Mr. Davies died. The amount contributed was then converted into what is known as "The Rev. Hugh Davies Memorial Prize Fund," amounting to five hundred dollars, and was transferred to the

Princeton Theological Seminary, Princeton, New Jersey. The interest accruing from year to year was to be presented to a member of the senior class whose sermons were judged to be the best as to thought, composition, and delivery. The Davies Memorial Prize Fund continues its appointed service.

The New York Gymanva at no time, it appears, made any special effort to establish an endowment fund for educational purposes. Like the other gymanvas, it took annual collections for the educating of its own candidates for the ministry.

The idea of an offering taken annually for education did not appeal to Welsh congregations. In some of the gymanvas it was all but a complete failure, and in those which adopted it as a policy it was enforced only on occasions. It was not a persistent policy, but appeared more like an emergency measure, prompted by impulse when occasion required it. Thus, for example, the Minnesota Gymanva in 1906 resolved that "inasmuch as there is no candidate in the gymanva at present, we consider it unwise to ask the churches for an offering." The Ohio Gymanva in 1898 had sixty-four dollars in the educational fund treasury and therefore reported, "It is not expected that the churches will make an offering until there is call for it." The New York Gymanva, operating on the same faulty system, in 1888 made a total collection of one hundred and twenty-three dollars, which was divided as aid among three candidates pursuing an education at the time.

Had the General Assembly taken a firm stand in the early 1870's, as the Wisconsin Gymanva did, for an endowment fund, or for a determined effort to maintain its contract with the Presbyterian Church in the United States of America in education, the gymanvas might have been spared much distress. It is only fair to state, however, that these repeated attempts and seeming failures on the part of the gymanvas to accumulate a fund indicate a genuine interest in an educated ministry. The failure was due largely to the relatively small size of the gymanvas. They really were not strong enough to cope with the problem in a large way. Wisconsin was the only gymanva whose membership exceeded three thousand, and the entire denomination in America at its best had less than fifteen thousand members.