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EDUCATIONAL EFFORTS IN COLONIAL VIRGINIA,
NORTH CAROLINA AND SOUTH CAROLINA:
THE FIRST CENTURY

by

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This is a study of public and private efforts which were made to establish educational opportunities for children in Virginia, North Carolina and South Carolina during the first one hundred years after these colonies were settled. Both primary and secondary sources were employed in reaching the conclusions.

In North Carolina, achievements were meager. After three early efforts failed, fifty years passed before the next public school was established. Although ethnic groups did maintain schools for their own children, these reached only a minority of the population.

The picture in South Carolina was better. Efforts which were aimed at the education of the wealthy were concentrated in the Charleston area. Some privately chartered schools made provisions to educate a small number of poor children without charge.

Following early public efforts to establish both a college and a Latin grammar school, Virginia relied on bequests to establish schools which would educate her children. Apprenticeship laws in this colony, as in North Carolina, were effective in teaching youngsters at least the fundamentals of literacy.

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CHAPTER I

INTRODUCTION

The purpose of this study is to examine the first century of education in three southern colonies, Virginia, North Carolina and South Carolina. Although the start of settlement in Virginia came in 1607 and the effective settlement of the Carolinas came sixty years later, certain advantages arise from considering the first one hundred years of development of educational facilities in each colony rather than to cover all developments until some predetermined termination year is reached. By examining the first century of development in this way, the pattern of educational development in these three plantations is readily compared and contrasted during the early years when these colonies were struggling to carve a civilization out of the wilderness.

This approach is not unique. Through examining primary and secondary sources, the attempt is to show the evolution through which both public and private efforts progressed during the first century in these three colonies. In this particular study, private attempts to further education are subdivided normally into the philanthropic acts of individuals, the conscientious efforts

of religious groups, and, in South Carolina, the benevolent attempts of organizations which were originally social in purpose. There is no need for subdivision in the realm of the public efforts. Evidence of such public efforts to aid education as prevailed is based on legislative statutes. One of the problems is the lack of diaries, personal papers, journals, and newspapers in the pre-Revolutionary period; those extant give little information about education, an omission which is perhaps significant toward showing not only the lack of facilities but lack of concern about the progress of education.

CHAPTER II

VIRGINIA

Virginia, the first permanent English colony in the new world, established a school system comparable to the English system known to the settlers in their homeland. While the colony was under the Virginia Company, education was advanced by the efforts of individuals and helped by the bequests and contributions of Englishmen. The initial projects instituted by these individuals were a Latin grammar school and a college, both designated for the aborigines with a view to Christianizing these savages. These twin efforts were halted abruptly by a massacre perpetrated on Good Friday, March 22, 1622, by an Indian tribe fearful of the loss of its lands at the hands of white strangers. Educational facilities undertaken subsequent to this massacre were designed primarily for white children. Only twice more were the Indians, the beneficiaries of the initial plans, considered before the outbreak of the American Revolution.

The educational facilities erected in Virginia followed a definite pattern. Shortly after the attempt of the Company to erect an elaborate system on only two schools, the Crown assumed control of the colony. Under royal control, but not royal sponsorship, facilities for educating

the white children of the colony increased. The principal artery for transfusing knowledge was the free school, established by the bequests of Englishmen and Virginians. These schools were free only to the number of charity pupils specified in the charter for the particular institution. Other pupils paid a pre-determined fee. The curriculum consisted of little more than the three R's and that often only sparingly. The stigma attached to attending a free school prevented both impoverished and wealthy parents from sending their offspring to such an institution. The former hesitated to send his child to a free school because it might suggest to his neighbors that he was unable to pay for the education of his child; his wealthier counterpart had reservations about enrolling his child in a free school because it implied his financial inability to provide a tutor. Of those who could afford to a majority provided a tutor for their children. These tutors were indentured servants or hired instructors. The former came from England while the latter were the product of Harvard in the North. The practice of one teacher's gathering under his tutorage a group of neighborhood children grew into the "old field" school system. Here, in these structures hastily erected in an abandoned field, most of Virginia's youngsters received their educations. The secularization of the tutorial system into a public-type system resulted in a decline in the stature of the knowledge imparted. Whereas the

tutor had instructed his charges in the classics and the higher elements of mathematics and languages, the old field schools taught only the three R's, although occasionally with a good deal of thoroughness.

Education in Virginia during her first century concentrated upon basic literacy. Those of Virginia's sons who possessed both the ability and the finances went abroad if they desired advanced education. Although Virginia alone of the southern colonies may boast of a college before the Revolution, it was in fact little more than a Latin grammar school. Even after the opening of William and Mary in 1693, young men preferred to go home to England for learning beyond that imparted to them by a tutor. William and Mary was, however, the only positive step the government of Virginia took in providing educational facilities for its young inhabitants. The government indirectly supported education by the enactment of apprenticeship laws, which required that the apprentice be given some elementary instruction by his master. Private support was, however, the rock on which Virginia built her seventeenth-century educational facilities. This support came from kings, governors, merchants, sailors, and ordinary people. The earliest evidence of such support is dated 1606, one year before Virginia was settled by some one hundred men.

The charter for the settlement of Virginia granted by King James I in 1606 ordered that efforts be made to

educate the natives of the region. The idea behind this stipulation was that through this education the Indians of Virginia would be converted to Christianity and become useful citizens working for the economic advancement of the company.¹ During the first eleven years of the colony's existence, a few settlers styled themselves missionaries and set out to accomplish this aim. Their success was limited, for the Indians hesitated about allowing their children to be indoctrinated into an alien way of life. In May of 1616, about a dozen young Indians were taken to England by a Captain Argall for education; what happened to them is unrecorded. After these youths were taken abroad, the several tribes more than ever feared to expose their children to the education of the white people. The efforts by the whites to Christianize the Indians continued; the next step called for the English settlers to invite the Indians to move into their settlements and live among them. In this manner, not only could children receive instruction

¹Edgar W. Knight (ed.), A Documentary History of Education in the South Before 1860 (5 vols.; Chapel Hill, N. C.: University of North Carolina Press, 1949), I, p.1; Robert Hunt Land, "Henrico and Its College," William and Mary Quarterly, XVIII (October, 1938), pp. 469-470.

of a primarily religious nature but parents could be subjected to civilizing English influences.²

Sixteen seventeen is a significant year in the educational history of Virginia for it was then that the initial steps were undertaken in England for organizing a college at Henricopolis (a name soon shortened to Henrico). King James, still enthusiastic over the proposal for Christianizing the heathens, ordered his Bishops to collect in all his country's churches money for the purpose of converting the aborigines overseas. Some L1500 was collected and turned over to the Company for use in preparing educational facilities for the Indians.³

Among the several men who strove for the establishment of educational facilities in the colony, the foremost was Sir Edwin Sandys, treasurer of the Virginia Company. In 1618, the Company committed ten thousand acres of their land to the government of the colony. Accompanying the grant were precise instructions to the governor, Yardley, that the land was to be used for no purpose other than the schooling of the Indian children.

²Alexander Brown, The First Republic in America (New York: Houghton, Mifflin and Company, 1898), p. 230.

³Julian A. C. Chandler and T. B. Thomas, Colonial Virginia (Richmond, Virginia: Times-Dispatch Company, 1908), p. 104; Edwin Grant Dexter, A History of Education in the United States (New York: The Macmillan Company, 1922), p. 2; Southern Historical Publication Society, The South in the Building of a Nation (13 vols.; Richmond, Virginia: L. H. Jenkins, 1909), I, p. 19.

[There were as yet no white children in the colony.]

Sandys devised a plan whereby the lands would be apportioned for public purposes, specifically the building of the college. He placed one hundred tenants on nine thousand acres of the land, leaving one thousand acres for the physical buildings of the college. For developing these nine thousand acres, the tenants could keep one half of the profits derived from the sale of products grown thereon while the other half would be employed in the building, equipping, and maintaining the school.⁴

The first assembly of Virginia in 1619 endorsed the proposed college at Henrico. Their first instructions regarding education called for each community, or plantation, to take into its midst a certain number of Indian children. The duty of each community would be to prepare these aborigines for entrance into the college upon its completion. Secondly, the assembly asked the London Company to send carpenters to begin work on the school. This request was authorized by the House of Burgesses and by the home offices of the Company.⁵

⁴Charles McLean Andrews, The Colonial Period of American History (4 vols.; New Haven, Conn.: Yale University Press, 1934-1938), I, p. 124; Chandler, p. 105; Dexter, pp. 2-3

⁵Chandler, pp. 104-105; Land, p. 478.

Henrico was stimulated unknowingly by Gabriel Barber. Signing himself simply, "Dust and Ashes," Barber in February of 1619 wrote the London offices of the Company offering L550 sterling for the instruction of Indians, aged seven to twelve, in reading and the Christian religion and the teaching of Indians, aged twelve to twenty-one, a craft. His money was accepted, but it was not put to immediate use. In 1621, again using his pseudonym, Barber offered an additional L450 sterling if a certain number of young male Indians were brought to London's Christ Hospital for their education. If this were not feasible, then the original L550 sterling was to be employed for a free school for whites and Indians in the Southampton Hundred. Sandys, violently opposed to Barber's suggestion of bringing Indians to England, suggested that an iron works be built along Falling Creek in Virginia with the L550 and that the profits be used for Henrico.⁶ This was done. Henrico was designed to educate the Indians "in true religion, moral virtue and civility"

⁶ Philip A. Bruce, Institutional History of Virginia in the Seventeenth Century (2 vols.; New York: G. P. Putnam's Sons, 1910), I, pp. 344-346; John Fiske, Old Virginia and Her Neighbors (2 vols.; New York: Houghton, Mifflin Company, 1900), I, p. 275; Charles Campbell, History of the Colony and Ancient Dominion of Virginia (Philadelphia: J. B. Lippincott and Company, 1860), p. 165; Cornelius J. Heatwole, A History of Education in Virginia (New York: The Macmillan Company, 1916), p. 41; Land, p. 485 note; Mary N. Standard, The Story of Virginia's First Century (Philadelphia: J. B. Lippincott and Company, 1928), p. 162.

in the hope that they would become useful members of the plantation community.⁷ Plans were made to send some of the graduates back to their own people as missionaries to promote the growth of English civilization among them.

As it had benefited initially from the donations of numerous Englishmen, so Henrico continued to benefit from the benevolence of individuals. Among the items donated to the proposed college were a communion set, a copy of St. Augustine's De Civitate Dei, works of "Master Perkins," a small Bible and a large church Bible, a Book of Common Prayer, the Reverend Thomas Bargrave's library valued at one hundred marks, and other books, and maps.⁸

Simultaneously with the college at Henrico, two different plans for promoting education to benefit the young people of the colony were being devised. In 1619 the first white children arrived in the colony. They came as apprentices. Having sponsored these children's coming to

⁷Brown, p. 322.

⁸Standard, The Story of Virginia's First Century, p. 163; Wesley F. Craven, The Southern Colonies in the Seventeenth Century, 1607-1689, Vol. I: A History of the South (Baton Rouge: Louisiana State University Press, 1948), p. 142.

the new world, the Virginia Company felt themselves responsible for their education. They therefore sent a sum of L500 to the Southampton Hundred along with the children to provide for their instruction.⁹

A more adventurous undertaking was conceived that same year. As the vessel Royal James rounded the treacherous tip of South Africa, completing the most hazardous segment of her homeward journey from India to England, the Reverend Patrick Copland, its chaplain, suggested that those on board exhibit their gratitude to God for allowing them to complete their voyage safely. The passengers responded by collecting among themselves a sum of L70.8s.6d. Upon landing in England, Copland conveyed the funds to the officials of the East India Company which owned the Royal James. He proposed that since the money had been donated by persons showing their thankfulness for completing a hazardous journey that it be granted to persons newly embarked upon an endeavor as hazardous as that which the grateful travellers had survived. With the suggestion that the money be used for either a church or a school, the East India Company conveyed it to the settlers of the Virginia Company. The settlers decided that a school was their greatest need and thus, the East India School--named after the Company but entirely independent of its control--entered the planning stage. As the youthful white apprentices entered Virginia

⁹Andrews, p. 131; Heatwole, p. 28.

this same year, it was decided that this school, which was designed partly as a preparatory institution for Henrico, but which was to be located at Charles City, would enroll white children as well as Indians.¹⁰ In the following year a small tax was levied on the settlers for the partial support of the East India School.¹¹

The Company had granted ten thousand acres of its land for the establishment of a college; for a Latin grammar school, it granted one-tenth that amount. On the one-thousand-acre plot, five settlers were established and assigned the task of developing it in much the same way that the settlers on the Henrico lands had done. Interest in this institution was considerable and anonymous gifts, including ones of L30 and L25 gold, came into its treasury.¹² The custom begun by Royal James--a monetary offering as an expression of gratitude for the completion of a safe voyage--was continued by Hart and Roe-Bucke. Donations from these two vessels amounted to L66.13s.4d in 1622.¹³

¹⁰Bruce, I, p. 346; Campbell, pp. 158-9; Standard: The Story of Virginia's First Century, p. 163; Louis B. Wright, The First Gentleman of Virginia (San Marino, Calif.; The Huntington Library, 1940), p. 99.

¹¹Charles Oliver Hoyt, Studies in the History of Education (New York: Silver, Burdett and Company, 1910), p. 193.

¹²Chandler, p. 106.

¹³Brown, p. 443.

Plans for the East India School progressed rapidly. In May of 1620, one George Thorpe was sent to direct the new school and to supervise the management and investment of its funds. In 1622, the Reverend Patrick Copland, who had begun the undertaking with his initial gathering of donations on Royal James, was appointed rector, but Copland never came to Virginia. A Mr. Dike, who accepted a position as master of the school at the same time that Copland was made rector, refused to come to the new land to assume his post after reconsidering the hardships he would face.¹⁴ The London Company heartily supported the establishment of the East India School for it promised to pay the salaries of all teachers as well as furnish a sufficient number of books. The manual proposed for the students was John Brinsley's A Consolation for our Grammar Schools.¹⁵ In the spring of 1622, the Company delegated Leonard Hudson to begin building the East India School. He arrived that summer, only to discover death and shattered hopes. On Good Friday, March 22, 1622, a tribe of Indians attacked the several settlements, killing almost the entire population. The few who survived owed their lives to one Indian who had been taken into their community and who warned them of the impending danger in

¹⁴Brown, p. 443; Land, p. 496; Standard, The Story of Virginia's First Century, p. 165.

¹⁵Brown, p. 443; Land, p. 488.

sufficient time to enable them to take some preparatory measures. The iron works whose profits were aiding the funds for Henrico College was destroyed. The lands whose profits were going partly for the two schools were desecrated. George Thorpe, leader of the efforts, was dead-- a victim of the slaughter.¹⁶

The London Company was discouraged but not out of heart. The settlers, however, were defeated. The Company began immediate attempts to rebuild the shattered colony. Among the instructions given the colonists which the Company hoped would lead to reconstruction was the order that every English child be educated for entrance into a college. But the inhabitants were unable to restore the morale they had possessed prior to the massacre, and even the bequest in 1624 by Sir Edward Palmer invoked only a momentary enthusiasm. Palmer bequeathed his new world holdings, an island in the Susquehanna River, for a rather grandiose scheme named the "Academia Virginiensis et Oxoniensis," a system of schools with an university at the top and subordinate academies beneath. The bequest was given under conditions contingent upon the actions of his heirs. In the end, the heirs met the conditions of the will and they received the bequest, thereby robbing Virginia of her opportunity to possess an

¹⁶Campbell, p. 161.

institution splendid in title if not in fact.¹⁷

The crown revoked the Virginia Company's charter in 1624 and the plantation reverted to royal control. Under the Company, Virginia had proposed grand plans to establish schools and even a system of schools--all of which had failed. The two principal efforts, Henrico and the East India School, were to all purposes ruined by the massacre of 1622. The lands and industry intended to support the institutions were destroyed; the morale of the settlers was defeated. When the crown assumed control of the colony, there was neither school nor teacher in the area, but under the crown, educational endeavors made rapid progress, not as a result of royal exertion but rather because of the industry of those individuals who on their own initiative designed facilities for the education of Virginia's children.

Soon after the transition to the status of a royal colony, both men and women of the plantation began making substantial bequests for education. Earlier bequests had been primarily in tangible gifts and limited sums of money. Instructions in the wills specified how estates were to be used in furthering education. Generally, the money went toward what were designated as free schools. The first free

¹⁷Dexter, pp. 5-6; Heatwole, pp. 67-68; Knight, A Documentary History of Education in the South Before 1860, I, p. 3; Lyon G. Tyler, "Education in Colonial Virginia," Part III: "Free Schools," William and Mary College Quarterly Historical Magazine, VI (October, 1897), p. 72.

school in the colonies was endowed by Benjamin Symes in his will dated in February of 1635. Symes, of Elizabeth City County, left two hundred acres of land and the milk and issue of eight cows for the maintenance of a teacher to instruct poor children in the fundamentals of literacy and ciphering. In March of 1643, Virginia's General Assembly issued an act ordering that Symes' instructions be carried out as he desired. By 1647, the school was in operation in Hampton.¹⁸ A dozen years later, Thomas Eaton bequeathed five hundred acres, two Negroes, twelve cows, two bulls, twenty hogs, and some furniture to support a school and a teacher. Those indigent children who lived in Elizabeth City and Kikotan counties were to receive the benefits of this bequest. This school was placed under the control of a board of trustees, composed of the clergymen and the churchwardens of the parish and the justices of the county court.¹⁹ Following the pattern of the English schools which they were consciously imitating, both the Symes and the Eaton schools taught English and grammar. The two combined to become one institution after the Revolution.

¹⁸Bruce, I, pp. 351-352; R. Bennett Bean, The Peopling of Virginia (Boston: Chapman and Grimes, Inc., 1938), p. 15; Knight, A Documentary History of Education in the South Before 1860, I, p. 202.

¹⁹Bruce, I, pp. 353-354; Charles William Dabney, Universal Education in the South (2 vols; Chapel Hill, N. C.; University of North Carolina Press, 1936), I, p. 34; Heatwole, p. 47; Southern Historical Publication Society, X, p. 188.

Bequests similar to those of Symes and Eaton are numerous during Virginia's first century of English habitation. Among the more significant are those of Henry Peasley, the Reverend John Farneffold, and Mrs. Mary Whaley. In 1675 Henry Peasley, of Newport County, left six hundred acres of land in Gloucester County, ten cows and a breeding mare for the endowment of a free school for the poor and orphaned children in Abington and Ware parishes. This school continued in operation for eighty years.²⁰ In 1702, the Reverend John Farneffold of Northumberland County left a sum of money with which four or five poor children were to be taught to read the Bible and write a legible hand. As soon as the children being taught possessed these twin skills, they were to be dismissed to permit four or five others to assume their places.²¹ In 1706, Mrs. Mary Whaley of York County endowed a free school in memory of her son Matthew who had died in early childhood the previous year. Upon Mrs. Whaley's death in 1742, the "Mattey School," located in Williamsburg, received £500 sterling and was released to the control of Bruton Parish.²²

²⁰Chandler, p. 107; Dexter, p. 7.

²¹William A. Maddox, The Free School Idea in Virginia Before the Civil War (New York: Teachers College, Columbia University, 1918, p. 8; Louis B. Wright, The Cultural Life of the American Colonies, 1607-1763, p. 100.

²²Mary N. Standard, Colonial Virginia: Its People and Customs (Philadelphia: J. B. Lippincott and Company, 1917), p. 269; Wright, The First Gentleman of Virginia, p. 103; Tyler, "Education in Colonial Virginia," Part III, p. 78.

In most of these free, or endowed, schools, reading, writing and simple arithmetic were the only subjects taught, and when girls were permitted to attend, even the arithmetic was omitted. The control of these schools, as specified in the Eaton case, was vested in a combined ecclesiastical and political body composed of the justices of the county courts and the vestry of the parish. Thus, almost unnecessary to add, the catechism was part of the curriculum. The books, in the absence of more conventional textbooks, were the Psalter, the Bible and Book of Common Prayer. These schools had a long day, starting at seven in the morning and terminating at five in the afternoon.²³

The provisions of wills endowed schools and sometimes specified bequests for the education of the testator's dependents. The will of John Waltham, for example, who died in 1640, instructed that his six-year-old son be educated until he reached the age of eighteen. In 1655, Giles Tavener ordered his older sons to see to the proper education of their younger brothers.²⁴ Thomas Carter, a free Negro of Northampton County, ordered in his 1693 will that his three children be bound over to Thomas Gelding on the

²³Edgar W. Knight, Education in the United States (Boston: Ginn and Company, 1951), p. 123.

²⁴Bruce, I, p. 296.

condition that he teach them to read and write.²⁵ Most of these people were modest in their requests, desiring only that their children learn to read--especially the Bible--to write, and to cast accounts.

Other Virginians set higher standards for the education to be given their children. Among them were the well-to-do planters who hired private tutors to assume the teaching duties previously performed by the planters themselves. These tutors, typically, were indentured servants, freed servants, clergymen, college students, with here and there an educated gentleman from Scotland who had journeyed to the new world to advance his economic or social fortunes. These tutors, greatly respected by their employers and students alike, received their food, lodging, personal upkeep, and occasionally a small salary in return for instructing the boys of the plantation in the conventional rudiments and in English. If the pupils showed sufficient initiative, advanced mathematics and the classics were added, in the case of boys, and grammar and elocution in the case of girls.²⁶ The tutor frequently had other duties like helping with the bookkeeping on the plantation. Often, the planter who hired a tutor for his own children permitted

²⁵Bruce, I, p. 305; Arthur W. Calhoun, A Social History of the American Family (New York: Barnes and Noble, Inc., 1945), p. 291.

²⁶Heatwole, pp. 56-57

his employee to take in the children of neighboring plantations, for both educational and economic reasons. Education within the colony was, of course, advanced by this practice because it made the services of abler men available to a growing number of pupils, while at the same time the enlarged clientele afforded the tutor an opportunity to augment his income and to aspire to eventual economic independence. As the tutor's pupils grew in number, the "schoolhouse" would move from a room in the main house to an outbuilding.

Although most of the instruction was elementary, some of the tutors prepared their charges for entrance into colonial colleges or even for further study abroad. The hours of the school day were long; beginning at six in the morning, classes were recessed at eight for breakfast. Resuming at nine, instruction continued until the noon recess at twelve o'clock. The last session ran from three until six, when classes were dismissed for the day.²⁷ The names of most of the tutors in seventeenth-century Virginia are lost to historians, and only their employers are known. We know, for example, that William Reynolds employed a tutor from York County for his children in 1655 but there is no trace of the instructor's name.²⁸

²⁷Heatwole, p. 57

²⁸Bruce, I, p. 324.

Among those few tutors who are known by name is Havaliah Horner who, during the 1670's, taught a number of children in his home at Henrico.²⁹ Tutoring was one of the few occupations open to women. Among the first of the sex to take advantage of this opportunity was Katharine Shrewsbury, who in 1693 was teaching the son of Richard Tompkins.³⁰

Upon the completion of a pre-established number of years of teaching, the tutor was often given a small acreage and began farming on his own. Along with the money he had been able to accumulate from the salaries paid him by the additional pupils he taught, ranging from twenty shillings for teaching the two R's to £30 sterling for a tutor from London, the tutor had a start toward reaching the position of a planter to which all in the colony aspired.³¹

Most children of seventeenth-century Virginia received their education in "old field" schools. Named for their location in a secluded but convenient neighborhood field, these schools concentrated their instruction in the fundamentals. In operation from April to September, they were controlled by the local community, for the colonial government had no jurisdiction over the schools and, except

²⁹Standard, Colonial Virginia: Its People and Customs p. 271

³⁰Bruce, I, p. 327

³¹Maud Goodwin, The Colonial Cavalier (Boston: Little Brown and Company, 1895), p. 233; Standard, Colonial Virginia: Its People and Customs, p. 272.

for licensing the teacher, neither had the church.³² Since clergymen were often the teachers in these institutions, the students were thoroughly versed in their catechisms. The teacher had no specified salary, but parents met with the pedagogue to decide on the fee he was to be paid for teaching. The compensation, most often paid in tobacco, ranged from L1 to L5 yearly per pupil.³³ With an average enrollment of twenty-five children of both sexes, these teachers had an income adequate for the time. While most of the education was elementary, an occasional student advanced to higher levels of mathematics and literature. The textbooks varied from school to school. The better equipped possessed Lillie's Latin Grammar, Janua Linguarum Reserata, Goldmine of the French Tongue, and Hodder's Arithmetic, while the poorer relied on substitutes--the Bible, Psalter, and the Book of Common Prayer.³⁴

What happened to Indian educational efforts? After the massacre of 1622, the colonists did not actively try to educate and to convert the Indians until 1714. In the latter year, at Fort Christanna, where three hundred members

³²Bruce, I, pp. 331-332; Heatwole, p. 49.

³³Heatwole, p. 52; Lyon G. Tyler, "Education in Colonial Virginia," Part II: "Private Schools and Tutors," William and Mary College Quarterly Historical Magazine, VI (July, 1897), p. 3.

³⁴Thomas T. Wertenbaker, The Old South: The Founding of American Civilization (New York: Charles Scribner's Sons, 1942), p. 25

of one tribe resided, a school for the Indians was begun under Charles Griffin, who was hired as teacher at £50 a year. Within two years, Griffin was the sole instructor for a hundred children. In the next year, the Virginia Indian Company, which sponsored the fort and the school, was disbanded. The next effort for educating the Indians came in the decade before the Revolution.³⁵

Before the establishment of William and Mary College, young men who desired higher education were confined to a choice between going abroad or going North to Harvard. Only a minority chose the latter option and of those who went abroad all but a few preferred going "home" to England. The dangers of the voyage, the expense, and the time away from home and from parental guidance made such a venture a major undertaking, but not a few accepted these considerable risks in order to achieve the social and educational advantages to which they aspired. Some went to Oxford and Cambridge; some studied law at the Inns of Court in London. Despite the establishment of a local college, the only one in the South before the Revolution, many of Virginia's sons continued to prefer the English universities because of the prestige attached to them as well as the superior opportunities available there. Among the first to matriculate

³⁵W. Stitt Robinson, Jr., "Indian Education and Missions in Colonial Virginia," Journal of Southern History, XVIII (May, 1952), 164.

in England was Augustine Warner, Jr., of Gloucester County who went in 1658 at the age of sixteen. In 1665, Ralph Wormeley went to Oxford's Oriel College.³⁶ The number who followed was small in comparison to the population of Virginia, and the influence exerted by those who returned to the colony--and a goodly number did not--has perhaps been over-emphasized. Those who did return settled down to enjoy the benefits of comfortable estates left them by their fathers. The education they received abroad only persuaded them of the necessity of sending their own children to their alma maters; it clearly did not encourage them to establish institutions for the advancement of education for the larger proportion of the colony's residents. Those who did establish free schools for the benefit of the colony were men and women who precisely because they had not themselves received the advantages offered by an advanced education, knew how to appreciate the value of such learning.

Because individuals sponsored these private educational efforts, evidently, the colony felt it unnecessary to sponsor public facilities. With the exception of the promotion of William and Mary, which affected only a few in the years covered in this study, the only public action taken was in the realm of apprentice laws, the earliest of which was enacted in 1643. This act, similar to provisions in

³⁶Bruce, I, p. 318; Wertebaker, p. 24.

England's 1601 "Poor Law," provided that guardians of orphans preserve the estates entrusted to their care and instruct their wards in "the Christian religion and rudiments of learning," the extent of the latter to be determined by the social position that had been enjoyed by their parents.³⁷ Legislation providing for the construction and operation of workhouses was passed three years later. The plans called for two children from each county to go to a public flax factory at James City where they would be both employed and afforded some education. Other legislation provided for the setting up of different industrial workhouses. No evidence survives which indicates that any of these institutions were actually built.³⁸ Later in the same year, 1646, a statute was enacted to permit the county justices to bind out at their discretion the children of poverty-stricken parents who could not properly care for their offspring. Later, this law was extended to apply to parents who were considered immoral.³⁹

³⁷Dexter, p. 8; Heatwole, pp. 7, 29; M. W. Jernegan, "Compulsory Education in the Southern Colonies," School Review, XXVIII (February, 1920), p. 128; Edgar W. Knight, "Evolution of Public Education in Virginia," Sewanee Review, XXIV (January, 1916), p. 29.

³⁸Heatwole, pp. 30-31; Jernegan, "Compulsory Education in the Southern Colonies," (1920), pp. 416-417.

³⁹Lyon G. Tyler, "Education in Colonial Virginia" Part I: "Poor Children and Orphans," William and Mary College Quarterly Historical Magazine, V, (April, 1897), p. 223.

In 1656, a statute enacted by the General Assembly ordered the court to inquire into the education of all orphans; if the child's estate permitted, he was to be educated to the extent that his parents had been. If his parents had not been free, or if his estate would not provide for his being educated as his parents had been, he was to be apprenticed to a trade and given moral and religious instruction by his master.⁴⁰

A 1672 law required the binding out of children whose parents could not provide them with a trade. While this act did not specify educational provisions, space was left in the indenture for education to be specified.⁴¹ The next act and the first to compel instruction in reading and writing, though only for white males, was passed in 1705. Previous enactments pertaining to education had referred to "learning," but not to reading and writing. Under this act, if the orphan's estate was large enough to insure a free education, he was to be allowed to pursue it; otherwise, he was to be bound out until he was twenty-one. His master was

⁴⁰R. Freeman Butts, A Cultural History of Western Education (2nd ed.; New York: McGraw-Hill Book Company, Inc., 1955), p. 297; M. W. Jernegan, "Compulsory Education in the Southern Colonies," School Review, XXVII (June, 1919), p. 409; Jernegan, "Compulsory Education in the Southern Colonies," (1920), pp. 128, 130.

⁴¹Heatwole, p. 32; Jernegan, "Compulsory Education in the Southern Colonies," (1919), pp. 410, 422.

to instruct him in basic literacy and train him for a trade.⁴²

This 1705 law, coming just two years short of the colony's centennial anniversary, was the first to compel education. It was only the beginning. Subsequent Virginia laws provided for the education of the poor as well as of orphans, thus placing education within the reach of all Virginians, at least in theory. Apprenticeship laws containing compulsory educational provisions were passed at least up until 1769. These eighteenth-century laws provided for higher levels of instruction than the earlier laws which had required only the fundamentals of reading and writing; moreover, there was a growing differentiation in the types of education which were to be provided for males and females and Negroes. The reading-writing provision was required only for white males to the age of twenty-one; white females had to be given only enough training to enable them to read the Bible. The rest of their instruction related to practical domestic skills, including spinning, sewing, and knitting.⁴³ No laws required the teaching of Negro apprentices to read and write. Education ordered by the court could be given by a tutor or in a school, and occasionally a master taught his ward himself.

⁴²Heatwole, p. 33

⁴³Jernegan, "Compulsory Education in the Southern Colonies," (1920), pp. 138-139

These rules were rigorously enforced. County courts were empowered to supervise apprentices' indenture instructions; to aid the court in enforcing them the "Orphan's Court," one of the four annual sessions, was devoted by the justices to an inquiry into the conduct of guardians. Wards or any other person could report grievances against any master. If a guardian were found to be delinquent in his duties, his charge was removed from his care and the apprentice was given to the care of a person who was considered to be more competent.⁴⁴ As in England, Virginia's laws reflected the idea that the apprenticeship system was to serve not only to provide training for apprentices, but to advance social, religious, economic, and humanitarian goals as well.

Thus, by the end of the first century, Virginia had a compulsory system of education for indigent children and orphans. Other children of the colony received instruction in the old field schools and the free schools, while wealthy children were tutored privately. In 1724, after the colony had been a century under the crown, a survey was made of its educational facilities. Of the twenty-eight parishes reporting, three reported that they had no schools. Ten indicated that they had no publicly supported schools while another ten reported no public schools but specified that they did have several private institutions of learning.

⁴⁴Knight, Education in the United States, pp. 102-103; Tyler, "Education in Colonial Virginia," Part I, p. 221.

One parish could boast of four public schools while in each of four parishes one endowed public school was in operation. Neither schools for the poor nor tutors were included among the facilities reported.⁴⁵ Modest as these attainments were, the advancements made by Virginians during their first century far outstripped those made by the other two colonies in a comparable period of time and it is clear that the enthusiasm exhibited by both Virginians and Englishmen in the encouragement of the building of facilities in the colony far surpassed the efforts of the inhabitants of the other colonies.

⁴⁵Hugh Jones, The Present State of Virginia [London: 1724], Chapel Hill, N. C.: University of North Carolina Press, 1956), p. 229 (editor's note).

CHAPTER III

NORTH CAROLINA

North Carolinians were not as successful as Virginians in providing educational facilities during the colonial period. Indeed, the slow development of education paralleled the slow development of the colony in other respects. Since the treacherous seacoast inhibited the building of ports for the landing of incoming immigrant vessels, the early settlers were those who drifted in from Virginia during the 1660's. These first colonists came primarily for political and economic reasons. A few Quakers seeking a more favorable environment in which to practice their religion also arrived from Northern area in this decade. As these first settlers came before any legal government was erected in the area, North Carolina soon developed a reputation as a haven for "rogues, runaways, and rebels."¹ The decline of this reputation was not accompanied by an increase in the colony's efforts to provide instruction for her youth.

North Carolina had obstacles, some of them peculiar to that colony, to overcome in her fight to provide support for a school system. Among these were the sparsity of

¹Edgar Knight, Public School Education in North Carolina (Boston: Houghton Mifflin Company, 1916), p. 1.

population, the absence of any center(s) of population, the variety of social and religious groups, and the apathy of a people who felt that clearing the land and fighting the Indians had no relation to mental activity.² In fact, for the first forty years of the colony's life, the only education available arose from the feeble efforts made by the Quakers. North Carolina did not possess a school of which she could be proud before the 1740's although the Society for the Propagation of the Gospel in Foreign Parts had begun a number of local, but short lived, institutions earlier. Legislative encouragement of a kind, while scant, did, however, begin relatively early.

The earliest stimula given education by the North Carolina legislature were apprenticeship laws. Here North Carolina followed Virginia in providing educational opportunities for the colony's orphans and destitute youths. The first of the extant orders concerning the education of an apprentice is dated February 26, 1695; it directs Thomas Harvey to teach his apprentice William Pead to read and write.³

²Paul Monroe, The Founding of the American Public School System, (2 vols.; New York: The Macmillan Company, n.d.), I, p. 141; Charles Lee Raper, The Church and Private Schools of North Carolina (Greensboro, N. C.: Joseph J. Stone, 1898), p. 12.

³William L. Saunders (ed.), The Colonial Records of North Carolina (13 vols.; Raleigh, N. C.: P. M. Hale, 1890) I, p. 448.

Such orders, applied to both sexes, had, in North Carolina as in Virginia, the economic aim of making useful, self-sufficient citizens of people otherwise destined to become public relief wards. Although apprenticeship laws were spread upon the statute books and made extensive provision, at least on paper, for education, the provisions were, in fact, frequently neglected. The basic law established in 1715 went undisturbed for forty years. That law provided that precinct courts could bind the poor and the orphaned to a person who would teach the unfortunate child a trade as well as insure that he be taught to read and to write.⁴ In 1755, the law was altered to make parish churchwardens responsible for furnishing the names of the poor and the orphaned to the court justices. Following the reporting of the names, the court would take steps to provide each child so named with a guardian who, while attending to both the mental and spiritual upbringing of his ward, would be entitled to the child's services as a trades-helper.⁵ This law was expanded five years later. The statute of 1760 decreed that the guardian of any orphan whose estate

⁴Knight, Public School Education in North Carolina, pp. 23-24.

⁵Edgar Knight, Public Education in the South (New York: Ginn and Company, 1923), pp. 58-59.

furnished an economic competency was to supervise that child's future.⁶ If the estate was too small to maintain him, then the child was to be apprenticed under the articles of the old law. In 1762, the control of caring for the poor was transferred to the colonial government as the duty of reporting the names of the orphans was given to the county grand jury.⁷

Despite these apprenticeship laws regarding education, the situation in North Carolina was deplorable because the laws did not make instruction in a school mandatory. This deficiency allowed guardians to impart their limited knowledge to the ward by personally tutoring him. At the time when the colony passed from the hands of the eight Lords Proprietors to the crown in 1729, not a single school was in existence although a few had operated under religious sponsorship for limited periods. The crown called attention to the situation in its new holding in December of 1730 in the instructions given the new governor, George Burrington, who was ordered ". . . to recommend to the Assembly to enter into proper methods for the erecting and maintaining of schools in order to the training of youth to reading and

⁶Knight, Public School Education in North Carolina, p. 27.

⁷Knight, Public School Education in North Carolina, p. 27; Knight, Public Education in the South, p. 59.

to a necessary knowledge of the principles of religion."⁸ These instructions were repeated to future governors, including Gabriel Johnson, who, while remembered in North Carolina for his efforts towards improving the educational facilities of the colony, in reality made only one speech before the assembly. That speech, delivered in 1736, lamented existing conditions. The legislature concurred with the governor's remarks concerning the neglect of education in the colony and, although it passed a number of resolutions deploring these conditions, nothing constructive was accomplished.⁹ Overall, neither the proprietors nor the early royal governors exhibited any great inclination toward supplying the unfortunate lack.

The first constructive legislative action for education in the colony was the passage of a bill by a legislator named Craven, which was considered between April 8 and 20, 1745, and proposed to erect a free schoolhouse in Edenton. Although a number of the members of the Assembly opposed the bill--as they did any bill providing for cultural advancements--it was passed. The money for its building was to come through the collection of fines imposed

⁸Saunders, III, "Instructions from King George to George Burrington Esq., Governor in chief in and over the province of North Carolina", December 14, 1730, p. 112.

⁹Saunders, IV, passim; Louis B. Wright, The Colonial Civilization of North America, 1607-1763 (London: Eyre and Spottswode, 1949), p. 233.

for the violation of laws forbidding the keeping of more than a specific number of livestock within the town limits. Although the bill did pass, no evidence exists that any action was undertaken in Edenton to fulfill the legislature's endorsement.¹⁰ Had action been taken, Edenton would have become the site of North Carolina's first public school, but it missed the opportunity. The city does, however, hold a significant position in North Carolina's Colonial educational history, for it possessed the first supervised school of the colonial period. In 1760, the Reverend Daniel Earl wrote to the Society for the Propagation of the Gospel offices offering his teaching services and those of his daughter, Nancy, for a classical school if the Society would sponsor the establishment of such an institution. In addition, he told the London offices that he would assume supervisory responsibility for the school.¹¹ Within four years of the start of this school in Edenton, the first effectual aid, the legislative act for the founding of the New Bern Academy, was conceived by the colonial assembly.

In December of 1763 one Tomlinson of Cumberland, England, came at the invitation of his brother to New Bern

¹⁰M. C. S. Noble, A History of the Public Schools of North Carolina (Chapel Hill, N. C.: University of North Carolina Press, 1930), p. 10; Saunders IV, *passim*; Charles Lee Smith, The History of Education in North Carolina (Washington: Bureau of Education, 1888), p. 20.

¹¹Noble, p. 5.

and on the first day of the next year opened a school there. He promptly enrolled as many students as he could instruct, and when still others requested his services he wrote home to ask a friend to join him as his assistant. Soon a fund was begun to organize a school building, and within six months it amounted to L200.¹² In deciding to build a school-house and a home for the teacher, New Bern took the first steps toward organizing a coeducational public school. To encourage town action, the General Assembly gave part of four town lots to the city and vested a board of trustees with control of the school. The trustees, however, discovered a better lot and built on it rather than on the one proffered by the legislature.¹³ Within two years, the building--45 feet long and 30 feet wide--was completed at a cost of L300 and the venture was incorporated as "The Incorporate Society for promoting and establishing a Public School at New Bern."¹⁴ An additional law of 1764 provided for a tax on spirituous liquors to be used to educate ten poor children annually and to pay the master's salary of L20.

¹²Saunders, VI, "Letter from James Reed to Secretary of Society for the Propagation of the Gospel," June 21, 1764, p. 1048.

¹³Noble, p. 14.

¹⁴Noble, p. 14; Raper, The Church and Private Schools of North Carolina, p. 26; Saunders, VII, "Letter from James Reed to Secretary of Society for the Propagation of the Gospel," July 20, 1766, p. 241.

¹⁵Noble, p. 15; Raper, The Church and Private Schools of North Carolina, p. 26.

The law comes more than sixty years after South Carolina first took such action and fifty years after North Carolina's sister colony to the South had put such a law into effective operation.

The most promising aids for education had been those started by the various religious groups who migrated to the colony. In 1704, Dr. James Blair, a Society for the Propagation of the Gospel missionary, noted the presence of three layreaders (their names are lost to history) along the Albemarle region who provided their services as teachers for their parishioners. Instruction was centered around the catechism, for these men considered it their first duty to further the Church of England in the new world.¹⁶

The year after Dr. Blair reported the three layreaders-teachers to the London offices of the Society for the Propagation of the Gospel, North Carolina gained her first professional schoolmaster, Charles Griffin, who came to Pasquetank precinct from the West Indies. His school is reported to have been a few miles from the town of Salem and near the Quaker meeting house on Symon's Creek. Griffin was deemed an excellent master. Even the Quakers sent a number of their children to his school--a rather unusual

¹⁶David D. Oliver, The Society for the Propagation of the Gospel in the Province of North Carolina ("The James Sprunt Historical Publications," Vol. IX, No. 1; Raleigh, N. C.: Commercial Printing Company, 1910), p. 10; Smith, p. 16; John H. Wheeler, Reminiscences and Memoirs of North Carolina and Eminent North Carolinians (Columbus, Ohio: Columbus Printing Works, 1884), p. XXV.

circumstance, for members of the Society of Friends, as dissenters from the Established Church, refrained from associating with the Church in any form.¹⁷ After three years, the Society for the Propagation of the Gospel persuaded Griffin to leave his post in the hands of the Reverend James Adams and to start a new school in Chowan province. His services were desperately needed in that area according to William Gordon who wrote: ". . . the people indeed are very ignorant, there being few that can read, and fewer write, even of their justices of peace and vestrymen."¹⁸ The third school-master of the province was a Mr. Mashburn who conducted a school at Sarum on the North Carolina/Virginia border for a number of years in the first two decades of the eighteenth century. His pupils included Indians as well as whites, and it has been recorded of them that they could read and write "very distinctly" and possessed an excellent knowledge of the principles of the Christian religion.¹⁹ While Mashburn's sole textbook was the Bible, Griffin and Adams had at their disposal

¹⁷Zora Klain, Quaker Contributions to Education in North Carolina (Philadelphia: Westbrook Publishing Company, 1925), p. 37; Raper, The Church and Private Schools of North Carolina, pp. 21-23.

¹⁸Saunders, I, "Letter from William Gordon to Secretary of Society for the Propagation of the Gospel," May 13, 1709, p. 712.

¹⁹Noble, p. 8; Saunders, I, "Letter from Mr. Rainsford Jonathan Chamberlaine," July 25, 1712, p. 859.

the Psalter, the Book of Common Prayer, and the Assembly's Shorter Catechism as well. Because of lack of financial support, all three schools were forced to cease operations by 1713.²⁰ After the demise of these schools, the only training attainable in the plantation was provided by private tutors until 1745 when the Reverend James Moir converted the lower story of his home at Brunswick into a school.²¹

Perhaps the observations of missionary John Urmstone best illustrate why North Carolina lacked educational resources. In his writings he describes the negative mood of the inhabitants. In lamenting the lack of facilities, he lays complete blame upon the inhabitants for refusing to pay those men who did serve as instructors to their children.²²

Correspondence of the period, coming from both Chowan and Pasquetank deplors the lack of schools in the areas. Giles Rainsford, missionary of the Society for the Propagation of the Gospel, appealed to General Francis Nicholson in December of 1713 as did Colonel Theodore Pollack the next August. Each voiced his concern at the

²⁰Noble, p. 9.

²¹Raper, The Church and Private Schools of North Carolina, p. 23; Charles Lee Raper, Social Life in Colonial North Carolina ("The North Carolina Booklet: Vol. III, No. 5; Raleigh, N. C.: E. M. Uzzell and Company, 1903), p. 17.

²²Saunders, II, "Mr. Urmstone to General Nicholson," April 12, 1714, p. 126.

want of teachers in the whole of Chowan; the former sought help from his home offices. In the absence of help from abroad, permission was sought to employ a teacher of the people's own choosing to be paid hopefully, a salary of £10-15 annually from the Society for the Propagation of the Gospel's treasury. Two years later, August 1716, Rainsford expressed fears to the Society for the Propagation of the Gospel that his assigned province would be overrun by ignorant settlers if schoolmasters did not arrive shortly to act as a civilizing influence.²³

Besides the Society for the Propagation of the Gospel, the Quaker, Presbyterian and Moravian faiths also played roles in North Carolina's history. Earliest among these were the Quakers. Before 1715, schools had been founded in a number of Quaker communities. For the most part, these schoolhouses were really the meeting house, and the teacher was a leader in the congregation. Few names therefore have been recorded, nor was an impressive contribution made. The typical curriculum of one of these schools would be representative of the curriculum of all similar schools in the colony--religion, reading and writing; the more advanced students were instructed in arithmetic, spelling and the art of writing with a goosequill. About 1743, the Quaker schools came into possession of Fox's Primer (1674 edition)

²³Saunders, III, pp. 76, 137, 245.

and Fox and Hooker's Primer (1676 edition). The Quakers maintained their own schools during both the proprietary and royal periods because the Anglican Church was violently opposed to their faith, but some Quaker families allowed their children to attend Griffin's school in Pasquetank.²⁴

The Scots-Irish Presbyterians were the next group in point of time. Prizing learning highly, these people required their ministers to be well educated. In home, church and schools, they stressed strict moral discipline. Like most schools of the day, these were concerned primarily with the elementary subjects. Entering the middle and western areas of the royal colony in abundant numbers after 1736, the settlers' first concern after the erection of their homes and churches was the beginning of their schools, usually conducted in the church by their clergymen.²⁵ Since the Scots-Irish settled in their own communities, their schools did not attract outsiders, so that their efforts were concentrated among their own membership whom they could reach easily. They, like the other religious groups except the Society for the Propagation of the Gospel, had no professional teachers until after the Revolution.

²⁴Klain, p. 52.

²⁵William Henry Foote, Sketches of North Carolina (New York: Robert Carter, 1846) pp. 512-513; Southern Historical Publication Society, The South in the Building of a Nation (13 vols.; Richmond, Virginia: L. H. Jenkins, 1909), X, p. 199; Smith, p. 23

In the last two decades before the Revolution, the academy sprang up--most often founded by Scots-Irish Presbyterians. The earliest of these, both Latin grammar schools founded in 1760 by this religious group, were the Crowfield School and James Tate's school at Wilmington.²⁶ The most famous and influential classical school of the colony opened in Guilford County in 1767--the "log college" of Dr. David Caldwell.

The German Moravians were still another religious group in North Carolina. Like others, they began schools in their churches as soon as possible, under the direction of their clergy. Among these were those opened at Bethabara, a coeducational institution, one at Wachovia in 1756 and one at Bethania in 1762. While these institutions performed their tasks well, no permanent school was established by this group until 1794, considerably after the Revolution.²⁷

Significantly supplementing the relatively poor performance of the churches were the efforts of certain individuals for the advancement of education. The earliest individual contributions were in the realm of the establishment of private libraries. As early as 1680, a few volumes were noted in the colony. In 1692, thirteen years before

²⁶Raper, The Church and Private Schools of North Carolina, p. 35.

²⁷Adelaide L. Fries, "The Moravian Contribution to Colonial North Carolina," North Carolina Historical Review, VII (January, 1930), 13.

North Carolina received her first professional teacher, Dr. Thomas Bray's initial contribution, worth L100, began the Bath Library. Inadequate care resulted in the destruction of these volumes within twenty years. Currituck, in 1710, received the Reverend James Adams' library valued at L10. The Edenton Library, in 1725, twenty years before the town school was proposed, received a sixty-volume set, largely theological works, as a gift from Edward Moseley. By 1749, this collection had grown to four hundred volumes. By 1750, however, the Cape Fear region had not yet received its first book.²⁸

As previously discussed, individuals in Virginia delighted as early as 1634, only some quarter century after the initial English settlement, in endowing schools. North Carolina shared to a much smaller degree in similar philanthropy. In 1744, some seventy-five years after the colony's official founding, James Winwright of Carteret County left his property in Beaufort and L50 sterling for a "sober discreet Quallified man to teach a School at Least Reading Writing Vulgar and Decimal Arithmetick. . . ." in that city.²⁹ Ten years later, James Innes drew up his will in

²⁸Raper, The Church and Private Schools of North Carolina, pp. 18-19; Raper, Social Life in Colonial North Carolina, p. 15; Southern Historical Publication Society, X, p. 190.

²⁹Knight, Public Education in the South, p. 30; Charles L. Coon, The Beginnings of Public Education in North Carolina (Raleigh, N. C.: Edwards and Broughton Printing Company, 1908), p. 21.

which he left Point Pleasant (his plantation) and other landed property, two Negro women and one Negro man and their increase, all his cattle and hogs, one-half his horses, all his books, and L100 sterling "for the Use of a Free School for the benefit of the Youth of North Carolina." Although Innes died in 1759, it was 1783 before his instructions were carried out with the founding of the Innes Academy.³⁰

Undoubtedly, some of the colony's wealthier families employed tutors for their children but no diaries of these tutors survive. Very few of the wealthier families sent their young men to Europe for advanced education, for they preferred William and Mary, Princeton, or Harvard to the perilous voyage to England.³¹ The only education available to girls was in the home or in some elementary schools, usually those conducted by religious organizations.

A few schools taught the Indians, as did Mr. Mashburn's. Since laws forbade their education, almost no Negroes were taught to read and write. In 1763, a report from Alexander Stewart to the Society for the Propagation of the Gospel told of a school whose students consisted of four Indian boys and four Indian girls and two Negro boys. Having books

³⁰Coon, p. 5; Raper, The Church and Private Schools of North Carolina, pp. 23-24; Saunders, V, p. xviii.

³¹Raper, The Church and Private Schools of North Carolina, p. 11.

available for their use, they were all able to read and write.³²

Gradually, as the days of independence approached, the obstacles to educational efforts in North Carolina were met and overcome to some degree through the efforts of enterprising individuals. Thus, North Carolina could claim the first public school system of the southern colonies in New Bern ten years before the Revolution. The school in New Bern was indeed a public one, for it was aided by public lands and taxes, incorporated by the General Assembly and attended by male white children of all social levels. North Carolina had a long road to travel before her educational system could accommodate her inhabitants but she had made a start toward her future as ante-bellum leader in education among the southern states.

³²Saunders, VI, "Letter from Alexander Stewart to Secretary of Society for the Propagation of Gospel," November 6, 1763, p. 996.

CHAPTER IV

SOUTH CAROLINA

South Carolina was populated much more rapidly than her sister plantation to the North largely because immigration by sea was possible. The people who came to this colony were from diverse backgrounds. Although a few of the immigrants doubtless possessed limited wealth, the majority of them were poor ordinary subjects from England and the West Indies seeking to improve their economic and social condition. Bettering their lot proved to be more difficult for the newcomers than they anticipated. After gaining possession of the land around Charleston, the colonists had to clear the immediate area and build their homes. Then came the difficult tasks of clearing greater areas of land and planting crops, all the while fighting the generally unfavorable conditions. As a result of such hardships in establishing themselves, these early settlers have left little evidence that public or private efforts were made to provide educational facilities during the first forty years habitation. Those who were able provided their children with elementary instruction in literacy, simple calculation and the fundamentals of

religion.¹ Children whose parents were illiterate had no instruction, for the idea of schools supported by philanthropic efforts still lacked popular support. The dismal state of the colony's economy prevented the quick rise even of industrious men who might sponsor education facilities. A South Carolina Gazette advertisement of 1732 illustrates the sentiments of the people for it urges parents to educate their children if their means allowed; otherwise, elders were encouraged to permit their offspring to learn a trade so that they would not become a burden on society.² Within five years, however, the South Carolina Society, committed to furthering the education of the children of the poor, was established. This Society, begun in Charleston by a few private individuals, sought to carry out the action initiated during the 1720's by the few individuals who had donated lands and monies for the education of the colony's unfortunates. Thus, seventy years after the start of settlement, a significant effective action regarding education was undertaken although public measures had been contemplated as early as 1701, and several times subsequently.

In fact, in 1701 this earliest legislative act pertaining to education permitted each parish to draw £10 from

¹Frederick P. Bowes, The Culture of Early Charleston (Chapel Hill, N. C.: University of North Carolina Press, 1942), pp. 34-35.

²Carl Bridenbaugh, Myths and Realities (Baton Rouge: Louisiana State University Press, 1952), p. 100.

the public treasury to aid in the construction of a school-house. The act went wholly unused.³ Nine years later, the first statute which bore substantial fruit was passed amidst heated controversy. The action granted a charter for a "free school for inhabitants of South Carolina" to be located at Charleston.⁴ The more wealthy of South Carolina's citizens--the planters and a few merchants--voiced vehement objections because of the stigma attached to their children's attending a "free" school, while the poor bristled at the implication that they were unable to educate their own children properly. The sole requirements for the man who would teach his students "grammar and other arts and sciences and useful learning" as well as the "principles of Christian religion" were, by provision of the charter, that the master be of the Anglican faith and proficient in both Greek and Latin.⁵ Although some money was available, no positive program was undertaken until 1712.

³Southern Historical Publication Society, The South in the Building of a Nation (13 vols.; Richmond, Virginia: L. H. Jenkins, 1909), X, p. 187.

⁴Edgar Knight, Public Education in the South (New York: Ginn and Company, 1923), p. 30.

⁵Colyer Meriwether, History of Higher Education in South Carolina (Washington: Government Printing Office, 1889), p. 14; David Ramsey, History of South Carolina From Its First Settlement in 1670 to the Year 1808 (2 vols.; Charleston, S. C.: Walker, Evans And Company, 1858), II, p. 197; Thomas J. Wertenbaker, The Golden Age of Colonial Culture (New York: New York University Press, 1942), p. 137.

Two acts regarding education which yielded some tangible results were passed by the 1712 assembly. One reissued the 1710 charter for a free school at Charleston. This new document repeated the qualifications for the master and the curriculum and also established the master's salary at L100 a year. In return for this salary, he annually was to teach twelve poor boys free of charge. The master was entitled to charge L4 each for every student above these twelve. Whenever the school's enrollment rose beyond a number which the master felt he could instruct properly, he was to be permitted to employ an assistant with qualifications identical to his own. This assistant was to be paid L50 yearly in addition to thirty shillings per boy for all besides the twelve instructed without charge.⁶

The second act passed in 1712 provided funds to open the Charleston Free School. This law, quite similar to the unused 1701 statute, allowed the sum of L12, for the building of a schoolhouse. Once built, neither the land nor the building(s) could be subject to taxation. A board of commissioners empowered to purchase the necessary land was specifically named in the act, and it provided that each

⁶Edward McCrady, History of South Carolina, 1670-1783 (4 vols.; New York: The Macmillan Company, 1897-1902), I, p. 512; Ramsey, II, p. 198.

parish could receive £10 annually from the public treasury to pay any vestry-approved schoolmaster.⁷

The Charleston Free School opened in 1712 with John Douglass as its first master. In accord with the charter's instructions, he taught his few pupils writing, arithmetic, merchants' acts, navigation, surveying, and the practical aspects of mathematics.⁸ John Whitehead succeeded Douglass in 1714. Between 1716, when Whitehead died, and 1723, the school appears to have been suspended probably because of the colony's internal struggles with the Yemassee Indian tribe. In 1723, Thomas Morrill came to Charleston from London to become the master of the Charleston Free School, and with him he brought a detailed plan of study. With the establishment of the new plan, the atmosphere of the institution changed for the better. It became a reputable boarding school for young gentlemen, and within two years of Morrill's arrival, the enrollment had climbed to fifty-two young men of whom only the twelve provided for by the charter were charity pupils.⁹

⁷ Edwin Grant Dexter, A History of Education in the United States (New York: The Macmillan Company, 1922), p. 69; Frank P. Graves, A History of Education in Modern Times (New York: The Macmillan Company, 1925), p. 90; William B. Hesseltine, A History of the South, 1607-1936 (New York: Prentice-Hall, Inc., 1936), p. 82.

⁸ Charles A. Beard and Mary R. Beard, The Rise of American Civilization (4 vols.; New York: The Macmillan Company, 1927-1942), I, p. 176; James Mulhern, A History of Education (New York: Ronald Press Company, 1959), p. 391.

⁹ Bowes, p. 38.

Morrith's plan emphasized the study of the classics. Beginning with Latin grammar, the course progressed through Latin composition, Erasmus, Ovid, Vergil, Horace, Tacitus, and other Latin authors to the study of the Greeks, beginning with Lucian and continuing with Isocrates, Hesiod, Homer, and Euripides. Other studies included classical and modern geography and chronology. In his spare time or at home, a student was expected to acquaint himself with the customs and ceremonies of the ancients. Students who boarded at the school read classical history three times a week. Between eight and nine at night, resident scholars received instruction in the use of globes. School was not all work and no play, however, for on Thursday and Saturday afternoons, students were permitted to relax.¹⁰

Morrith, maintaining that a classical education prepared a youth to absorb a practical education independently, designed the Charleston Free School along lines dedicated to this purpose. Such a classical curriculum was impractical at this time in South Carolina; thus, during the 1730's, instruction at Charleston Free School became more pragmatic in approach. Henceforward, instruction was concentrated in the areas of mathematics, geography, navigation, and surveying.¹¹

¹⁰Bowes, pp. 37-38

¹¹Bowes, pp. 41-43.

Following the significant acts of 1712, ten years elapsed before other legislation was passed, and then, in 1722, South Carolina attempted to establish a colony-wide system of schools. The specific act provided for the justices of each parish court to purchase, if they so desired, lands on which to erect a free school in each precinct. The costs of the purchase was assessed against the lands and the slaves in each area. A fixed number of youths were to receive free instruction after each school was built. This act was only sparingly used.¹² A few towns, such as Beaufort and Ninety-Six, established their schools under the provisions of this statute. Some who sought to qualify for the LLO from the colonial government met Dorchester's fate. This settlement applied in 1724, fully intending to abide by the charter's provisions, but, since the townspeople defaulted in their obligations in this matter, the charter lapsed. In 1734, Dorchester reapplied for aid from the colony and this time built the school. Instruction consisted of the learned languages, Latin and Greek, the catechism, and religion.¹³ The acts passed after 1722 are primarily grants for schools under the

¹²Dexter, p. 69; Frank P. Graver, A Student's History of Education (New York: The Macmillan Company, 1936), p. 204; McCrady, History of South Carolina, 1670-1783, II, p. 46; Meriwether, p. 110.

¹³Meriwether, p. 17.

provisions of that law, which remained the basic education statute of the colony until after the Revolution.

Unlike the other two colonies, South Carolina did not rely on apprenticeship laws for educational purposes. In conformity with the early idea of educating children according to the parents' ability to pay, most children were taught a trade.¹⁴ As the colony grew in wealth, the ideas of the people changed. The changes were not expressed so much in apprenticeship laws as in efforts by these newly wealthy planters to prove their benevolence by endowing schools. Some of the earliest expressions of this trend are exhibited in the charter of the Charleston Free School, which provided that each person contributing L20 could name a youth to attend the school for five years.¹⁵ These private individual efforts did not reach their zenith until the 1740's. This trend came at this time because this was the earliest period of significant wealth and the first occasion of the modification of the ideas expressed in the Gazette a few years earlier. Previous private efforts were

¹⁴ Julia Cherry Spruill, Women's Life and Work in the Southern Colonies (Chapel Hill, N. C.: University of North Carolina Press, 1938), p. 189.

¹⁵ John Fiske, Old Virginia and Her Neighbors (2 vols.; New York: Houghton Mifflin Company, 1900), II, p. 380; Edward McCrady, Education in South Carolina Prior to and During The Revolution, cited by Colyer Meriwether, History of Higher Education in South Carolina (Washington: Government Printing Office, 1889), p. 221.

were concentrated in the work done by religious and charitable organizations.

The Society for the Propagation of the Gospel was the principal religious organization aiding education in South Carolina as in the other southern colonies. In 1711, the year before the Charleston Free School was opened, the Society sponsored a school in that city under the Reverend William Guy, A. M. In the light of the Charleston Free School's accomplishments, this institution has been overlooked.¹⁶ The Society for the Propagation of the Gospel combined their efforts with those of the second leading ethnic group, the Huguenots, so that a single more effective educational system could be operated. The Reverend Doctor Francis LeJau, a leading French Huguenot who, like most of that group, had embraced the Anglican faith after their arrival in South Carolina, sponsored a mission school at Goose Creek with Benjamin Dennis as teacher under Society for the Propagation of the Gospel direction. Dennis was more fortunate than most teachers in these three colonies, for he was adequately supplied with textbooks when his school opened. The Society for the Propagation of the Gospel shipped to him from London twelve testaments, twelve catechisms, three dozen primers, twelve Lillie's Latin Grammars, and two copies of Doctor Talbot's

¹⁶Mr. Guy's presence in Charleston is noted only in Meriwether, p. 14 and McCrady, History of South Carolina, 1670-1783, II, p. 702.

The Christian Schoolmaster. In 1712, six years after Dennis became schoolmaster at Goose Creek, he had thirty pupils including two Indians and one Negro.¹⁷

In upper South Carolina where more than anywhere else in the colony dissenters were concentrated, a few Presbyterian clergymen continually disobeyed the crown's command forbidding teaching by dissenters. For the most part, however, enforcement of the crown's regulations compelled the dissenting clergymen to refrain from conducting schools. In 1740, despite the ban, Presbyterian Hugh Bryan opened a school for Negroes in which William Hutson was the teacher.¹⁸

As noted, the initial attitude of the merchants and planters--the most wealthy elements of society--concerning education was a selfish one, for they were concerned with the welfare of their own children. With the passage of time, they came to change their views and to give financial support to schools. Individual contributions for free schools varied widely but among the largest were those of Richard Beresford and James Childs. Beresford's will provided for the education of poor children. Effective with his death in 1722, the profits of his estate were to be paid to the vestry of his parish church until his eight-year-old son reached the age of twenty-one. One-third

¹⁷ Bowes, pp. 18, 35; David D. Wallace, South Carolina: A Short History (Chapel Hill, N. C.: University of North Carolina Press, 1951), p. 82.

¹⁸ Wallace, p. 184.

of the money paid the vestry was to be used for the support of one or more schoolmasters who were to instruct the needy scholars in reading, accounting, mathematics, and other liberal learning. Beresford directed that the remainder of the yearly profits be used to support the students attending his school. With the initial profits, the vestry of Saint Thomas Parish purchased six hundred acres of land and the buildings thereon which they put to immediate use. Over the years, payments from Beresford's estate amounted to L6,500.¹⁹ By 1737, after fifteen years, the Beresford Bounty School was among South Carolina's six free and charitable institutions of learning.

In 1733, James Childsbury willed L6,000 for the Childsbury Free School. Eager townspeople increased his gift by one-third and this school prospered as one of South Carolina's six free schools created before 1737.²⁰ The preamble of the act granting the charter for this school shows the high value which the inhabitants placed upon education: "Nothing conduces more to the private advantage of every man, or the public benefit of the county

¹⁹David Humphreys, An Account of Missionaries Sent to South Carolina, The Places to Which They Were Appointed Their Labours and Success, &c..., Cited by B. R. Carroll (ed.), Historical Collections of South Carolina (2 vols.; New York, Harper and Brothers, 1836), II, pp. 566-567.

²⁰McCrary, Education in South Carolina Prior to and During the Revolution, p. 216.

in general, than a liberal education,..."²¹

These words, while they appear in an act thirteen years following his departure from the colony, adequately express the feelings of the personage who, more than any other, during the colonial period, urged the adoption of educational legislation.²² This man was Sir Francis Nicholson, royal governor of the colony from 1721 to 1724. In these three years, he repeatedly urged both public and private encouragement of education. During his administration, Beresford's gift for the establishment of a free school was received, the legislative attempt to establish a parish school system was made and the transition of the Charleston Free School from a charitable institution to a private boarding school was accomplished. By this change, the Charleston Free School became the most prominent educational facility available in either of the Carolinas, certainly surpassing North Carolina's feeble efforts which had still to charter a school at this time and even equalling Virginia's in some respects. Indeed, this classical school approached the magnitude of the then quite weak William and Mary.

²¹McCrary, Education in South Carolina Prior to and During the Revolution, p. 216.

²²Meriwether, p. 14; McCrary, History of South Carolina, 1670-1783, II, p. 483.

During the early 1720's, wealthy planters and merchants began to pay schoolmasters to act as private tutors in their families. Subsequently, a goodly number of these tutors left their private employers to establish private school facilities for children of wealthy parents. Usually this type of educational facility served one or the other sex. This accounts for the lack of schools, for parents able to finance their children's education preferred the dignity of a day or boarding school as opposed to a charitable school. As early as 1706, the first boarding school in the colony opened. Operated by Doctor and Mrs. Le Jau, it failed because the proprietors were too reluctant to charge adequate prices.²³ Immediately after their school's collapse, the Le Jau's began their reknown missionary endeavors.

Wealthy Charlestonians demanded instruction in the finer arts. For the boys, classics were stressed along with French and navigation. For the girls, modern languages and "the accomplishments," such as piano, tapestry, needlework, and dancing were emphasized.²⁴ Depending on enrollment, any school might offer one or several of these subjects. Peter Précour and his wife were the first private tutors to adver-

²³Arthur Henry Hirsch, The Huguenots of Colonial South Carolina (Durham: Duke University Press, 1928, p. 156.

²⁴St. Julien Ravenal, Charleston: The Place and the People (New York: The Macmillan Company, 1907), pp. 123-124.

tize in the new South Carolina Gazette, and their school must have been well received, judging by their subsequent advertisements. Précour taught French and Latin, subjects greatly in demand because of the emphasis on the modern and classical languages. Mrs. Précour taught her girls art, a subject always in demand. In 1734 a Mme. Varnod opened a private art school, and a year later, Adam Battan began advertising his services as a teacher of English, French, Latin, writing, and mathematics. Also in 1733, one Mme. Delamire, with the assistance of John Miller, opened a school specializing in mathematics and engineering subjects. Schools like these succeeded because of demand and because their proprietors charged adequate prices, usually about £3 per quarter, or forty shillings per month.²⁵ Generally, including night sessions which some schools held, the hours were not so long as those of the free schools. If a night session was included, a typical day of operation required a course of study from 9 until 11 a. m., 1:30 until 4 p. m. and 6 to 8 p. m. Without the night sessions, the classes operated one hour longer in the morning and one half hour longer in the afternoon.²⁶

Alone among the southern colonies, South Carolina made an organized effort to educate the Negro. As early

²⁵Hirsch, p. 158.

²⁶Bowes, p. 41; Hirsche, p. 158.

as 1702, the Reverend Samuel Thomas, the colony's first missionary, proudly wrote the Society for the Propagation of the Gospel London offices that he had taught twenty-three Negroes to read and write.²⁷ Ten years later, 1712, Doctor Le Jau, Thomas' successor, reported to the same body that between forty and fifty Negroes were being catechized in his parish alone.²⁸ The reasons for these efforts to aid the Negroes were not so much to educate as to Christianize them. In 1740, as already noted, a Presbyterian school for Negroes was started in the up country. Three years later, Commissary Alexander Garden, under Society for the Propagation of the Gospel sponsorship, opened a school in Charleston for Indians and Negroes twelve years of age and younger. In the beginning, two Negro boys were bought and trained as schoolmasters. Garden's plan called for one Negro child from each plantation to be taught to read and write, and upon the completion of these accomplishments, the child was to return to his plantation and instruct other children and interested adults. With time, this plan was extended and more than one child from each plantation attended Garden's school simultaneously. Built by subscription, the free school flourished. Counting sixty-odd

²⁸Humphreys, p. 540; Hirsch, p. 70.

students yearly, it remained in operation until the end of the Revolution.²⁹

From the 1730's through the 1750's, efforts to promote education changed from religious and individual efforts to attempts by societies. The two leaders were the South Carolina Society, organized in 1737, and the Winyah Indigo Society, begun in 1740 as a social group but converted to educational purposes in 1756. As an "independent charity school for poor," the Winyah Indigo Society School was designed to educate orphans while the South Carolina Society aimed at educating both orphans and the poor in its schools.³⁰ The Societies were an expression of the benevolence of their well-to-do planter members.

These schools, whose instructors were duly licensed members of the Church of England, taught all elementary subjects. Their main objective was to provide a basic education in reading, writing and religion. They considered themselves fortunate if they possessed either primers, spelling books, or ABC books, and frequently, in place of these, teachers were forced to use the Bible, Psalter, and catechism as texts.³¹ Since the composition of the student

²⁹Charles McLean Andrews, Colonial Folkways (New Haven: Yale University Press, 1919), p. 145; Bowes, pp. 29-30, 30 note.

³⁰Arian A. Holtz, Study of Moral and Religious Elements in American Education up to 1800 (Menasha, Wis.: for the University of Chicago Libraries, 1917), p. 51.

³¹Southern Historical Publication Society, X, p. 286.

body was changing constantly, advanced subjects were seldom taught. Occasionally, an ambitious child was discovered, and then, instead of the society schools' furthering his education, he would be sent to the Charleston Free School rather than a private tutor as one of the twelve pupils provided for by the original charter. There his education would be continued along pragmatic lines including instruction in practical mathematics, bookkeeping, navigation, surveying, and religion.

Charleston was both the economic and educational center of the colony. The low areas of the colony were almost void of either schools or tutors. This is again an expression of the planter's attitude. He could afford to send his children to Charleston for schooling, and he felt that as he was responsible for his children, so his neighbor should be for his. If his neighbors could not afford the expense, then his children should be given a vocational education. Therefore the old field schools of Virginia, which had made possible a certain degree of universal learning even for the poor were not established in South Carolina's interior. Because of the absence of these schools and of educational provisions in apprentice indentures, the inhabitants of the interior of South Carolina obtained less education than did the settlers of Virginia's interior. Through a few scattered boarding schools, such as Anne Gray's on Trott's Point, were started in coastal

areas, they did not prove to be popular.³² The planters residing in these areas preferred to send their children to Charleston to take advantage of the more cultured environment. Even the societies which established schools located them near to Charleston. More than any other colony, South Carolina sent her sons abroad for advanced education. While England still drew most of the youths, Edinburgh received a large share of those who wished medical training, and Holland attracted those desiring business training.³³

Since South Carolina's focus was on Charleston, the sole town of importance, the colony's cultural development was concentrated in this single location. While an attempt was made to encourage the fine arts for the wealthy citizens, this was to the neglect of education for the majority of the colony's inhabitants. Although the law of 1722 allowed and encouraged the building of schools and the hiring of teachers at public expense, growth was slow. One factor impeding the success of the law was the strict enforcement of the crown's order, re-issued to each successive royal governor, that only Anglican teachers be permitted to teach. The South Carolina legislature, adhering to the crown's regulations, passed acts in 1712 and 1734 which indicate a

³² Bridenbaugh, p. 102.

³³ Ravenal, p. 148; Southern Historical Publication Society, X, p. 201.

favoritism toward religious instruction. Secular subjects were included in the curricula, but emphasis was placed upon regular religious exercises. Though South Carolina possessed the materials necessary for a promising educational system, the colony did not use them. By the Revolution only twenty-two schools--eleven public, three charitable grammar and eight private grammar--existed;³⁴ but all of them were far below the needs of the colony and far below the colony's ability to support.

³⁴Charles William Dabney, Universal Education in the South (2 vols.; Chapel Hill, N. C.: University of North Carolina Press, 1936), I, p. 222; Dexter, p. 70; Meriwether, p. 22.

CHAPTER V

An examination of the public and private contributions to education during the first century of English settlement in Virginia, North Carolina and South Carolina discloses that many attempts to foster educational endeavors were undertaken despite the handicaps facing the colonists. Successes were meager. Although a considerable number of schools did exist in all three colonies before the completion of their first centuries, they failed to meet the needs of the settlers either in practical or theoretical subject matter. Curricula throughout the period were almost wholly confined to the basic skills of reading, writing, and arithmetic, plus a considerable emphasis upon religion.

When the accomplishments of each colony for one hundred years are considered, Virginia emerges as the province which contributed most to the advancement of education. South Carolina, with its significant contributions to the education of the Negro, and the Charleston environment which emphasized education for the leisure class, follows Virginia closely while North Carolina, with no school at all from 1713 to 1745, ranks only a poor third.

Why were these advances possible in two colonies and not in the third? In both Virginia and South Carolina, a goodly number of the people had some pretensions to wealth. With wealth goes leisure and with leisure, education, for education is a hallmark of an affluent society. Along with wealth came an increased feeling of benevolence, and hence a flowering of endowed schools and bequests for the education of children. North Carolina did not share in the tobacco wealth of Virginia or the rice wealth of South Carolina and therefore could not endow schools or provide for children in the provisions of wills to match the achievements of the other two colonies.

What of the attempts of religious groups to promote education in the colonies? Following the collapse of the efforts of Virginia's first quarter century which had as its aim the conversion of the Indians, religious efforts in Virginia faltered. A stronghold of Anglicanism, that colony did not need the efforts of such societies as the Society for the Propagation of the Gospel. Likewise, because of the strength of the Established Church, dissenting groups found the climate healthier to the South for the practice of their faiths. In North Carolina, although there are conflicting interpretations,* the Society for the

*Assuming the viewpoint that the Society for the Propagation of the Gospel was strong through the entire colonial period is Charles Lee Raper in The Church and Private Schools of North Carolina. The negative of the point is proposed by Stephen B. Weeks, Church and State in North Carolina.

Propagation of the Gospel was strong early but, like all educational attempts in North Carolina, its efforts faltered and fell away by the 1720's. The dissenters' efforts, concentrated among their own membership, were too isolated to account for significant progress. South Carolina was the colony in which significant religious action was undertaken, predominately by the Society for the Propagation of the Gospel. That body founded the institution which was to become the Charleston Free School, one of the most important educational institutions in the colony.

Finally, what effect did public actions in each colony have on their educational progress? Much of the effect of Virginia's apprenticeship laws was theoretical until 1702 when the teaching of the three R's in a school was made mandatory. Before that, apprenticeship education had been haphazard although continually stipulated by legislative provision. The South Carolina apprenticeship laws were not as effective because there was no need for them to be. Other legislation, notably school charter provisions for free attendance by charity pupils and private efforts to foster universal education in free schools made apprenticeship education unnecessary. In North Carolina again, the picture is most dismal. Early provisions for apprentice education were only stipulated but not enforced. The lethargy of the people is manifested by the late date--1745--of the initial legislative action regarding formal education.

As the evidence shows--and there is an abundance of testimony available--attempts were made by a number of factions--individuals, organizations, religious groups, and even an occasional legislature--to further educational efforts. Yet, by the end of their first century, progress was meager. Only Virginia had a college; indeed, this institution was hardly more than an overgrown Latin grammar school. No colony had anything nearly approximately a network of schools; indeed, South Carolina's schools were all concentrated in the one area of Charleston. North Carolina had more schools in her interior than on her coast but few could be termed more than a classical school and most were only institutions of elementary instruction.

By comparing and contrasting the efforts each colony made towards establishing educational facilities, it appears that little was accomplished, despite lofty aims. The fulfillment of the aspirations shared by a few of the people, a portion of whom we may term wealthy, had to wait for the later, post-colonial era.

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