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4. The Rev. James Warley Miles

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THE REVEREND JAMES WARLEY MILES

by

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The Reverend James Warley Miles

James Warley Miles was born November 24, 1818, in St. Matthew's Parish, Orangeburg District. The son of James S. Miles and Sarah Bond Warley, he was the oldest in a family of five brothers, each of whom became prominent in the history of the state. He was educated by James Waddell at the school at Willington in the Abbeville District.¹ He attended the South Carolina College at Columbia, but withdrew in his senior year, the session of 1836-1837, without graduating.² He read law briefly with the Hon. Henry Bailey, attorney-general of South Carolina, before entering the junior class of the General Theological Seminary in New York in 1838 or 1839.³ While here, his missionary interests began to be evidenced, for he was the originator of the plan for the establishment of what is now the Nashotah House Seminary in Wisconsin.

He had been actively engaged in Sunday School and mission work, in connection with his theological studies, and entertained, with some enthusiasm, the idea of missionary life after his ordination... On the 18th of June, 1840, he presented a scheme to such of his classmates as seemed likely to enter into it, in which with some youthful exaggeration of thought and language, the general plan was set forth. He proposed that a certain number from every class, as they completed the seminary course, should devote themselves to the West; that they should band together as co-workers in a common cause, "without assuming the vows of a religious house"; and freely forego every consideration that could interfere with entire devotion to the work. They were to go forth as a compact, organized Missionary body, resolved upon implicit obedience to their earthly head, the Bishop of the Missionary region of the North-West, a cheerful submission to the rules that would be found best for their government, and a purpose to exercise all the self denial which would be necessary in the prosecution of the work. At such point as the Bishop would direct they would establish a Missionary College, or religious house, where they could teach gratuitously, as far as practicable, and from which they would itinerate throughout the surrounding region. They were to secure fit boys, as they found them, to train up for the sacred ministry, and to trust in God that the enterprise would be sustained and prosper.⁴

At the request of the Right Reverend C. E. Gadsden, Bishop of South Carolina, Miles did not join his colleagues in the West after his graduation from the Seminary but returned to serve in his native diocese.⁵ He was

ordained deacon by his Diocesan July 23, 1841, and was given charge of the missions at Bradford Springs, Cheraw, Pineville, and Upper St. John's. He resigned these charges to devote himself entirely to St. David's, Cheraw, which he held in 1842 and 1843.⁶

Early in 1843, Miles came under the influence of the Reverend Horatio Southgate, then establishing his eastern mission, and expressed his desire to join in that work.

Before I went to the Seminary, several circumstances had drawn my mind to contemplate the East as the field of future labor, The indefinite contemplation became a sincere desire to enter that field; and some circumstances directed my attention to Persia especially. Mr. Southgate's labors drew my attention and fixed my interest upon Oriental Christianity, and God's Spirit, I trust, wrought with me to abandon the idea of a Mission among the Mohammedans of Persia, and to devote myself to the restoration of the Eastern Churches, - poor - oppressed - blinded, but still precious souls of the household of the faith of Jesus Christ. My heart burned toward that field with an indescribable ardor . . . An invitation . . . brought me in company with Mr. S. and from the time my conversation with him then transpired, the desire of my soul to be devoted to that field of Christ's vineyard became invincible and increasing. The more I prayed over it - the more I regarded the reasons and motives why I should not go - so much the deeper was my desire and conviction that I ought to go . . . Mr. Southgate thought that all the indications of Providence clearly pointed me to the field. My whole mind was bent to Oriental pursuits; - the moment I entered upon them, I found something more homogenous with my mind than anything before studied, and taking a hold upon it, which no preceding studies had ever done in the same degree. I have a tolerably good knowledge of Hebrew. I have made no inconsiderable progress in Arabic grammar, and begin to translate without much difficulty; and I have studied Chaldaic so far as it is exhibited in Rigg's Chrestomathy. I never tire of these pursuits. I have little taste for aught else but Patristics, and its kindred, Ecclesiastical History. I only mention these things, because the pursuits to which you thus see, my mind has been most eagerly turned, providentially coincide with the necessities of the field in which my heart is engaged. That field, I never can contemplate but with a perfect willingness, nay ardor, to be devoted to it; and whatever be the subject of my thoughts or the frame of my mind, the thought of the East seems to inspire me with unconquerable vigor. My experience in a parish has strengthened, I may say, rendered indomitable, the conviction, that thither God hath all along been pointing my way. Souls here are as precious as they can be in the East. Oh! that I could labor more effectually for their salvation to the glory of Jesus; but the truth is, that my mind, heart, affections, all are there: I labor here, but I live in the East. I see the results to be anticipated from that work; - I feel the awful responsibility which rests upon our Church to help them: I am ready - anxious - burning to give myself to the work. I feel God has pointed me thither, by

the strongest indications; and when I sift every motive before Him, which keeps me from the work, I can discover nothing but want of moral courage and selfishness. Now is God's hand not in all this?⁷

Miles thus described his case to the Foreign Committee of the Board of Missions. The Board declined to send him unless his diocese would agree to pledge annually for his support \$1,000, though Miles was "ready to go in faith, without pecuniary aid if we cannot give it to him." Accordingly, on April 10, 1843,

after Evening Prayer at St. Stephen's Chapel, there was a meeting of Clergymen and Laymen -- members of the Domestic and Foreign Missionary Society of our Church convened to take measures for providing support for the Rev. Mr. James Warley Miles who had signified an earnest desire to be associated or a "co-adjutor" with the Rev. Mr. Southgate as missionary to the Church in Mesopotamia, a Church represented to be sound as to order, faith, and worship, but suffering from poverty, oppression, and various causes, in danger of becoming heretical, schismatical or extinct.⁸

His bishop gave his approval for Miles to become "one of the three delegates to the branch of the holy Catholic and Apostolic Church in that region" having no objection to such a

delegation to a sister Church, under the very peculiar circumstances which were said to affect the Church in Mesopotamia, . . . having at the same time great confidence in the character, and not a little moved by, the appeal of the excellent Clergyman who instituted, and I supposed was to be at the head of the Mission for the relief, through their proper Ecclesiastical authorities, of the Church in the country which has been named.⁹

Miles was ordered priest August 4, 1843, preached his farewell sermon in St. Michael's Church, August 20, and went north for final instructions. On a Sunday evening in December at St. Paul's, Boston,

the Rev. Messrs. Miles and Taylor, the recently appointed missionaries to Mesopotamia, received their instructions from the Foreign Committee, at the lips of the Secretary, the Rev. Mr. Irving. The Rt. Rev. the Bishop of this Diocese presided: evening prayer was conducted by the Rev. Dr. Vinton. The instructions were then read, and, we learn, were listened to with the deepest interest, by the numerous congregation in attendance. The Secretary was followed by the Rev. Mr. Taylor in an address to the congregation, and the exercises of the evening closed by the Rev. Mr. Miles, in an appeal of thrilling effect, on behalf of the missionary cause.¹⁰

The two missionaries sailed from Boston for Smyrna December 13, 1843.

The diocese did not forget Miles and regularly through the Missionary Society sent the yearly allowance.¹¹ When the then Bishop Southgate visited Charleston in March, 1845, shortly before returning to the East, he was offered the use of St. Michael's Church for special evening services to speak of the nature of his work.¹²

Miles remained in Mesopotamia until 1845, when he removed to Constantinople to rejoin Bishop Southgate. In October he was officially transferred to his jurisdiction. The activity of the mission is described by the Bishop in a letter dated November 1, 1845.

I arrived here on the 18th of July with the Rev. Saml. Penny, the Rev. Messrs. Miles and Taylor being already here. Our first occupation was to obtain and fit up a mission-house. It was thought best that the whole mission should form one household, both for the sake of economy and efficiency. We entered our mission-house on the 1st of September. It includes besides apartments for the members and servants of the mission, a Library and Chapel. The Library was formed by bringing together all the books belonging to the different members and others supplied by the Foreign Committee, with some purchased by me in London and Paris and subjecting the whole to proper regulations. We have thus a very respectable mission library. The chapel was fitted up at an expense of about \$200.00. It is neat and commodious, and capable of accommodating about 80 persons. It was consecrated on the 21st of September. Besides the members of the mission, a few Oriental Christians and others were present, all (with the exception of one, who could not come) to whom I had time to give information. The Syrian Bishop of Jerusalem was present and had a seat in the chancel

In our division of languages in the mission, it was thought best to embrace as far as was practical, the principal languages used by Christians in this country. Accordingly, Mr. Miles and Mr. Penny took the Armenian, Mr. Taylor the Arabic, and myself the Greek. The Turkish (being for the most part the vernacular of the country) is common to us all, and all speak it more or less fluently . . . Among the works that we have accomplished, by the blessing of God, are the following. The communion service of our Church has been put into Armenian. This is important both as showing the doctrine of our Church concerning the sacrament, and as a help to any Armenians who may attend our service. . . . The whole Prayer Book has been translated into Armenian. The translation has lately been completed and the translator is now engaged in preparing a copy for the press. This translation is under my direction.¹³

Late in 1847, probably for reasons of health, Miles gave up the work he had termed a "glorious enjoyment," and was transferred back to South Carolina from Constantinople. On his return he officiated from December 1, 1847, at

St. John's Church, Colleton, on John's Island and while here was considered as a candidate for the newly-established Chair of History and Belles-Lettres at the College of Charleston. Another contestant, Frederick Adolphus Porcher, who was given the professorship March 27, 1848, had this opinion of his rival.

But there were nine other candidates who were formidable opponents. Of these, the Rev. James W. Miles was the principal. An eloquent pulpit orator, he was considered perhaps the best in the state. He was a man of great and varied learning, had spent some years abroad as a missionary to the Armenian Christians of Asia Minor, and in every respect he was an opponent to be dreaded. Two things operated against him; one was an earnest desire to keep him in the Church, which his wish to enter the college militated against, the other was a suspicious unsteadiness of purpose, and a doubt whether he would long submit to the drudgery of a professorship in which he would be compelled to reduce himself to the capacities and understandings of a set of juveniles.¹⁴

Disappointed in this hope, Miles continued as rector of St. John's for one year, resigning in the spring of 1849. Looking back on this year of service, Miles wrote:

I CAN NOT write a sermon every week, I have tried it fully, I can not do it, and it is this inability which compelled me, at the expense of very severe mental suffering, to leave the parish on John's Island where I had every inducement to remain; and this keeps me from ever thinking of again taking a parochial charge.¹⁵

He was not unwilling to serve as assistant minister at St. Michael's in Charleston during the absence of the Rev. Thomas John Young, the regular assistant, from May to October, 1849. The sermons which he delivered in this summer period were immensely popular; they were collected and published under the title Philosophic Theology; or Ultimate Grounds of All Religious Belief Based on Reason (Charleston and New York, 1849) and were translated into German and republished in Leipzig in 1850.¹⁶ In defending the thesis of his published sermons from critics denouncing him, Miles retorted:

but certain am I that none of them has reached his convictions through so severe a process intellectually and morally, as I have reached mine; so that what I believe is not from habit, education, sectarian prejudice, impulse, or any of the causes wherefrom men first believe and then seek grounds and arguments for the school or system to which they have committed themselves, but starting from a strictly sceptical standingpoint, I have arrived at my conclusions by the most rigid processes of Reason, combined with an amount of research and varied reading which very

few bestow ever upon the subject, a reading, too, more extensive (in its polemical department) among sceptical writers, than among those on the other side; and having thus reached conclusions, which, from the very nature of the process by which they have been arrived at, are held with the whole vigor and earnestness of my intellectual and moral nature, I am called infidel, by men who have no conception of even their own ground, who are obliged to confess that my preaching in the pulpit is orthodox, and that my life and character raise me above the suspicion of hypocrisy, that I am not ignorant or weak-minded; but, nevertheless, that I do not perceive the consequences of my heretical views. And the fact is, actually, when pushed to the last point, that the danger, the heresy, the infidelity, consists in the sole fact (at least, this is the only tangible one which they directly allege) that I do not believe in the mechanical inspiration of the Bible, that I do not believe the sacred writers to have been mere automata for the playing of a Divine Ventriloquism, and not believing this monstrous and profane fancy, I have scarcely a right to call myself Christian! ¹⁷

On his return from the East, Miles had officiated from time to time in several congregations in and around Charleston -- "my services have been rendered whenever called for, which has been, with a few exceptions, either for a part or the whole of the day on Sundays, and some other occasions," -- but "his tastes were scholarly, especially in the department of philology, and he loved retirement and study. Pastoral duties were a great burden to him, and so he retired for a time, almost altogether from clerical work, and became connected with the College of Charleston." ¹⁸

On February 26, 1850, Miles was elected to another newly formed Chair at the College, the History of Intellectual Philosophy and Greek Literature, with a stipend of \$800 per annum.¹⁹ In 1851, he appears to have been sounded as to his willingness to take the professorship of Sacred Literature and the Evidences of Christianity at the South Carolina College. He declined to allow his name to be put up because he scorned to be "among that rapacious and contemptible horde . . . of pettifogging Divines . . . [in the] scramble for the place,"

Now besides the unpardonable offense of being an Episcopalian, I add thereto the horrible aggravation of presuming to stand independent of every party and school. The Presbyterians have branded me an infidel, the Baptists as the same, a Romanist reviewer pronounced me little short of an utter Deist, even the Jews have thought me on the

brink of infidelity, the Episcopal high-churchman deems me a heretic of horrid dye, while his amiable low-church brother, who thinks him in a sad way and blind, yet cordially agrees with him in judging me a dangerous heretic, and moreover, adds his own opinion that I am unconverted. You have no notion of the suspicion with which I am regarded, a suspicion mingled with jealousy and fear, because the Religious-world is unable to conceive a position not identified with some party or school; and therefore they look upon me as an unsafe and dangerous person, not to be trusted with religious teaching, because my position is unintelligible to them, and I do not use the technical jargon of the dead cant of their systems. It is evident, therefore, that if I was brought forward as a candidate, all sides would level their batteries of objection against me; and not one of the least formidable would, doubtless, be, that it would injure the College to have such a teacher in the Clerical Chair. But as to my personal feelings in the matter, it is the last position in the world which I would desire to occupy, because I shrink from the comparison of succeeding a man of such undoubted intellectual ability as Thornwell, and above all from the overwhelming duties and responsibilities of the Chaplainship.²⁰

Nevertheless he accepted again the call as assistant minister of St. Michael's Church January 30, 1853. He agreed to fill the post "on condition that the Week Day Services of the Church shall not interfere with his duties at the College." Miles' health failing, he offered his resignation May 2, of the same year. It was accepted with regret by the Vestry, at their next meeting. His letter warned of a "break-down physically and mentally -- for I have experienced startling premonitions of both calamities."

Professorship's work - which lies mainly in the study - is less arduous by far than my work in the pulpit, and nevertheless would be beyond my strength if I had to prepare for classes of more maturity. Without the Professorship, I should still be unable to maintain for any prolonged time the regular labors of the Pulpit, and would be reduced to the necessity of retiring from a parish; and even without the regular labors of the pulpit, - it is doubtful how long my health will endure the lesser labors of the Professorship. To break down at once in both, - or abandoning the Professorship, to break down soon in a parish, - would place me in a situation which would be without remedy or resource. Common prudence, as well as regard to the principle of working as long as I can, dictate that I should apply myself to that sphere open to me, in which according to every probability I shall be able to work longest. My health is failing, and my brain is overwrought. If I was connected only with the parish, I should be forced to give-up within a year's work; - how much longer I may hold out in the College alone - I leave to Supreme Providence.²¹

But Miles had made too great an impression on the congregation; a memorial was circulated among the parishioners and presented to the Vestry the end

of June, in which objection was taken to the speedy manner in which the resignation had been accepted. Since this letter was signed by a majority of the congregation, the Vestry deemed it only fitting that they should resign, which they did, in a body. On July 12, a new Vestry was elected, which proceeded immediately to the election of an assistant, and recalled Miles. He by this time had gone to Flat Rock, but he sent back a letter in which he resigned a second time "on the ground that he feels himself unfit to do the duties of a Parish Priest . . . nothing can induce him to undertake the office."²²

Miles resigned his professorship as well and left Charleston in 1854, having given instructions that his library be sold to defray his travelling expenses. He returned in 1856 after a trip to Europe to accept the position of Librarian of the College.²³ He arrived to find that his books had indeed been sold but under so curious a set of circumstances that only his own words as he reported it to the Board of Trustees of the College February 23, 1857, can describe the episode.

Your Board is probably aware of the fact, that when I went to Europe my private Library was for sale. Instead of receiving, as I had expected, the accounts of the disposal of the books, I learned, with agreeable surprise, that the Library would not be broken, but be purchased in mass, and the funds so accruing be placed at my command. It is always to be regretted when the private Library of a student is dissipated, for his special pursuits cause him to bring together works, which constitute an apparatus not easily collected otherwise. It was, therefore, with pleasure that I learned the fact, that my Library had been so disposed of as to prevent its being sold in fragments.

But you cannot, gentlemen, easily conceive my emotions at finding, upon my return, the old companions and instructors of many a delightful and many a laborious hour of study, all in their accustomed places, greeting me with their familiar aspect, and telling with eloquence, though silent, yet more moving than words, a tale of generosity, sympathy, and delicate attention, which awakened in me feelings of gratitude and admiration I should in vain endeavor to express. This, then, was the secret of my Library having been purchased in mass, -- not to be placed in some collection or institution, but -- to surprise and greet its possessor in his accustomed haunts.

With the delicacy of true generosity, this noble act was so performed that I am ignorant of the friends who have laid me under

so grateful an obligation. I only know, from the act itself, that very many true hearts among us, must beat with intelligent and disinterested sympathy for the student's labors and aspirations. No words of mine could add to the conscious reward of satisfaction, which the performance of such an act, and in such a manner, must bestow upon those who were capable of having conceived and executed it. But as the only mode left open to me of expressing my gratitude, is the endeavor to correspond to the liberal motives which prompted the act, I respectfully ask permission of your Board to deposit my collection of books in the College Library, to be used by students and lovers of learning upon the same footing as the books of the Library. I do not know how better to respond to the feelings of those who have manifested such noble, generous and appreciative sympathy for the pursuits of a humble student, than by endeavoring to extend, in the most feasible manner, to all students in our community, whatever advantages may be derived from the consultation of a collection preserved from dissipation by an act as noble and praiseworthy as it is generous and unusual.²⁴

Miles' scholarly interests and love of study together with his collections made in the pursuit of languages in the East had gathered around him a library of 603 titles and over a thousand volumes. (It was said at the time of his death that he read between thirty and forty languages.) The main emphasis of the collection was on religious thought and writing and revealed the depth of the truth in the answer to his critics that he had read widely. The section of the library devoted to Theology and Philosophy contained the lives and writings of the apostolic fathers, commentaries through the centuries, such authors as Calvin, Turner, Hennell, von Humboldt, Fichte, Bishop Berkeley, Bentley, Locke, Bacon, Hobbs, Hume, Kant, Schlegel, and Mills, and such studies as Eusebius' Ecclesiastical History and Council of Nice, Trench On the Miracles, Beza's Life of Calvin, Pearson's Exposition of the Creed, Bishop White On the Ordination Office, Loyola and Jesuitism, Swedenborgianism, Strauss' Life of Jesus, Christian Theism, The Genuineness of the Gospels, and The Philosophy of Mohammedanism. There was also a good supply of history: ancient Greece and Rome, the Roman Constitution, Gibbon's Decline and Fall, Modern History, History of the Middle Ages, of England, of Italy, Bentivoglio's Wars of Flanders, Camden's Britannia, and Hallam's Literature of Europe, Histories of Greek, Spanish, Portuguese, Russian, and Slavic literatures. But the chief

value of the collection lay in the items which Miles had gathered in the Orient and which he arranged as Section I of the catalogue of the library that was prepared for the sale in 1854.²⁵

Miles' return found him in a position entirely to his tastes. The Library had just moved into its own building on the west of the College campus and the entire collection had been reorganized. At the ceremonies opening the new building for use, the President of the College had delivered an address on "A System of Independent Research, the Chief Educational Want of the South." Miles could not have subscribed to a more agreeable doctrine. He had confessed in 1851: "My highest ambition as to place, is a situation with access to books, and where my work will lie in the study."²⁶

This happy situation was not long to endure. The Civil War almost immediately had its effect on the enrollment of the College. Throughout the war the College remained open, but its student-body decreased in number alarmingly. Not until the occupation of Charleston in 1863 by Federal troops did the professors leave their posts. Miles remained in the city, probably taking charge of dismantling the Library and shipping its books into the interior. His own collection went with him to Anderson, South Carolina, where it was preserved almost intact.²⁷

After the war, Miles returned from Anderson to an appointment as Professor of Ancient Languages offered him in November, 1865.²⁸ Simultaneously he accepted the call of the Vestry of St. Michael's Church to reopen the church and serve until the arrival of its rector. The Vestry sent him in advance a check for fifty dollars, to which he replied in this letter.

Your note enclosing a check for Fifty Dollars from the Vestry of St. Michael's; has been received with very grateful emotions, and I am at a loss how to express in adequate language my sense of the generosity of the donation, and of the delicacy and thoughtfulness, which prompted it, in advance of any services, which it may be in my power to render. My former relations with St. Michael's Congregation, make it peculiarly gratifying to me, to be able once more to serve them in any degree: and the recent Resolutions transmitted by your honorable Chairman, together with the present communication from yourself, are evidences of a kindness and confidence,

which awaken in me the most grateful feelings, and which are a recompense far beyond the humble and imperfect services you are pleased to estimate so favourably.

It is a great privilege, to be able (after many months of ill health) to minister at the Altar of God, and it is a source of deep gratitude that such ministrations afford satisfaction to the congregation. I would beg leave most respectfully to return to you the enclosed check, as I never anticipated any remuneration whatever for my Voluntary services, and I beg leave to assure you, and through you the Vestry, that health permitting, it will be to me a cause of gratitude to God, to be able to continue to Comply with the request contained in the Resolution before alluded to. Should I be able to satisfy in any measure, the Vestry and congregation, until the return of your Pastor, I shall feel it to be a more than abundant recompense for any labor.

May I frankly add, that since the liberal advance made by the Trustees of the College, upon my salary as Professor, relieves me of any present need, it would greatly increase my obligations to the Vestry if they would appropriate their generous donation to any object which in their judgment is most conducive to the interests of the Church.

The Vestry received the check and returned "their thanks to the Rev. James W. Miles (it being the only return he will accept)" and their "grateful remembrance of his profound and eloquent exposition of the Divinity and excellence of Christianity, and his fervid development of its Consolations, encouragements, and final reward for the pilgrims of this life." In March 1866, when his services were no longer necessary they forwarded him again a letter and a check. He answered:

In acknowledging the receipt of your note, and the check for \$100. accompanying it, I beg leave to express . . . my most grateful sense of [the Vestry's] truly munificent liberality. I can most sincerely assure you, that I neither expected nor desired any other recognition of my Services, than that with which they were so amply rewarded -- the kind and gratifying expression of satisfaction, with which I was honored by the Vestry.

The present renewed, and most substantial testimony of kindness and regard, I will not decline accepting, least it should appear in me like affectation, or insensibility to generosity: I beg leave therefore to repeat the assurance of my most sincere gratitude, and to remain etc.²⁹

Miles resigned his professorship at the College in 1871 following the "utter prostration of his health," but he continued active as a substitute in the churches of Charleston. The Bishop noted that he had "resumed in a measure the office and works of a clergyman assisting his brethren with great pleasure whenever they asked for his services. And these services were very welcome to

a host of friends and admirers, who flocked to the Churches when he was to preach. His voice, his rhetoric, his elocution were all exquisite."³⁰ He officiated at St. Michael's again, at St. Paul's, Radcliffeborough, in the winter and spring of 1870 after the death of the Rev. Mr. Hanckel, and at Grace Church in the summers of 1872, 1873, and 1875, "in spite of much bodily infirmity."³¹ In May, 1874, he accepted a call to the rectorship of Grace Church, Camden, South Carolina, but his health was more feeble than his expectation and after five months he resigned this charge to his brother, Edward Richardson, and returned to Charleston, but not without having made a great impression on the congregation at Camden.³²

He preached the opening sermon at the Convention of 1875 on Luke vi. 16-21; not long thereafter, a friend visiting him on a hot July evening found him sitting in bed, reading a poem in Sanscrit. Thus in his last days he combined his two great loves. He died September 14, 1875.³³

The life and accomplishments of the Reverend James Warley Miles present an interesting though perhaps confused picture. They are best described by the phrase, "a suspicious unsteadiness of purpose," a statement, made in 1848, applicable to Miles' entire life. His energies, directed to the full realization of any one of his various occupations, could have made him a figure of considerable importance in the historical development of whatever field he chose. He preferred, however, and it was indigenous to his nature, to be active in many disparate enterprises. We have then a man of broad accomplishments, none of which attained the monumental stature that might have been expected from an energetic and whole-hearted attention. His connection with the Nashotah House -- through no action of his own -- never progressed beyond the stage of its establishment; his missionary service was short-lived; he never thoroughly engaged in his parochial work nor does it seem completely to have taken his interest; his erudite Oriental learning advantaged his fellow-men only too little; we find him happiest in the college library, but here again

external forces interrupted his career; his most notable accomplishment was in his public speaking, which as in his case it depended more on the individual personality than on the matter of discussion died with his memory. His sermons and speeches are extant, but the delivery of them which gave them life is extinct.

Everything Miles did, he did with the intensity of the scholar, an attitude, suitable in the study but possibly out of place in dealing with his parishioners or his pupils. Another characteristic trait was that which we should call today a "persecution complex." There is noticeable in Miles' letters an overemphasis on the relationships of critics and others to himself and on their highly organized opinions of him, probably not shared in such detail by those to whom they were attributed.

He has left us the record of a life richly filled and in many ways rewarding, a life of achievement and service in many fields.

In the death of the Rev. James Warley Miles . . . the state lost one of her most brilliant and at the same time one of her most thoughtful minds, the city one of her most valued citizens, and the Church one of her ablest and most eloquent preachers He was a profound scholar and an adept in the Sanscrit language. His eloquence was sui generis. With a feeble voice, and without the least apparent effort, he had the art to hold his auditors entranced while he poured out upon them the rich streams of wisdom and piety. He delighted in the pulpit and the people of Charleston were ever delighted to listen to him.³⁴

APPENDIX I

Bibliography of published works of the Rev. James Warley Miles, 1818-1875.

I am indebted to the Rev. Leonard Ellinwood of the Library of Congress and to Mr. Hennig Cohen of the University of South Carolina for most of the compilation of this list.

Key to location symbols:

CsmH	The Huntington Library, San Marino, California
DLC	The Library of Congress, Washington
ICN	The Newberry Library, Chicago
MB	The Boston Public Library
MH	Harvard University Library
NcAS	Pack Memorial Library, Asheville, North Carolina
NN	New York Public Library
PPM	Mercantile Library, Philadelphia
ScCL	The Charleston Library Society
ScCC	The Library of the College of Charleston
ScU	The University of South Carolina (South Caroliniana Library)

Address . . . delivered at the anniversary meeting of the Charleston Bible Society, January 19, 1874. Charleston: Walker, Evans, & Cogswell, 1874. ScCL ScU

An address delivered at the residence of the American minister in Berlin, on the Fourth of July, 1855. [Berlin: G. Bernstein, 1855] 12 pp. 4o. MH

Address in the Confederate Home. Charleston, 1871. ScCL

Address to the Children of the Sunday Schools at the late Anniversary on Monday in Whitsun week held in St. Philip's Church, The Gospel Messenger XXV (September, 1848), 161-167.

Annual oration delivered before the Chrestomathic Society of the College of Charleston, February 22, 1850 . . . Charleston: E. C. Councill, 1850. 23pp. 8vo. MH ScCC ScU

Annual oration delivered at the commencement of the Chrestomathic Society . . . February 27, 1874 . . . Charleston: Walker, Evans & Cogswell, 1874. 21pp. 18cm. DLC ScCL ScU

Discourse delivered before the graduating class of the College of Charleston . . . February 23d, 1851 . . . Charleston: J. Russell, 1851. 24pp. 22cm. DLC ScCC ScU

The discourse on the occasion of the funeral of the Hon. John C. Calhoun in St. Philip's Church, April 26th, 1850. Charleston: J. Russell, 1850. 39pp. 24cm. DLC NN PPM ScCL ScU

Farewell sermon, preached by the Rev. James W. Miles (Missionary to the Prot. Epis. church to Mesopotamia,) in St. Michael's church, Charleston, on the evening of August 20th, 1843. Charleston: B. B. Hussey, printer, 1843. 16pp. 22 1/2 cm. ScU

First annual report of the librarian of the college of Charleston.
Charleston: Walker, Evans and Co., 1857. 23pp, 22 1/2 cm. ScCC
ScU

God in History: a discourse delivered before the graduating class
of the College of Charleston . . . March 29, 1863. Charleston:
Evans & Cogswell, 1863. 31pp. 20cm. DLC NcAS ScCC ScCL ScU

The grounds of morals, a discourse delivered before the graduating
Class of the College of Charleston . . . in the college chapel,
March 28th, 1852. Charleston: J. Russell, 1852. 36pp. 8vo.
MH ScCC ScCL ScU

Philosophic Theology; of Ultimate grounds of all religious belief
based in reason . . . Charleston: J. Russell; New York: Geo. P.
Putnam, 1849. 234pp. 22cm. DLC ICN MH ScCC ScCL ScU

Philosophische Theologie . . . übertragen von W. A. Lampadius.
Leipzig: 1850. MH

The relations between the races of the South. Charleston: Evans
& Cogswell, 1861. 20pp. 23 1/2 cm. DLC MH ScCL ScU

The Scholar, an address at the annual commencement of the Chresto-
mathic Society . . . Feb. 28th, 1868. 18pp. 12mo. 21 cm. MB
ScCL ScU

A Sermon: The Cross of Christ. Charleston: Walker, Evans, &
Cogswell, 1871. ScCL

Student of Philology, annual oration delivered before the literary
societies of the South Carolina College . . . Dec. 7, 1852 . . .
Charleston: John Russell, 1853. 51pp. 23cm. NN ScCC ScU

Washington's birthday, 1874; a discourse, delivered at the Church
of the Holy Communion . . . on Sunday, February 22nd, 1874, before
the Washington Light Infantry . . . Charleston: Walker, Evans &
Cogswell, 1874. 12pp. 8vo. CSmH ScCL

Attributed works (furnished by Mr. Hennig Cohen):

"The Agressive Nature of Christianity," Russell's Magazine, II (June, 1857),
pp. 193-201.

"Of Independent Thinking," Russell's Magazine, III (May, 1858), 98-106.

"Lysias," Russell's Magazine, VI (November, 1859), 97-108.

APPENDIX II

Subject headings from the Catalogue of Miles' Library.

- I. Works on Oriental Languages, History, Literature (1-154)
Arabic, Aramaic, Armenian, Hebrew, Georgian, Persian, Sanskrit, Turkish.
- II. Works in English (155-362)
Historical, Theological, Philosophical, Miscellaneous.

- III. Works in French (363-407)
Historique, Philosophique, Philologique.
- IV. Works in German (408-422)
Philologisch, u. s. w.
- V. A few works in Italian and Spanish (423-445)
- VI. Works in the Latin Language on various subjects (446-473)
- VII. Classical Literature
 - I Classical Philology (474-500)
 - II Editions of Classical Authors
 - A. Latin (501-509)
 - B. Greek (510-587)
 - Additional items (588-606)

APPENDIX III

Notes

1. Cf. Cyclopaedia of Eminent and Representative Men of the Carolinas. The five brothers are all included here; James appears also in Appleton and William Porcher in DAB. Sarah Warley was the daughter of Major Felix Warley. Cf. for the family records Susan Smythe Bennett, "Paul Turquand," Transactions of the Huguenot Society of South Carolina, No. 32 (1927), pp. 33-36, and "The Turquands," ibid., No. 38 (1933), pp. 37-64.
2. M. LaBorde, History of the South Carolina College (Columbia, 1859), p. 454. The Rev. Thomas Smyth in his Autobiographical Notes, Letters and Reflections (Charleston, 1914), p. 142 and n., represents Miles in 1834 as a violent "teetotaler."
3. Cyclopaedia, p. 666. Journal of the Diocesan Convention (hereinafter cited as JDC) 1839, p. 7.
4. John H. Egar, The Story of Nashotah (London, S. P. C. K.), pp. 5-6, quoted in a letter to the writer from Mr. Peter C. Rivett, Librarian of Nashotah House, October 24, 1951.
5. William Adams, Historical Sketch: Jubilee Ceremonies of Nashotah House, quoted in letter cited. Cf. Bishop Howe's obituary in JDC 1876, p. 71.
6. JDC 1842, 1843. I am informed by Miss Cora Page Godfrey of St. David's that a stained-glass window in the church commemorates his service there.
7. The Gospel Messenger, XX (May, 1843), 59. Cf. also pp. 54-61 for additional correspondence. The Rt. Rev. A. S. Thomas has called my attention to this reference. Miles preached the Missionary Sermon for January, 1843, in St. Stephen's Chapel, Charleston, on "The Obligation of Sustaining the Mission to the Churches in the East" (Gospel Messenger, XIX [Feb., 1843], 350).
8. JDC 1844, p. 31.

9. Loc. cit.
10. Gospel Messenger, XX (January, 1844), 315-316. His farewell sermon in Charleston was published and reviewed in the Gospel Messenger, XX (Sept., 1843), 205-211.
11. JDC, passim.
12. Manuscript Collection of St. Michael's Church in the Library of the South Carolina Historical Society, II. 14; my St. Michael's, Charleston, 1751-1951 (Columbia, 1951), p. 76; Minutes of the Vestry of St. Michael's Church, II, 85.
13. The Rt. Rev. Horatio Southgate to the Rev. Ed. F. Berkley, Lexington, Ky., dated Constantinople, November 1, 1845. This reference is kindly furnished by the Rev. G. MacLaren Brydon, Historiographer of the Diocese of Virginia, from Southgate papers in his possession. It seems not unlikely that Miles or Penny was the translator of the Prayer Book, since they were specializing in Armenian. Miles was joined in 1845 or 1846 by his aunt, a Miss Warley (Southgate papers in the Yale University Library; letters to Mrs. J. G. Robertson from Mrs. Southgate, dated Constantinople, October 13, no year; August 4, 1844; and February, 1846). Cf. the "Missionary Report of Bishop Southgate" (dated Constantinople, August 26, 1847), in Journal of the General Convention 1847, pp. 212-219. Bishop Southgate records the work of Miss Warley, "a lady of Charleston, S.C., who has been with us the last two years, and has assisted in instruction without expense to the Mission, and has aided in other ways in the work committed to us." He notes also, curiously enough, that his mission congregation included "four or five slaves, lately arrived from South Carolina, in the service of the Sultan."
14. "Memoirs of F. A. Porcher," South Carolina Historical and Genealogical Magazine (hereinafter cited as SCHGM), XLVII (April, 1946), 107.
15. "Letters of James Warley Miles to David James McCord," SCHGM, XLIII (July, 1942), 188-189. He declined the invitation to St. Jude's, Walterboro, in 1854 (JDC 1855, p. 57). Cf. S. S. Jenkins and R. N. MacCallum, Commemorative History of St. John's Parish, John's Island, S. C. (Charleston, 1934), p. 17. JDC 1848, p. 15, and JDC 1849, pp. 39, 44, 50.
16. Cf. Gospel Messenger, XXVI (June, 1849), 110. The volume was reviewed in the Southern Quarterly Review, XVII (April, 1850, 123-145). Cf. also Fredericka Bremer, Homes of the New World (New York, 1858), 2 vols., I, 378-379.
17. "Letters," pp. 189-190.
18. JDC 1851, p. 42; 1876, p. 71; 1849, p. 44.
19. J. H. Easterby, History of the College of Charleston (Charleston, 1935), p. 113.
20. "Letters," p. 188. James H. Thornwell resigned this chair to become sixth president of the College (cf. D. W. Hollis, University of South Carolina [Columbia, 1951], pp. 128-129, 160-176.

21. Manuscript Collection, II. 17, 18.
22. Minutes of the Vestry of St. Michael's Church, II, 110-114. James M. Wilson, a vestryman at the time, notes that there was ample opportunity for considering the resignation (MS Collection, Add. MSS.).
23. Easterby, pp. 126-127.
24. First Annual Report of the Librarian of the College of Charleston (Charleston, 1857), pp. 10-11.
25. See Catalogue of this collection in the Library of the College of Charleston. This remarkable collection is still preserved as a unit in the Library of the College. Each book is catalogued by Miles' own hand and marked with a special bookplate (Appendix II). William Gilmore Simms, the Charleston novelist and editor, was one of Miles' close friends, and it has been suggested that he was one of the purchasers of the collection.
 Unhappily very little is known of this friendship. Miles was one of the Simms' circle and was sitting beside Simms when he died in 1870. Cf. Mary C. S. Oliphant, ed., The Letters of William Gilmore Simms (Columbia, 1952), I, cxxvi-cxxvii. (I am indebted to Mrs. Oliphant at this point for her assistance.) She advises me that there has been discovered so far only one remnant (undated) of correspondence between Simms and Miles, a notice of a meeting of the circle "to resume our German reading." It will be published in the fifth volume of the Letters. She notes:
 A great bond between Miles and Simms was their common interest, with Prof. Augustus Sachtleben, in German readings. Spare and ascetic, steeped in metaphysics, with a great facility for languages, Miles was also a deep lover of poetry. Simms dedicated Areytos to him, claiming that Miles was in some degree responsible for the collection, having urged it as a record "of all these things we have discovered already, in those protracted sessions of thought and speculation, when, either in your studio or mine, we sate together, night after night, looking out upon night and stars, and brooding over those deep, sad, grand mysteries, which affect, quite as earnestly, the dwellers beneath, as those above the moon."
 The dedication to Areytos continues:
 But for your encouragement, which seems to give a sanction to the entreaties of others, I should probably have been slow to persuade myself that these productions . . . would be likely to commend themselves to public favor. You have thought otherwise . . . To you they are generally better known than to most other persons.
26. Easterby, p. 127; "Letters," p. 189.
27. Easterby, p. 152. Miles' collection did not return to Charleston until 1885 when the books were again presented to the College by his brothers.
28. Ibid., p. 153.
29. Minutes of the Vestry of St. Michael's Church, II, 135, 136, 140, 143-145.
30. JDC 1876, p. 71.

31. JDC, 1870, 1871; The Monthly Record, October, November, 1875.
32. MS. Parish History of Grace Church, Camden, p. 182. Information furnished by the Rev. Stiles B. Lines.
33. Monthly Record, November, 1875, quoting memorial sermon the Rev. C. C. Pinckney in Grace Church, Charleston.
34. Obituary in family papers of Mrs. F. H. Horlbeck.

Sacred to the memory of
Mrs. Keziah Miles
who departed this life 3rd
March 1814 Aged 73 years.

In
Memory of
Suzannah and
Elizabeth Miles
who died August 1791
The former had attained
the age of 14 and the
latter of 12 years.

Sacred to the memory of
John Miles Senr
who departed this life
8th July 1810
Aged 69 years.

In memory of Susan M. Day
who departed this life on the 4th
day of July 1823 Aged 32 years.
She led an innocent, virtuous
life which was distinguished
by kind, affectionate and benevolent
acts.

In memory of Benjamin Day Singley, Esq
of St. Asaph, which departed this life
on the 23rd of November 1840 aged 23 years
and 3 months. Affectionate and devoted
husband and kind and generous
father and grandfather as a friend
and neighbor. In life he was loved

who departed this life
on the 36th year of his age
He was distinguished for his
Skill and Benevolence. The
song "The Swallow" is
highly prized by his surviving
relatives.

Sacred to the memory of
John Miles Lee &
Thomas Miles Lee Sons of Thomas
and Keziah Lee. J. M. Lee departed this
life the 3rd of Novr 1814 Aged 19 yrs
11 months & 9 days.

Tithe Lee the 3rd of December 1917
Aged 3 years 10 months & 9 days
* M. P. Miles Died August 1809

Sacred to the memory of Jeremiah Lee
who departed this life on the 10th day of Sept
1810 Aged 36 years. He was exemplary in his
friendship and hospitality, and pursued
various studies of the Law the agriculture
system and read of all who have
been left a wife and three children
to mourn their irreparable loss.

Sacred to the memory of Mrs. Ann
who departed this life the 23rd
day of July 1824 aged 43 years
She was an affectionate Mother
had devoted the care and education of
three children who as a laborer
and veneration for her memory have

Mrs. Elizabeth Singleton / who died
at Sumnerville / on the 12th March 1849 /
aged 67 years, 11 months and 4 days /
as a friend she was kind and gentle / and
generous / as a relative affectionate, confiding
and constant. As a mistress watchful,
prudent and tender. As a Christian, humble
pious and devoted. To sum up all the
excellencies and virtues of her character
as concisely as possible, would be to
engage in an epitaph on her monument:
The consistent believer in Jesus.
Present in the night of the Lord /
He the death of his Saints.