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1999 Report of Gifts (94 pages)

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THE UNIVERSITY SOUTH CAROLINIANA SOCIETY

SIXTY-THIRD ANNUAL MEETING

UNIVERSITY OF SOUTH CAROLINA
Saturday, May 15, 1999
Mr. Harvey S. Teal, *President*, Presiding

Reception and Exhibit 11:00 a.m.
South Caroliniana Library

Luncheon 1:00 p.m.
Russell House Ballroom

Business Meeting

Welcome Dr. John M. Palms
President,
The University of South Carolina

Reports of the Executive Council and Secretary

Introduction of Speaker Mr. Herbert J. Hartsook
Curator of Modern Political Collections,
South Caroliniana Library

Address The Honorable C. Bruce Littlejohn
Chief Justice,
South Carolina Supreme Court, Retired

1999 Report of Gifts to the South Caroliniana Library by Members of the Society

*Announced at the 63rd Meeting of the
University South Caroliniana Society (the Friends of the Library)
Annual Program*

15 May 1999

- **Holy Wars in the Old South: Or, the Battle Among Baptists, Methodists, and Presbyterians** – 1998 Keynote Address by Christine L. Heyrman
- Gifts of Manuscript South Caroliniana
- Gifts to Modern Political Collections
- Gifts of Printed South Caroliniana
- Gifts of Pictorial South Caroliniana

South Caroliniana Library (Columbia, SC)

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University of South Carolina

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**Holy Wars in the Old South: Or, the Battle Among Baptists,
Methodists, and Presbyterians**

Keynote Address by Christine L. Heyrman

*Presented, 16 May 1998, at the 62nd Annual Meeting of the
University South Caroliniana Society*

Published in the 1999 Annual Program

On the last day of 1778, even as war raged between Britain and its former colonies, Nelson Reed knew peace. He was twenty-eight, a Maryland-born farmer who had taken up the calling of a Methodist itinerant. Now, as he was preaching up and down the coast of Virginia, Reed "found myself in a sweet frame of spirit and found great nearness to some Baptist brethren and prayed with them twice....O What a comfort is a christian that is free from party spirit." A few months later in March of 1779, Reed was lodging with a Baptist, a layman who "seemed very agreeable and was very kind." Then, just a few days later, Reed preached "with freedom and closeness" to an attentive and largely Baptist congregation, an experience so satisfying to all that, on the day following, he twice shared a pulpit with a Baptist preacher, John Waller, whom he then invited to attend a Methodist class meeting. Of that intimate gathering of the Methodist faithful and hopeful, Waller "much approved," prompting Reed again to praise the "comfort to be in love and unity together....the Lord pour out more of the true catholic spirit."

Nelson Reed came easily by the ecumenical sympathies that echo through the diary in which he chronicled his ministry during the late 1770s. Indeed, this godstruck young itinerant was merely repeating the sentiments of more senior ministers, some Methodist, others Baptist. They were evangelical leaders like the Methodist Joseph Pilmore who, in the years before the American Revolution, effused to his diary over the profound spirituality of both the Quakers and the Moravians, accepted numerous invitations to preach in the pulpits of welcoming Baptist clergymen everywhere between Maryland and South Carolina, and lavished praise on Pennsylvania as a colony where "Bigotry has but little place" and Christians "in general love one another." There was also Francis Asbury—the veritable patriarch of American Methodism—who in 1774 expressed the heartfelt

wish that "all names and parties were done away—that Christians were all but one body."

But that did not come to pass. Little more than a year later, the first signs of far less harmonious relations among fellow evangelicals appear in Asbury's journal. He complained that Baptist preachers were trying to persuade new Methodist converts that being merely sprinkled was no true baptism—that the Bible prescribed full immersion, "dipping," in the parlance of the time: "Like ghosts [the Baptists] haunt us from place to place," Asbury fretted, "O the policy of Satan...! But...I shall not break my peace about it...I look upon them as objects of pity rather than objects of envy or contempt." That reserve did not last: by 1779, Asbury had broken his peace, lost his pity, and mustered his contempt: indeed, he had taken off the gloves and set about openly challenging the Baptists and schooling his less wary colleagues like Nelson Reed in the strategy of holy war: "...[the Baptists] are always preaching water to the people, and are striving to get into all the houses where we preach," Asbury grumbled to his journal, and then asked, "Must we...get people convinced, and let Baptists take them from us?" For Asbury, the question was already rhetorical: "No; we will, we must oppose," he continued, and then proceeded to tell how: "I met with a Baptist woman who warmly contended for dipping, as though it had been for life....She said, we must imitate our Lord. I said, our Lord rebuked the wind, and walked [my emphasis] upon the sea." Meanwhile, the Baptists were beginning to nurse grievances of their own against the Methodists, particularly in places like South Carolina where the Baptists had already gained a firm foothold and so regarded the Methodists as mere poachers and interlopers.

In short, within a single decade, controversy was well on the way toward supplanting cooperation among evangelicals in the South. Once they no longer confronted either a common enemy in an established Anglican church or a common peril in the upheaval attending the American Revolution, white Methodists, Baptists, and (I might add) Presbyterians joined a vigorous polemical warfare for the next half century. Only in the mid-1830s did their wrangling begin to ease up, mainly because all the South's white Protestants were coming to appreciate the importance of presenting a united front against the trumped-up threat of Roman Catholics and the very real and mounting opposition to slavery by Yankee evangelicals.

To be sure, the Baptists, Methodists, and Presbyterians were not the only competitors battling for advantage in the new republic's religious free market. These leading evangelical churches also exchanged volleys with the few stray Anglicans, Catholics, and Shakers in the South, as well as with schismatic groups splintered from their own churches like the Republican Methodists and the Cumberland Presbyterians. But it was the fray between the major church bodies of Baptists, Methodists, and Presbyterians that figured as the main event, the routine title match, as it were, in most southern communities in the early republic. And what they were disputing focused mainly on each group's singular theological beliefs and ritual practices—for example, the relative merits of free will Arminianism and predestinarian Calvinism or the necessity of "dipping" as opposed to sprinkling.

The passions stirred by these religious quarrels might seem downright silly in this day and age, a time in which the many Americans who profess religious faith justly pride themselves upon being tolerant and ecumenical. So it takes a little imagination to appreciate how deeply such contests over doctrine and ritual practice engaged the South's white laity of two hundred years ago. Let's begin by revisiting the boyhood of one George Brown, a Methodist itinerant who grew up on the raw frontier of southern Ohio around 1800, in a community settled by other migrating Virginians. Listen to what he recalled:

...the Baptists and Presbyterians commenced operations among the new settlers, and both denominations assailed the Methodists on points of doctrine. The Methodists allowed of sprinkling, pouring, or immersion in baptism. The Baptists held to immersion alone, and were close communicants. The Methodists taught the doctrine of general redemption, holiness of heart and life, the witness of the Spirit, etc., and that there was a possibility of falling from grace. Here both Baptists and Presbyterians met them in conflict, and the struggle between the parties was long and arduous.

Thus, in the days of my boyhood, was I made to see and understand the bitterness of heated controversy on the subject of religion. Yet, after all, good was the result, for the whole community went to searching the Scriptures daily, to see who was

right. From parental teaching and reading the Bible, I deemed the Methodists to be right, and had my controversial sword whetted up, and ready for a passage at arms with any boy of my age in the neighborhood.

Here is a marvelously vivid image of a world lost to us at the end of the twentieth century—yet it is utterly typical of the religious culture of the South at the beginning of the nineteenth. Literally every page of the diaries and memoirs written by preachers like George Brown confirms that southern whites—young and old, male and female—were consumed with the passion for such debates over competing evangelical teachings.

That being the case, evangelical preachers met with no shortage of feisty lay men and women eager and ready to engage them in open debate. In fact, it was not uncommon for lay men or women to interrupt ministers in mid-sermon, rising from their seats to offer their objections. A few laypeople even served advance notice, like the fair-minded South Carolina Baptist in 1811, who drew aside a Methodist itinerant before he preached and "informed me he was trying to prove me a liar and wished me to know beforehand."

Such disputes often spilled over from public settings into the privacy of southern households—where visiting clergymen regularly found themselves served up over dinner as the main course for family members or guests. Enter one South Carolina household in 1796 where a luckless Methodist itinerant found himself breaking bread with a staunch Presbyterian layman who insisted on discussing the doctrine of limited atonement:

I beg[g]ed him to desist [but] He then got upon his Everlasting Covenant between the Father and the Son what was made from all Eternity, that the Son should die for a part of Adams posterity and not for the rest, I asked where he got that Covenant from, He said from the word of God, I told [him] he was mistaken [and]...looked upon such an assertion as a mere Sophistical production of his own brain.

Southern lay people not only prided themselves on being well versed in theology but those with fixed religious opinions took them much to heart. As much was

brought home to Wilson Thompson, a Baptist minister and schoolteacher in southern Missouri, by his encounter with the father of one of his pupils, a man much averse to Thompson's own Calvinist views who

...declared that I ought not to be permitted to live, for I was bawling and preaching around the country such doctrine as should never be tolerated, as election, predestination, and salvation for only a part of Adam's race, while another part was bound to suffer eternally.

He said that such doctrines were abominable, and the law ought to be put to death every man that would preach them; but if the law would not hang such villains, he would kill them, and then, with an awful oath, he swore that I should never leave that spot alive, for he would break my skull and scatter my brains on that spot of the earth....

While such combativeness often wearied and sometimes terrified the clergy, they did, in truth, more than their share to foster the laity's fascination with denominational differences, right down to the finest points. Month after month, the most skilled ministers waged theological warfare in scores of denominational periodicals, the pages of which were crammed with eye-glazing debates over hair-splitting theological distinctions. Meanwhile, even young and inexperienced preachers took on rival churches in their sermons—indeed, that was regarded as an ideal way for these striplings to prove their mettle.

But what may have been the most successful forum for popularizing religious controversy were public debates between evangelical clergymen. These fascinating encounters—usually pitting a silver-tongued Methodist against some Baptist Son of Thunder—took place everywhere in the South after about 1800. Many debates lasted for several hours and drew hundreds of attentive hearers—I think because the etiquette of these affairs eerily mimicked the rituals of duels between gentlemen. Note the elaborate protocol of public debates held in 1819 between the Methodist John Johnson and his Baptist adversary, Jeremiah Vardiman. A famed Baptist champion, Vardiman was preaching throughout middle Tennessee, declaring his readiness to "sponge out any [Methodist] preacher"; Johnson tracked him down and took up the gauntlet. He confronted Vardiman in public meetings, proclaimed him a liar, offered to meet him in open debate; the

challenge accepted, both men then decided the rules and questions for their encounter. All of these elements—the slight to honor, the charge and countercharge of lying, the challenge to settle scores at a future date according to mutually agreed forms—were drawn from the etiquette of the duel. Small wonder that so many Tennesseans turned out for their final face-off.

I might add, too, that in their oral performances, both debates and sermons, evangelical preachers resorted to a most unexpected device to impress upon lay audiences the superiority of their own churches. This was humor—a choice that is surprising since those churches had earlier disdained "levity" as a snare of the devil and regarded laughing, in and of itself, to be every bit as bad as dancing and gambling. But by about 1800, evangelicals had come to appreciate the value of jokes—at least those made at the expense of rival denominations. For example, early nineteenth-century Methodist preachers liked to refer to the Baptists as "waterfowl" and then set audiences chuckling with tales of how wily Baptist ministers tried "to turn chickens into ducks"—meaning, to lure away converts to Methodism and then rebaptize them. So winning were these witticisms that they became a staple of pulpit discourse after about 1800, primarily because they worked: comical images of quacking Baptists were liable to linger in the memory of the laity and were equally likely, as jokes usually are, to be passed along.

Now, at last, I'll come to the point: All these stories leave little doubt that the old South was a culture deeply steeped in religious controversy. But their moral is not that white southern Protestants were singularly lacking in Christian charity toward members of rival churches—indeed, such charity was equally conspicuous by its absence among white northern Protestants, who also bashed one another, to say nothing of northern Catholics, with gleeful abandon. No, the moral of my stories is rather that most southern whites approached religion with a spirit of real intellectual curiosity. Their common theme is that white men and women of all classes, whether churched or unchurched, whether evangelicals or non-evangelicals, were fascinated by and uncommonly knowledgeable about the doctrinal and ritual differences dividing various Protestant churches. And knowing that they were goes a long way toward dispelling what may be the most persistent and misleading historical stereotype about the spiritual lives of early southerners.

Open any high school or college history textbook to the section covering religion in the early republic, and the chances are that you'll find reproduced some depiction

of a southern camp meeting. Inevitably, the image is one of complete pandemonium: goggle-eyed, wildly gesticulating preachers are bellowing hellfire and brimstone before a crowd of lay people who are variously weeping or fainting or howling or twitching or rolling on the ground and generally behaving like the inmates of a lunatic asylum. Implicitly, students are being invited to contrast these pathetically mindless and unhinged southerners at worship with Americans in other regions, like the scholarly Puritans of New England and the sober Quakers of the mid-Atlantic, both of whom, as the text helpfully indicates, were reflective and reserved in their approach to religion. This won't do at all.

To be sure, there were some rip-roaring camp meetings in the Old South. And some of those attending were awakened entirely by feelings that melted their hearts rather than by any ideas that might have penetrated their heads. But camp meetings, however riveting as mass spectacles, were merely passing episodes in the South's long and complex spiritual history, and, as such, they don't take us very far in understanding the true character of religious experience among most southern whites. Looking beyond the camp meetings, as we've done this afternoon, introduces us to a more representative segment of the laity—to men and women who were thoughtful and discerning in forging their religious convictions and remarkably sophisticated in their grasp of theology.

Having said that, all that remains for me to say is this: Don't you all believe for even a New York minute that the mind of American Protestantism lay to the North and that the South supplied only its fire in the belly. Because that's just not the way it happened.

1999 Gifts of Manuscript South Caroliniana

- Sigmund **Abeles** Papers, 1955-1998
- G. W. **Aimar** & Company, Chemists and Apothecaries (Charleston, S.C.)
- Essay, 9 Apr. 1984, of J. **Bardin** (1923-1997)
- Records, 1939-1948, of **Bettis Academy (Trenton, S.C.)**
- John **Burrows** Papers, 1819-1838
- **Christensen** Family Papers, 1806-1987

- Orations, 1814, of the **Clariosophic Literary Society**, S.C. College
- Thomas W. **Cusack** Papers, 1861-1865
- Letter, 22 Jan. 1836, John N. **Dow**, to Charles G. Dow
- Records of the **Eau Claire Literary Club (Columbia, S.C.)**
- Henry Laurens **Elliott** Account Book, 1852-1893
- Millage J. **Gomillion** Papers, 1918
- William B. **Green** Papers, 1803-1943
- Settlement, 24 July 1801, John Fauchereaud **Grimke** to H. Dana Ward
- **Hasty's** Wonder Remedy Co. (Sumter, S.C.)
- Addition, Ca. 1900-1974, to Katherine Bayard **Heyward** Papers
- Marianne **Holland** Papers, 1958-1995
- Bryon C. **Howell** Papers, 1872-1888
- Letter, 21 Mar. 1836, Andrew **Jackson** to Richard I. Manning
- Letter, 3 Nov. [18]45, Andr[ew] **Johnston** to Rev. C. C. Pinckney
- **Kay** Family Papers, 1784-1945
- Broadside, 28 Apr. 1794, for Estate Sale of Col. Joseph **Kershaw**
- **Ku Klux Klan** Broadside, 13 Sept. [1968?], for *Public Speaking at* Blacksburg, S.C.
- **LaCoste** Family Papers, 1838-1846
- Letter, 27 Sept. 1829, J. **McClintock** to Robert Leckie
- Papers of the **Long and Wilburn** Families, 1839-1944
- C. H. **Lynch** Memorandum, 15 June 1866
- John DeWitt **McCollough** Papers, 1824-1900
- Letter, 5 Mar. 1862, Charles **Manigault** to Louis Manigault
- Draft of Novel [1800s] by Orlando Benedict **Mayer**
- Reid Hood **Montgomery** Papers, 1910-1994
- **Monticello Female Institute** Circular Letter, [ca. 1865]

- Curtiss Bartlett **Munn** Papers, 1940-1998
- Addition, 1820-1821, to Records of **Napier, Rapelye and Bennett**
- Register, 1878-1879, **New Mission School** (Orangeburg County, S.C.)
- Aaron S. **Oberly** Papers, 1861-1865
- Legal Decision, 25 May 1748, of Charles **Pinckney**
- Addition, 1880, 1932, to Anita **Pollitzer** Papers
- Letter, 25 July 1783, Thomas **Radcliffe**, Jr., to James Crosland
- Records, 1860-1870, of **Ravenel & Company (Charleston, S.C.)**
- John Brownlee **Robertston** Autograph Album, 1828-1829
- Letters, 21 Nov. and 9 Dec. 1924, Herbert Ravenel **Sass** to David M. Newell
- Henry Albert **Setley** Broadside, 7 Dec. 1861
- Letter, 2 July 1867, William Gilmore **Simms** to Mrs. E.A.C. Shedden
- William Gilmore **Simms** Family Bible Records, ca. 1836-1968
- Letters, 1832-1834, from **Smith, Mowry & Co.** to Messrs. W[illia]m R. Bowers & Co.
- Dr. Ja[me]s **Stallings** Account Book, 1844-1847 and 1867-1871
- **Watson** Family Papers, 1760-1976
- Records, 1914-1919, of the **Woman's Club (Newberry, S.C.)**
- Thomas William **Woodward** Papers, 1852-1878

1999 Gifts of Manuscript South Caroliniana

Sigmund Abeles Papers, 1955-1998

"As you and I know, intense art about people, often shed of their clothes[,] is not for everyone and I am not about to tell you that I am an easy artist to sell," Sigmund Abeles (1934-) wrote to a prospective dealer on 10 June 1987. "I am a corporate un-touchable, so one must find personal collectors who care about the connectedness of us humans to one another and who love good drawing...hopefully there are such brave and unusual souls in Greensboro." Less than a year later, in a letter of 15 February 1988, fellow American artist Herbert Waters would tell him—

I feel that your body of work is both strong and beautiful, and that you come so very close to uniting Art and Life. It is something to create pattern and form that explain and enhance the poignancy and beauty and even tragedy of life, as well as humor.

The three and three-quarters linear feet of manuscripts, 1955-1998, transferred from his New York residence in 1998, represent the Library's initial installment of the letters and papers of this extraordinary printmaker, sculptor and painter. Comprised chiefly of letter files, the collection also contains appointment diaries, 1978-1992; consignment sheets and sales records; exhibit invitations, notices and catalogues; photographs; and miscellaneous printed items, including some published reproductions of his work.

Reared in Myrtle Beach (S.C.) from the age of two and a half, Abeles established formative ties along South Carolina's Grand Strand. There, metaphorically under the watchful eye of Anna Hyatt Huntington in a place where "the spell of sculpture in a formal setting was total in effect," he made his first sketches and began what was virtually "an early academic education" (*Contemporary Artists of South Carolina*, 1970). During his high school years he came under the influence of Gerard Tempesta, an artist who had moved to Myrtle Beach in 1950. It was an apprenticeship under this artist which "so set my head and work that I gained little from all my subsequent formal art school study."

But Abeles' conscience and awareness were further developed through his associations in Columbia, where in the 1950s he studied at the University of South Carolina (BA, 1955). Here, guided by such faculty members as Edmund Yaghjian and Catherine Rembert, he came to be considered "one of South Carolina's most promising young artists" (*Gamecock*, 14 January 1955). In the early 1960s, while teaching at the Columbia Museum's Richland Art School, he first began to focus on printmaking. It all began in the Columbia Museum's parking lot, he later claimed—

A representative from the Roten Galleries was packing his car in the museum's lot and showed me a Kathe Kollwitz print in the collection. I bought my first Kollwitz right here. I had made prints before, but this was different. That was what got me going. I gradually realized that my graphic/drawing work was my clearest, strongest, most personal statement; so by the mid-sixties I gave up painting and color -- (*Carolina Alumni Quarterly*, May 1981).

Abeles would later return to working in color, especially in the medium of the pastel starting in 1979, all the while focusing upon "an intense and empathetic investigation of the human figure and how it relates to our times." He has continued to believe that an artist needs, first and foremost, to be able to draw well, from life as well as from memory and imagination, "in order to communicate what he sees, senses, and dreams about into convincing visual expression" (exhibit catalogue, *Psychologically Charged: Four Figurative Painters*, 1997).

Abeles pursued further studies at the Art Students League in New York City—where he has also taught; the Pratt Institute; the Skowhegan School of Painting and Sculpture in Maine; and the Brooklyn Museum School. He holds a Master of Fine Arts degree from Columbia University.

Before moving to New York in 1994, Abeles taught for thirty years in New England—first at the Swain School of Design in New Bedford (Massachusetts), and then at Wellesley College, Boston University and the University of New Hampshire. The collection contains material linking him with these schools, principally letters from former students, many of whom have gone on to build successful art careers for themselves. "My strength, as well as my fault, in being a liberal teacher is that I approach each student as someone with a particular or peculiar way of looking at the world and at art," he has said. "I try not to have students develop in a direction foreign to their already-existing visions" (exhibit catalogue, *Sigmund Abeles: A Retrospective*, University [of New Hampshire] Art Galleries, 1988).

A member of the National Academy Museum of Art, he has received numerous awards, and his work—frequently included in group shows—has been the subject of many solo exhibitions. In addition to being widely collected privately, he is represented in the permanent collections of such institutions as the British Museum, the Brooklyn Museum of Art, the Cleveland Museum of Art, the Fogg Museum of Harvard University, the Metropolitan Museum of Art, the Boston

Museum of Fine Arts, the Museum of Modern Art, the National Academy of Art, the Pennsylvania Academy of Fine Arts, the Philadelphia Museum of Art, the Victoria and Albert Museum in London, and the Museo de Arte, Ponce, Puerto Rico.

Correspondence with collectors, gallery owners, and museum directors and curators documents the exhibition and sale of his work. Among the primary letter files involving dealers is one which traces his association with the Mary Ryan Gallery in New York, 1981-1986, and especially his efforts to recoup major losses when on 16 December 1983 art work of his valued in the thousands of dollars was destroyed or damaged in a fire which gutted both floors of the gallery. In a letter of 18 December he wrote—

Almost my entire recent show of pastels plus at least 100 drawings and 75 prints in three bulging portfolios were seriously damaged if not outright destroyed by fire and water. Mary informs me that not one piece of mine escaped damage. What the smoke and fire didn't ruin, a burst water main did. The downstairs where my work was stored was flooded, and then the ceiling collapsed on it all. Included in the destruction were eight of the fourteen sold works, awaiting pickup by their new owners (to be) and works being considered for purchase by a museum. This terrible loss constitutes the best, and most of, my last three years work." He added—"Without a doubt 1983 was the worst year of my life: the illness and death of my mother, the 3-month premature birth of our son Max with all those fears and problems and hospitalizations, the closing of my Boston gallery and now this!

In addition to letters from family, former students, printers, collectors, museum directors and curators are core units of correspondence with other artists—some of them former teachers and fellow academicians, many of them among late twentieth-century America's most distinguished figurative and realist painters and printmakers—artists' artists. Present in the collection, for instance, are letters from Harvey Breverman, Jack Beal, Jack Coughlin, Domenic Cretara, Robert Ecker, Philip Grausman, Conley Harris, John Hatch, Sidney Hurwitz, Ray Kinstler, R.B. Kitaj, Jacob Landau, Marion Miller, Judith Roth, Deidre Scherer, Harry Sternberg and Jerome Witkin. "I am proud to know you!" painter and printmaker Isabel Bishop (1902-1988) wrote him on 30 April 1981. "I have followed your work since that summer at Skowhegan and I admire your great range and expressiveness."

And in a letter of 17 February [1987-1988] Maurice Lapp would tell him—"Keep painting and drawing....You are one of the keepers of the flame....It's so important to preserve and nurture these skills...these arts....Carry on...."

Other correspondents include Andre Dubus, Frank Graziano, William Heyen, Maxine Kumin, Milton Leitenberg, Lewis Mumford, Charles Simic, and Jonathan Williams. The file of letters from Bertrand Mathieu contains copies of letters from writers Anais Nin and Henry Miller. Among the letter-writers from South Carolina are James Lee Barrett, Paul Bright, Stephen Chesley, Mardi Ledyard, William Halsey and Corrie McCallum, Truman Moore, Robert D. Ochs, Alex Powers, Judy Roberts, Boyd Saunders, and Edmund Yaghjian.

Of particular interest and significance are the correspondence files on David Van Hook (1923-1986) and J. Bardin (1923-1997), two artists who, along with Abeles and Jasper Johns, were a seminal part of the art world in South Carolina during the decades of the 1950s and 1960s. The letters from Van Hook, who began a lengthy administrative and curatorial association with the Columbia Museum of Art starting in 1951, present a thirty-five year insider's view of the Museum and of the local art scene.

On 5 December 1958 Van Hook wrote—"Jap [Jasper Johns] is in the prize winning circle at the Corcoran show this year. It is not public information as yet. He called Catherine [Rembert] the other night to let us know." "Jap continues to stir the critics in anger or praise every month," he remarked on 7 March 1959. "I'm glad for him as it certainly sells pictures—he is much more controversial than Rauschenberg ever was." In a letter of 23 May 1959 he reported on projected changes at the Museum—"We are planning to get an Assistant Director as Dr. Craft's legs have given out on him and I'm to be able to do more in the way of Museum installation (which I get a tremendous kick out of) and they are also planning to get a full time director for the new Children's Museum (which is underway—abuildin') which will take the Art School hassle off my back and leave me more time to concentrate on what I like best." He added—"Craft had also intended asking you to stay in Columbia upon your return and introduce Printmaking into the School Curriculum (but that can wait until your return). WE ARE GROWING BY LEAPS AND BOUNDS HERE—you won't believe it when you see it." In an undated letter probably written in the early 1980s, after his employment with the Museum had been terminated, Van Hook wrote Abeles—"I am forced to sell my 'Black Flag' print by Jasper [Johns] to survive....I find that I'm

so terribly depressed that I can't bring myself to paint....The exhibit fare in the city is bad and I can't afford to get out of town to view better."

The letters from J. Bardin, one of which (30 March 1985) he characterizes as his "S.C. art report for the year," also convey vital information on art and artists in the state from 1961 to 1992. Among those mentioned are Robert Courtright, Jon Formo, William Halsey, Jasper Johns, William Ledyard, Jean McWhorter, Susan Meredith, Basilios Poulos, Merton Simpson and John Waddill. "We're all different and all getting lots of attention, applause, credits and such," he wrote on 30 April 1986. "You'd be delighted with your response [to the 1986 Columbia Museum of Art's exhibit "South Carolina: The State of the Arts"], the master touches are all there in that piece." Earlier that year, on 4 January, he reported on the status of his own work—"Somehow I did manage to get things to Paris...for April '85. Fifteen works, Centre International D'Art Contemporain. As you know I've been involved at some level for a long time 1960's or so. Did this just to keep bread upon the waters there and a few doors open with all this long time involvement. Right away they've invited me to have 10 works there again for Jan. 86." On 29 June 1992 he observed—

The local art scene (if there's much of any here) seems dead & buried for the hot season ahead. Your show [McKissick Museum's "Sigmund Abeles Retrospective"] is the class act. It offers something for the few loyalists, the few stranded here and the few visitors.

Beyond letters to editors, Abeles' forays into writing for publication have focused upon other artists, living and deceased, whose work has been important to him. In the "artists' eye review" of the 1988-89 Metropolitan Museum of Art's comprehensive retrospective on Edgar Degas which Abeles wrote for *American Artist* that year, he stated at the outset—

For thirty years, Degas has been a favorite master, but especially after I began to work in pastel in 1979. His unparalleled draftsmanship, surprising compositions and psychological, often mysterious art keep being the measure against which I judge my work. I was born one hundred years after Edgar Degas (1834-

1917), yet feel some of the same impulses that drove him... drive me.

Abeles' efforts to produce another piece for *American Artist* on the works-on-paper retrospective on the Anglo-European artist Lucian Freud at the Ashmolean Museum in Oxford (England) never materialized. In turning down Abeles' request to interview the artist in London, Freud's agent, James Kirkman, replied on 28 March 1988—

I am extremely sorry to disappoint you, but I must tell you that Lucian is leading a more and more reclusive live these days. He goes out very rarely and he has always been very shy of inviting strangers to his studio.

A few months later, in a letter published in the *New York Times Magazine* for 8 January 1989, in which he chided the New York museum community for failing to provide a venue for Freud's works-on-paper retrospective (rather than in his print dealer's commercial gallery), Abeles wrote—

Marina Warner's article "Lucian Freud: The Unblinking Eye" (Dec. 4), full of compelling facts and rumors about Lucian Freud's personal life, is surely interesting, but what is important is to see and experience the intensity, depth and mastery of his work; there is no other painter like him. Only a self-portrait by Rembrandt or Van Gogh comes close to the profundity and honesty of Freud's 'Reflection.' One is convinced that there is real blood flowing beneath the clotted-cream surfaces of Freud's portraits of nudes.

Near the end of his original letter to the *Magazine*, which he had written on 6 December 1988, Abeles declared—

Nothing is harder to hide than the naked truth. Finally with Freud we have a painter who when he shows us the emperor with or without his clothes there is no hype, camp or pretense, only overwhelming honesty, actually worth the prices he can command.

As for his own work, Abeles once wrote (in *Who's Who in America*)—"I strive to observe life with a penetrating eye that I hope can go beyond surface reality to reveal psychological and visual truth, even magic."

G. W. Aimar and Company, Chemists and Apothecaries

Two hundred seventy-two manuscripts, 1871-1882, 1910, and undated, added to the records of G.W. Aimar & Company, Chemists and Apothecaries (Charleston, S.C.) consist principally of letters to George Washington Aimar and Charles P. Aimar from physicians and others around the state ordering prescription drugs and medical supplies.

T.P. Bailey, a physician and druggist from Georgetown, was a regular customer and often included local news in his letters. "Nobody can find fault with old Georgetown at present," Bailey wrote on 8 July 1876, "for I will lay a wager there is not a healthier town in the U.S. The consequence is very little is done professionally or apothecarily." Other orders were for articles not related to medicine. Impressed with Aimar & Company's ability to locate obscure items, Dr. G.I. Odom of Blackville wrote on 8 July 1877 requesting a "binding rock ball" and rule book for his sons' newly organized baseball club.

Essay, 9 Apr. 1984, of J. Bardin

Biographical essay, "The Early Work," delivered, 9 April 1984, by artist J. Bardin (1923-1997), at a meeting of the Loblolly Society (Columbia, S.C.) provides information about his early training as an artist and comments upon his teachers at the University of South Carolina –

Prof. Ed Yaghjian was my first instructor. He taught all the studio courses. The art department faculty was few in number but choice. Catherine Rembert was a leading light. Her courses in color theory and design were always inspired and excellent. They would be valid today. Augusta Rembert Wittkowsky... taught art history. I learned the past can be a source of inspiration and there were many places I must see. All faculty members traveled or went away for their own creative work and renewal during the summer. It made a definite imprint on my ideas. Soon we all became friends and years later neighbors. I have been most fortunate to have such people as friends for the long stretch.

He also mentions two classmates who were "destined for professional careers that developed along very different roads," cartoonist and illustrator Jack Smyrl (1923-2007) and "father of Pop Art" Jasper Johns (1930-). Both Bardin and Johns wound up studying in New York at the same time in the early 1950s—

Jap [Jasper Johns] and I enjoyed seeing each other in the city. We went to galleries and museums, out for drink and food, on weekends as we soon had jobs for survival. He had to go into the service. I moved into his living quarters which were a bit larger than mine and near the ASL [Art Students League]. Lincoln Center now occupies our old living section.

Records, 1939-1948, of Bettis Academy (Trenton, S.C.)

Two hundred sixty-three items, 1939-1948, document the work of Bettis Academy in the education of African Americans in South Carolina. Located in Edgefield County (S.C.), the school was founded in 1881 by Alexander Bettis and incorporated eight years later. Affiliated with the Society of Friends (Quakers), its mission was to educate young African Americans at the grammar school, high school, and junior college level through "spiritual, mental, and industrial training."

The collection consists chiefly of letters between faculty and staff at Bettis Academy and members of the Southern Schools Committee of the New York Society of Friends. Correspondence concerns school needs and gifts, activities and progress reports, and building projects and repairs. It includes a report, 31 May 1940, by Alice Angell, Chairman of the Southern Schools Committee of the Religious Society of Friends, giving statistics on students enrolled, the condition of buildings, and finances. Other correspondence regards the hiring of Richard Boulware as business manager and the search for an assistant to or replacement for Alfred Williams Nicholson in his final years as president. Nicholson served as president from 1900 to 1945 and was succeeded by Acie Hightower. Other letters reflect the effects of World War II, including the postponement of building plans and student and staff attrition due to the draft.

Also of interest are letters of thanks from faculty and students expressing appreciation for donations of money, clothes, and supplies; correspondence between the school's two most prominent supporters, Alice Angell and Clement Biddle, both of New York, and J.B. Felton, State Agent for Negro Schools; and programs from "Biddle-Angell Week" acknowledging support and involvement of the New York Society of Friends.

Primary correspondents include: Alice Angell, Clement Biddle, Richard Boulware, N.L. Bush, J.B. Felton, Acie Hightower, Harwood Hoadley, and Alfred Williams Nicholson. The collection includes one photograph, a 1941 view of the campus.

John Burrows Papers, 1819-1838

Six letters, 11 November 1819–17 February 1838, from John Burrows (1798-1872), a merchant with operations in Charleston (S.C.), Havana (Cuba), and Key West (Florida), are addressed to his wife and family in Connecticut.

Burrows' letter of 6 October 1822 conveys news of the deaths of friends lost when their pleasure boat went down during a storm in late September. On 8 November 1824 he reported to his wife that he was safe in Havana where the Spaniards were pleasant but "the pirates have made the appearance again of Late and Burnt Two Brigs and all the crews excepting one man who saivd himself swimming a shore." Burrows was in Key West in 1834 and 1838 and sent news of other ships and captains, including contents of cargo and losses.

Christensen Family Papers, 1806-1987

The papers of the Christensen family of Beaufort County (S.C.) document over one hundred seventy-five years in the lives of several generations of individuals with ties to South Carolina, Massachusetts, and Denmark.

The collection consists of correspondence, business records, photographs, pamphlets, deeds, diaries, and ephemera acquired and generated by the family of Niels Christensen (1840-1909), a native of Denmark and a former Union soldier, and Abbie Holmes Christensen (1852-1938), a native of Massachusetts who settled in Beaufort (S.C.) with her family at the close of the Civil War. The family was very active in the civic and business community of Beaufort. Niels and his sons established successful real estate, hardware, and newspaper businesses in the community. Abbie was a published folklorist. Family members were involved with the temperance, suffrage, and civil rights movements in both South Carolina and Massachusetts. They were also among the founders of the Port Royal Agricultural School, a school for African Americans in Beaufort County (S.C.).

Much of the history of this family can be found in correspondence and personal papers that reflect their lives. Letters and diaries offer a window onto the Civil War, Reconstruction, life in Beaufort, World War I, the 1920s, the Great Depression, religion, spirituality, world leaders, race relations, and education. Additionally, the papers reveal Abbie's role in the evolving ethnic and social fabric of low country South Carolina immediately following Reconstruction, as well as her involvement in the suffrage movement and her interests in holistic medicine, spirituality, and her participation in the Ancient and Mystical Order Rosae Crucis (Rosicrucian Order).

Abbie Mandana Holmes was born to Reuben and Rebecca Holmes on 28 January 1852 in Westboro (Massachusetts). Reuben, a jack of all trades, inventor, and traveling salesman, and Rebecca, a teacher, had a history of involvement in abolitionist causes in Massachusetts. Abbie's parents' stance as abolitionists and reformers, as well as their belief in education for all, were to be strong influences that carried over into Abbie's life and shaped many of the choices she made. Because of these political convictions, the Holmeses decided to take part in a missionary experiment at Port Royal on the South Carolina coast. Before the Civil War, Beaufort and the Sea Islands were home to small population of wealthy white planters and a large community enslaved African Americans. During and immediately following the war, the area became the site of a free labor experiment—the only egalitarian land distribution program undertaken in United States history. Reuben and Rebecca, along with Abbie, relocated to the South to participate in this interracial community later known as “the Port Royal experiment.”

As a young woman, Abbie returned to Massachusetts to pursue her formal education. She studied at Ipswich Female Seminary and later at Mount Holyoke College. The liberal education and strong support base she received at these two prestigious institutions provided encouragement for her to pursue her interests in writing and folklore. On breaks from school, Abbie taught at a common school in Beaufort (S.C.) that was open to African-American and white students alike.

At this same time, Abbie transformed her former childhood fascination with Gullah and her interest in African-American folklore into a writing career. She compiled and recorded the folk tales she heard on a daily basis in Beaufort—something she had started to do at Mount Holyoke. Her first story, "De Wolf, De Rabbit An' De Tar Baby," was published in *The Springfield Daily Republican* on 2 June 1874, around the time she left school. With encouragement from her family and former professors, she continued to seek publication for the tales. Abbie hoped to share her fascination with the allegorical tales with an audience beyond Port Royal and the South. She realized the importance of preserving and disseminating the oral tradition and legacy of Gullah folktales. Her success at capturing the Gullah dialect enabled her to publish the stories fairly regularly throughout the 1870s and 1880s. Her work appeared primarily in Northern newspapers, journals, and folklore periodicals.

In 1874 Abbie met Niels Christensen. Niels, a citizen of Denmark, came to the United States in 1862 and enlisted in the Union Army as a private in the 145th New York Infantry Volunteers. At the time he and Abbie met, he was working as the superintendent of the Federal cemetery at Beaufort. The couple married on 13 April 1875 in Beaufort's Charles Street Baptist Church. Between 1876 and 1887, Abbie gave birth to six children (and buried an infant son). During these years, she also published numerous folktales.

In the years following the Civil War and after his position at the cemetery ended, Niels assumed an active role within Beaufort's business community. Around 1876 he founded a hardware store in town and began work as a general contractor; over the next ten years, the business grew and expanded. He also established Christensen Realty Company, which specialized in the sale of timber land and large tracts of plantation land. As his sons came of age Christensen welcomed both Niels, Jr., and Frederick when they expressed an interest in joining him. In 1879 Niels was selected to serve as Commissioner of Elections for Beaufort Country, and in 1886 he became the acting Intendant of Beaufort.

In 1882 Abbie inherited money from her deceased uncle, Alden Winch, former director of the American News Company of New York. She was able to use this money to bring more personal control to her marriage. She lent Niels a large sum to put into his hardware business and real estate interests. Abbie purchased property in Beaufort and invested other money, thereby assuring herself lifelong financial independence. She also used a significant portion of her inheritance to help found an interdenominational Union church in Beaufort—the Carteret Street Church.

Abbie firmly believed that her children should be educated in New England, just as she had been. In the mid-1880s, she made the decision to live with her children in Massachusetts throughout the school year. Consequently, she spent much of the late 1880s and the decade of the 1890s traveling back and forth between Boston and Beaufort. Abbie maintained a hectic schedule in both communities. In fact, it was while Abbie was with the children in New England that she first became involved in the temperance and suffrage movements.

In 1888, while in Boston, she joined the Women's Christian Temperance Union (WCTU). In 1889 she received a personal visit from WCTU president Frances Willard, and in 1890 the WCTU membership elected Abbie to the board of directors of the Women's Temperance Publishing Association on which she served

for two years. Back in South Carolina she immersed herself in yet more women's suffrage and temperance activities. When the devastating hurricane struck South Carolina's coast in 1893, Abbie was away in Boston; from there, she organized relief efforts and successfully appealed for financial assistance from Massachusetts families.

By the end of the 1890s, Abbie had returned to Beaufort to live year round; once again she chose to involve herself in another aspect of Beaufort life—the education of African Americans. In 1898 the entire Christensen family worked with both black and white citizens of Beaufort to make the Port Royal Agricultural School a reality. They took as their inspiration the Southern educational institutions founded by Booker T. Washington, Samuel Chapman, Laura Towne, Ellen Murray, and Rachel Mather. Chartered in 1901, the school served the Beaufort community for over forty years.

After Niels' death in 1909, Abbie found solace in religion as well as through alternative forms of Christianity and holistic healing measures. She believed also in the predictions of astrology, the power of herbal remedies, and the ability of one's mind to overcome weakness. Years later, in 1929, she joined the Rosicrucian Order of Christian Mystics, a Christian-based sect that espoused the power of the spiritual over the material and the kinship of all humanity, and she participated in a correspondence course offered by the Rosicrucians. Mind Cure and Rosicrucianism were but two in a series of alternative religious and medical practices Abbie followed over the course of her life. She collected rare plants and dispensed homeopathic remedies to her friends and family; and, in later years, Abbie often spent time at various solarium retreats across the country as a means of restoring her mental and physical well-being; her daughter Andrea frequently accompanied her on these extended trips.

In 1932, at the age of eighty, Abbie accepted a position as the Elector at Large for the Socialist Party in South Carolina. She served as a delegate for presidential candidate Norman Thomas (1884-1968), a Presbyterian minister and a six-time presidential candidate for the Socialist Party of America. This was the only time Abbie publicly supported a political candidate.

Abbie died in Greenville (S.C.) on 21 September 1938. She was remembered by family and friends in South Carolina and Massachusetts, and the staff and students at the Port Royal Agricultural School memorialized her and established a scholarship in her name. The interests of Abbie and Niels Christensen lived on in

their children, however. The Christensen family papers trace the lives and varied interests of their six children and many grandchildren. From running the family business to teaching school in Tennessee to serving as a state legislator to working as an engineer on the Savannah River Plant during the Cold War, the Christensen children and grandchildren participated in a wide range of activities in the South. This is largely reflected in the correspondence among family members that dates from the early 1880s through the 1980s.

The papers of the Christensen family consist of approximately ten linear feet of materials documenting the lives of several generations. In date, the collection ranges from approximately 1806 to 1986, with the bulk of the papers falling between 1850 and 1935. The collection is divided into six series: correspondence, family papers, Port Royal Agricultural School, Beaufort history, miscellaneous oversize materials, and photographs and postcards.

Correspondence is organized chronologically. By and large, the collection consists of correspondence among family members—the chief correspondent being Abbie Holmes Christensen. Apart from her family, Abbie corresponded with a wide circle of individuals including the following: Charles and Addie Barrow (educators, proponents of the Mind Cure philosophy); Ellen Murray (educator at the nearby Penn School); W.W. Newell (secretary of the American Folk-lore Society); India Shanklin (teacher at the Port Royal Agricultural School); and Frances E. Willard (president of the Woman's Christian Temperance Union). Also included are letters written to Niels Christensen from soldiers during the Civil War. Correspondence dating from 1893 and 1894 touches upon the effects of the hurricane that devastated the Beaufort area and the Sea Islands. Of particular note is a letter to Niels from Clara Barton, president of the American National Red Cross, thanking the Christensens for their donation of clothes to hurricane victims.

Personal papers include materials relating to individual members of the Christensen family, as well as to the extended Holmes and Winch families. Included in this series are patents for inventions, genealogical files, deeds, and account books belonging to Abbie's Winch and Holmes ancestors. The series contains personal papers that belonged to Niels, Abbie, and their children. The papers of the Christensen's eldest son, Niels Christensen Jr. (1876- 1939), offer a glimpse into the life of a South Carolina state senator. Included among his papers are articles and editorials written by and about him, a biographical essay, newspaper clippings, and information regarding his involvement in South Carolina

politics. Also of interest are documents generated by Fred B. Christensen (1929-2012), who worked as an engineer with the Savannah River Plant for twenty-five years. The collection contains two folders of correspondence documenting his views on the maintenance and regulation of the plant by the federal government.

Materials pertaining to the Port Royal Agricultural School include copies of prospectuses and information booklets drawn up before the school commenced operations, an account book (1902-1906), scattered alumni records, enrollment statistics, and correspondence. Of particular significance are early letters exchanged between Abbie and Mr. & Mrs. Booker T. Washington as she went about the business of trying to model the school after Tuskegee. There are also letters to Abbie from Joseph and India Shanklin, the school's principal and his wife (she also taught at the school).

The Beaufort (S.C.) history series contains an assortment of documents that relate to the town's history, most of which were collected by family members over the years. Included is a copy of a 1915 letter signed by W.H. Townsend regarding the adoption of the commission form of government. Also included are articles and essays, among them materials regarding Beaufort Town Council.

Miscellaneous oversize materials collected by the family include five volumes of *Harper's Weekly: A Journal of Civilization* dating from the early 1860s, an 1858 issue of *The Illustrated London News* that features an article on the devilfish in South Carolina, and several early maps of the New England region.

Photographs and postcards include ferrotypes, daguerreotypes, cartes de visite, and early twentieth-century black and white prints. Of interest are informal photographs of the family vacationing at the seashore at the turn of the century, images of students at Port Royal Agricultural School, and formal portraits of family members.

Abbie Holmes Christensen remains the linchpin of this diverse collection. She realized the sentimental and possibly the historic value of preserving her family's papers. In her role as the family matriarch, Abbie maintained close ties with her relatives, children, and grandchildren. Not only did she save her own letters and diaries, but she also acquired the papers of her parents and grandparents and preserved them for future generations. The collection would not exist were it not for Abbie's careful efforts to insure her family's history; in turn, she instilled this respect for one's past in her children and also in her grandchildren, without whose efforts this collection would not be available for research use today.

Orations, 1814, of the Clariosophic Literary Society, South Carolina College

Six manuscript orations, 1814, of the Clariosophic Literary Society, provide a glimpse of early nineteenth-century student life at South Carolina College.

Established in 1806, the Clariosophic and Euphradian Literary Societies were the first student organizations at South Carolina College. The Societies prepared their members for future leadership roles by sharpening their oratorical skills. They elected recorders to summarize the orations given by the presidents and other members at meetings and on special occasions, such as commencements or annual meetings. Unfortunately, the recorders were not always conscientious in performing their duties. The recorder's books frequently contain incomplete transcripts or notes that a particular speech was not recorded because the text was lost or never given to the recorder.

These six orations are the earliest recorder's documents in the Clariosophic Literary Society collection held by the University Archives. The dates and notations on some of the documents have helped identify the authors. The Clariosophic minutes list James Haig as relinquishing his presidency on 12 February 1814, which identifies him as the author of "Oration on American Genius," noted as being the farewell address of the president on that date. "On the Progress of Civilization," identified as having been delivered at the December 1814 commencement, was written by valedictorian Hugh Swinton Legaré (1797-1843).

Thomas W. Cusack Papers, 1861-1865

Forty-seven Civil War manuscripts, 1861-1865 and undated, of Union Army soldier Thomas W. Cusack, a member of Co. A, 127th Regiment, New York Volunteers, Drum Corps, consist largely of letters addressed to Frank D. Karr, a merchant with the firm of E.A. Hayt & Co., 361 Broadway, New York City. Also present are letters, 26 July - 28 September 1861, to Karr from Union soldier James Nelson Hyatt in Newport News (Warwick County, Virginia), and Henry A. Carpenter, in Lowell (Massachusetts).

Cusack's letters begin in October 1862 and from that time until August 1863 are written from camps in Virginia and Maryland. This early correspondence tells of the need for additional items of clothing, the severity of winter weather, army food, sickness in camp, and attrition in the ranks due to heavy losses at Gettysburg.

His first letter from South Carolina, written from Folly Island on 16 August [1863], reported that he expected to see hard fighting soon, that they had sailed on the

steamship Empire City from Newport News (Va.), and that Folly Island was a pleasant location, "just like Coney Island." Cusack's letters also tell of the proximity of Union and Confederate troops. On 12 September 1863, he wrote from Coles Island—"Where we are doing picket dutie we can see the Rebs quite plain and we can talk to Them we can here every word they say....some of our men going To Be co[u]rt marsled for Exchaing papers with them," and he noted that letters from Union troops along South Carolina's coast were being censored by military officials. Two weeks later, 29 September, he reported—"we can see the Rebels quite plane and we Some time have long conversations with them[.] They are very fond of coffee for they give Our Boys a large supply of Tobacco and Sweet potatoes for a cup ful of coffee."

Other letters northward discuss the plight of Cusack's family and the young man's attempts to reclaim family possessions after his sister Mary died in New York. A letter of 3 October 1863 asks that Karr buy back family pieces that Mary had turned over to an undertaker as payment for her burial expenses. Cusack wrote also of his father's demands for money and the fact that he had not acted as a parent to his children.

Cusack's letters are significant in part for their details of camp life. One from Coles Island, 21 December [18]63, describes the dedication of a camp church built of logs and encloses the text of a "Dedication Hymn" composed by Col. W. Gurney for the occasion. Another, 5 January [18]64, that mentions the outcome of a prize fight is indicative of the degree to which Union soldiers far from home kept abreast of current events not related to the war. George Washington's birthday, he reported on 24 February, was celebrated in camp with music and speeches organized by the regiment's "Ed[e]lphic" debating club.

As 1864 progressed, the letters began to deal more with military matters. On 16 March 1864, Cusack told of a drum presented to him by members of his company and the formation of a regimental band as well as a military expedition to Bulls Bay, one in which the troops experienced seasickness but no fighting. In late April, they moved from Coles Island to Morris Island. "From our camp," he wrote on 3 May, "we have Got a view of all the Rebels works....we can see fort Sumter very plain But you could not Tell that it was a fort if you did not now It for all as we can see is a lot of Stone and dirt and the Rebel flag Flying over a lot of Bricks and dirt...." They could also see Union forts, including Battery Wagner, where two companies of Cusack's regiment were garrisoned—"I Was up to visit fort waggner

the other day And I think it is one of the grates forts I have seen Since I have ben in the Searves...it is a very pretty fort...the Men have got butiful quarters...and Every thing inside of the fort is as clean as a Palace." Cusack goes on to describe duties assigned different companies in the 127th, to note that "Most of the Troops on this Island is colored Troops," and to report that the regimental band and drum corps had their own "street" in camp, a man detailed to cook for them, and "Bully Quarters" with elevated tent floors.

The Federal bombardment of Fort Sumter began on 13 May 1864, Cusack reported two days later. The Confederates did not fire a shot in return, but it was the intention of the Union troops to level Sumter to the ground—"it is a Horrible sight to look at and To Say that their is men in side of it I beleave that their is something Like 3 or 4 hundred men in side of the Fort." Despite the escalating tensions, Washington's birthday was celebrated once again with, among other things, "an Ode...Composed and delivered by one of the Smartest men in our Regt.," J.M. Haynes.

Cusack's entrepreneurial bent is evident in several letters. That of 5 June [18]64 suggests that Karr send him smoking and chewing tobacco to sell in camp since the sutler had none for sale. Again, on 12 August, he requested cigars to market to fellow soldiers. Apparently Karr honored Cusack's requests, for a manuscript of 9 October 1864 gives an itemized account of tobacco sales.

The summer of 1864, however, was to involve Cusack's regiment in its heaviest fighting since coming South. On 9 June, he wrote of the attack two days earlier upon a Rebel steamer that tried to reach Ft. Sumter before running aground—

...our Battrys Opened on her and damaged her So that she can not move....The first shot that was fired at her struck her and Put a hole in her when our Battrys Commenced to fire on the Boat The Rebs opened with their battrys On us and their was nothing but Firing all day and the Rebs opened On the Blockcade fleet.

A nine-page letter dated 4 July 1864 discusses the 127th's role in the ill-fated attack on Ft. Johnson, part of the abortive James Island offensive, while that of 12 August argues that the blame lay with the officers in command.

Having completed all but eleven months of his term of enlistment by the start of October 1864, Cusack voiced pride in the fact that he had not been away from his regiment a single day for sickness or furlough. By the end of the month, his regiment moved from Morris Island to Beaufort. A letter of 29 October 1864 gives

details of the move and, responding to Karr's question about the presidential election, indicates that "The Majority voted for Lincoln" although "a bout 50 Foolish men voted for Little Mc as they Call him...."

Letters from mid-February 1865 indicate that Cusack had been detailed as a nurse for the officers hospital at Beaufort. He enjoyed good food and accommodations there but longed to rejoin his regiment. By 30 May, the date of his last letter, Cusack was reunited with them. From Charleston he wrote that they were "waiting very paitiently for the day to come that we can march up Broadway" and that there were bets as to whether they would be home in time to celebrate the Fourth of July. "Charl[e]ston is not such a place as I expected to find It," Cusack reported, "but it can not be expected to be such a place now as it was before the war, for the best pa[r]t of the city has been knoc[k]ed to peices." Noting that Charleston women were all "rank Rebels," he related an account of a conversation in which one had "commenced to sing the Bonney Blue flag...." Unperturbed by her response, Cusack had "asked...where that flag was now... and...commenced to sing we will hang Jeff Davis on a sour apple tree...."

Letter, 22 Jan. 1836, John N. Dow, to Charles G. Dow

Letter, 22 January 1836, of John N. Dow (Augusta, [Georgia]), to Charles G. Dow (Haverill, Massachusetts), was penned in response to his brother's request for "some account of the southern country - as you have some idea of making a move..."

The south is undoubtedly a good place to make money, and at the same time it is an excellent place to spend it. It is very expensive living here - particularly in the way of clothing.... Besides it is quite dangerous to live here.... No one who has never been south can tell how much one suffers here in summer - setting aside the danger of being carried off by the prevailing diseases of the season.

Noting that a number of his friends had "gone to the assistance of the people of Florida - who have... suffered much from the depredations of the Indians," Dow continued on to suggest that his brother "would be greatly amused at some of the peculiar characteristics of the southerners..."

For instance if you happen to offend a gentleman in the presence of a lady, you must expect to have a regular fight. Or else you will

be despised by the ladies and called a coward by the gentleman - which in this place - is enough to blast the prospects of any young man. It is no uncommon thing to see a person minus an eye or an ear or a part of his nose - having had it gouged out or bit off in a fight. In fact it is absolutely necessary for every one to carry some kind of a weapon about him for self defence.

In a postscript, Dow reported that he had just joined "a volunteer corps formed for the protection of our city in case of an insurrection of the black population. So long as the northerners continue to send their incendiary publications here & express themselves in favour of abolition there is every reason to expect trouble from the blacks who are much more numerous than the whites."

Records of the Eau Claire Literary Club (Columbia, S.C.)

Fourteen manuscripts, 1936-1945 and undated, and two manuscript volumes, 1920-1945, of the Eau Claire Literary Club (Columbia, S.C.) include lists of members and officers (dating from 1911); notes on the history of the club; newspaper publicity; letters acknowledging contributions to the Ridgewood Tuberculosis Camp, Columbia; reports of Red Cross work undertaken during World War I; and minutes of meetings, 1920-1945.

Organized in September 1911 at the home of Mrs. Charles C. Muller, the Eau Claire Literary Club was formed for the purpose of reading and exchanging magazines and books. Membership dues were used to pay for magazine subscriptions and books which later became the nucleus of a circulating library in the Eau Claire community. This library operated first out of the home of Mrs. Muller at 609 Wildwood Avenue and then from a room in the Lutheran Survey Building. Residents of the Eau Claire community paid one dollar per year for the use of the library.

The library was disbanded in 1917 when members decided to work as a Red Cross Auxiliary. Books suitable for a school library were given to Hyatt Park School; the remainder of the collection was donated to the Camp Jackson library. Following the First World War, the club undertook charitable work on behalf of local children and those in war ravaged Europe, made annual contributions to women inmates, and during the Depression years paid for school lunches for underprivileged children. During World War II, it co-sponsored a victory garden contest for students at the school in partnership with the Eau Claire Garden Club.

Minutes of the club are significant for what they reveal concerning the club women's interest in social issues of the day, which ranged as far as Native-American relief efforts and birth control, as well as for their documentation of the club's study of literature. South Carolina writers whose works were read and discussed by members included Henry Bellamann, Genevieve Wilcox Chandler, Duncan Clinch Heyward, and Archibald Rutledge. The club also studied South Carolina history, using for its texts books by Mary C. Simms Oliphant and Helen Kohn Hennig.

Henry Laurens Elliott Account Book, 1852-1893

Account book, 1852-1893, of Henry Laurens Elliott (1816-1897), documenting this Winnsboro (S.C.) resident's involvement in the settlement of various estates, among others those of his father, James Elliott; his brother David A. Elliott; and his sons-in-law Joseph Cummings and B.C. Rosborough. The accounts reflect also his legal guardianship of grandchildren Joseph Henry Cummings and Jane and Jenny Rosborough, and Elizabeth J. Smith, who is identified in 1850 census as Elliott's housekeeper.

A merchant and planter of Fairfield County (S.C.), Elliott worked as a young man at Gilliland Mercantile Company, Charleston, and after returning home to Winnsboro was associated in business with Samuel Barkley. He later formed a partnership with David G. Ruff. Elliott eventually became cashier of the Planters Bank of Fairfield and during the Civil War served as president of the bank.

Millage J. Gomillion Papers, 1918

Nine items, 7 March-8 November 1918, reflect the World War I experience of Millage J. Gomillion, an African American man who served as a corporal in Co. I, 371st Infantry, U.S. Army.

Gomillion grew up and worked on the Benjamin Boatwright family's homestead at Ridge Spring (Saluda County, S.C.) known as Fair Pines plantation. In France he saw action in the trenches and was awarded the Croix de Guerre by the French government for bravery in action after rescuing the wounded lieutenant of his company.

In the earliest letter, written on letterhead stationery from Camp Jackson (Columbia, S.C.), Gomillion lightheartedly asked Mr. Boatwright when he planned

to visit - "See hear I have been looking to see you over hear as you promise when are you coming?"

Gomillion's first letter from France is dated 17 July 1918 and speaks longingly of his South Carolina home –

while sitting out in the lovely sun shine this afternoon in france
 thinking of my dear sweet home and country and the lovely times
 that I have spent around there a thought come to my mind to write
 you a few lines, as to let you know that I am yet living and havent
 forgot you.... this leaves me well and getting along nicely.

Gomillion goes on to inquire about crops at Ridge Spring and to urge Boatwright to "have me a nice car to drive for you when I get home...."

Writing again from France on 23 October, he noted –

I trust you all will get through it soft and make a plenty for us
 soldiers for we are doing our bit. I recon we are doing it too I am
 soldiering for the good old U.S.A. and dont believe the hun can
 beat me and I do trust that god will be with you all at home and us
 in france too....

Another letter bearing the same date but addressed this time to Mrs. Boatwright, requests prayers for the American soldiers in France and jokes about the good food back at Fair Pines –

if I could only get to that little safe in the Butler Pantry about now I
 would hurt myself...you dont know how I have long for the old
 kitchen at home since I have been over hear....some of those
 Biscuit and Wafer would make me sick now, and one cup of that
 good milk would make me drunk....

Three days later Gomillion wrote mentioning Mrs. Boatwright's youngest brother, Rene, who also was stationed in France, and giving information on his own involvement in combat—

I was in school one month since we been over hear had a very
 nice time there but...when I left I went streight to the front and went
 over the top...you cant imagine what a time it was but we came out
 very well we did some grond work we was in it for eight days it
 was something to see but above all god must have been with us I
 was in lead when we started and in lead when we stop and didnt

get hurt enough to stop...it was a time but we taken lots of grown
and two villages also lots of prisoners too.

The final letter, postmarked 8 November 1918, again reminisces about life with the
Boatwrights—

it is so nice that you all are raising lots of chickens....Only wish I
was there to catch them for you...I am often thinking of the old
plantation at home where I long to be. And when the Battle is
fought and the victory is one, and god spares me to be one among
those who are left you all may loke for your old servant M.G. back
to you again....

A World War I era postcard portrait pictures Gomillion in his military uniform.

William B. Green Papers, 1803-1943

Five hundred twenty-one manuscripts, 1803, 1809-1864, 1873-1943 and undated,
relate to William B. Green (1825-) of Taylors in Greenville County (S.C.).

The early material dating to 1851 is chiefly receipts, bills of sale, and promissory
notes of John Green, especially regarding the settlement of the estate of George
Green, of Fauquier County (Virginia) Of interest among these are several
purchases of enslaved persons, including a woman and her young children on 17
February 1830, and the sale of cotton to the Reedy River Factory on 18 October
1841. John Green was a founding member of the Southern Rights Association of
Greenville District, S.C. (ca. November 1850). He died in 1852 and his wife, Mary,
in 1855. An inventory of the estate was made on 6 December 1856 in preparation
for an auction. William Green appears as one of the administrators of John Green's
estate. William was a farmer, raising cotton, corn, and wheat. On 15 January 1859,
William bought an enslaved woman and her two children, aged three years and
eight months.

William Green served in different regiments during the war: as first lieutenant in the
16th Regiment, South Carolina Volunteers, and as captain in the 3rd Regiment, 1st
Corps, South Carolina Reserves, and the 22nd Regiment, South Carolina
Volunteers. Writing from Camp Hampton (Richland District, S.C.), on 12 December
1861, Green told his wife—

Stering news in camp to night we were mustered in to Service to
day for 12 months and to night received orders to cook three days

provision...it is telligraphed that Charleston is on fire...I have ben trying to night to make a will it is the Hardest thing that I ever undertook to do in my life But I thought it would be better for you and the children.

Green spent most of his service in the lowcountry at Pocotaligo and Sullivan's Island. A muster roll for his reserve troops dated 2 September 1862 lists the men's names and ages. After serving two years, Green hired a substitute for twelve months service (February 1863). When he returned to service, his regiment moved north in April 1864 to Wilmington and Kinston (North Carolina), and then to Petersburg (Va.).

Green was camped near Petersburg at least through November 1864 and spent most of his time in the trenches. Writing to his wife on 23 May, Green described the initial conflict—"I never heard the like the Balls fell thick as hail all around me...I won undertake to discribe to you the awful Specticle that I witnessed some men shot through the head ther Brains dropping out Some men in the face some with thare tongs shot off."

Many of his letters described life in the trenches—the constant shelling and shooting, the inability to sleep, eat, or wash, and the steady removal of bodies. Wounded and suffering from bowel troubles, Green wrote home—"our Regtment is nearly all Destroyed and taken prisoners the yankes Blowed up ther companys and part of the fourth company of the Regment my company was all Blowed up and all Buried under the dirt...most of the men lived about the factory and in the Holly Spring settlement." He goes on to list the men's surnames (3 July).

With winter on the way and having only a thin blanket for cover, Green and his regiment were building "Little Houses in the ground and covering them with dirt" (5 November). Green was wounded at least twice, spending time in Woods Hospital and by December in Jackson Hospital in Richmond. There is no further war correspondence after 6 December 1864. An United Daughters of the Confederacy membership application for Green's great-granddaughter, Minnie Greene Wilkinson, shows Green was discharged on 9 April 1865 (20 June 1928). An undated sixth plate ambrotype pictures Green in uniform.

Receipts and promissory notes beginning in 1873 indicate that, after returning to civilian life, Green continued to farm. He sold cotton to Camperdown Mills on 23 January 1878. Bills of sale throughout the collection indicate that he traded with a variety of Greenville merchants. On 4 July 1892 at age sixty-seven Green

registered to vote, and in October of that year he was commissioned a poll watcher by James E. Hagood. Green maintained his membership with Brushy Creek Baptist Church, even during the war. A list of deceased members dated 15 March 1863 indicates it was a racially mixed congregation.

Legal Document, 24 July 1801, John Fauchereaud Grimke to H. Dana Ward
Manuscript, 24 July 1801, of Judge J[ohn] F[auchereaud] Grimke (1752-1819), writing from Belmont (his summer home located near Cross Keys in Union County, S.C.), to H. Dana Ward, in Orangeburg (S.C.), concerns the sale of land in the settlement of the case of Chottel v. Oliphant. Grimke requests that Ward forward the execution to "John Simons Bee Esq. Church Street Charleston - next door to Judge Grimke's."

Hasty's Wonder Remedy Co. (Sumter, S.C.)

Undated broadside circulated by Hasty's Wonder Remedy Co[mpany], of Sumter (S.C.) advertises "Hasty's Health Restorer," a patent medicine "Prepared by a State Registered Druggist from Purest Drugs."

Describing it as "A Tonic for Men, Women, and Children," the broadside touts the remarkable qualities of "A medicine that stands alone and has no equal"—

Hasty's Health Restorer will positively cleanse your stomach and intestines as will no other medicine, and has taken the word Indigestion from the vocabulary of the thousands who use it. Hasty's Health Restorer has no equal for Kidney and Bladder Inflammation, and has been known to relieve rheumatism after everything else has failed.... Hasty's Health Restorer assures a clear and charming complexion. Pimples, Blackheads and Boils disappear after using two or three bottles. It will make you well and keep you well; give you strength and vigor.... Hasty's Health Restorer takes the place of calomel without restriction of habit or diet.... There are very few people in this world today who feel so well that a few doses of this medicine would not give them a new lease on life. It clears up the complexion, makes the eyes bright, quickens the senses, and is a most wonderful tonic and appetizer.

Addition, Ca. 1900-1974, to Katherine Bayard Heyward Papers

Seventeen items, ca. 1900-1974, added to the papers of Katherine Bayard Heyward (1886-1974) are especially noteworthy for the visual record they provide of Miss Heyward and her family, that of Governor and Mrs. Duncan Clinch

Heyward, in the way of nine photographs spanning at least three quarters of a century.

Feature articles and copies of her obituary document the life and work of this artist and instructor under whose leadership the University of South Carolina Art Department was established. A letter of 26 November 1968 from John Richard Craft, director of the Columbia Museum of Art, to Peggy Belser Hollis pays tribute to her Aunt Katherine's "endless gifts to the formation and progress of the Columbia Museum of Art" and states that the Museum "is a monument to the desire and devotion of Miss Katherine Bayard Heyward to the cultural interests of her City."

Marianne Holland Papers, 1958-1995

Five linear feet of papers, 1958-1995, of music educator Marianne Holland (1933-) provide a significant addition to the Library's resources for the study of South Carolina's musical heritage. The first person to graduate with a master of music education degree from the University of South Carolina in 1968, Miss Holland became a teacher and a choral director in Columbia and Richland County schools (Hand, Dreher, Spring Valley) for four decades (1955-1995) before moving back home to Pickens in upstate South Carolina and inaugurating the music education program at North Greenville College. She received her doctorate from USC in 1987.

During the course of her career in Columbia (S.C.) she received numerous honors, including being named "Choral Director of the Year" in 1963; "Outstanding Young Educator for the City of Columbia," 1968; "Teacher of the Year" in Richland School District I, 1970; and "Teacher of the Year" in Richland School District 2, 1977-1978. Praised by school administrators for having dramatically changed the image of the chorus and music ensembles in the system, with the result of creating a constant demand for their public performances, she is remembered as a conscientious and methodical worker and organizer whose skills and dedication brought wide recognition to her students and schools. In 1987 the Spring Valley Fine Arts Department won the coveted Elizabeth O'Neill Verner Award, the governor's award for the arts, with special commendation to Marianne Holland in the arts in education category.

The letters, scrapbooks, photographs, concert programs, playbills, certificates, news clippings, minutes, and audio and video recordings which comprise this collection reveal not only the range and depth of her musical arts leadership in the

schools, but also her professional commitments and community interests. She served as president of the South Carolina Music Educators Association (1969-1971), the South Carolina Chapter of the American Choral Directors Association (1977-1979), and ultimately of the Southern Division of the Music Educators National Conference—one of the first non-collegiate teachers to be elected to this office and the first South Carolinian to hold it. Two volumes of minutes, 1969-1994, attest to her long and loyal affiliation with Columbia's Evening Music Club.

Other items of special interest include a typed copy of "A History of the Columbia Choral Society, 1930-1983"; the original score for a choral setting of a portion of Henry Timrod's poem "Ethnogenesis," commissioned by Dreher High School in 1970, along with a taped performance of it; and the record album "Surely the Lord Is in This Place," by the choirs of the First Presbyterian Church of Columbia.

Byron C. Howell Papers, 1872-1888

Nine letters, 1872 - 1888, of Byron C. Howell (1840–1915) document his work as a contractor engaged in government-funded public works projects following the Civil War. Eight of the letters are addressed from Howell to his brother Milo L. Howell (1846-1899) at Ludlowville (Tompkins County, New York); the ninth letter is from Milo Howell to his wife, Ella. The letters originated from various locations in Ohio, New York, and West Virginia as well as Charleston and Moultrieville in South Carolina.

The earliest letter, 31 Aug. 1872, advises Milo not to give up farming without first seeking the counsel of his father-in-law. It intimates that there would be "more of this kind of work to do in the south this coming fall," enough that "we could both of us make a good thing during the winter besides probably benefitting our families by wintering in the south."

The four letters written by Howell from South Carolina, 6 July - 29 December 1885, are indicative of the large sums of money he was making in the dredging business. "The Govt," he reported on 6 July, "will have nearly \$4,000,000 of this kind of work to do in the next 5 years so I look for a good business from it."

The 2 August [18]85 letter, originating from Moultrieville, speaks of continuing successes and plans to build a new dredging steamer capable of earning \$1500 per day - "there is over \$1,000,000 worth of this kind of work to be let next year." Five months later, the final letter from South Carolina, penned on Charleston Iron Works letterhead, indicates that Howell's dredging contract was ending since the appropriation had run out.

Letter, 21 Mar. 1836, Andrew Jackson to Richard I. Manning

Letter, 21 March 1836, of Andrew Jackson (1767-1845) to Congressman Richard I. Manning discusses the controversy in Congress over abolition memorials and expresses his regard for Manning "as the representative of that portion of So. Carolina which gave me birth." Written in response to a dispatch from Manning, Jackson's letter was penned by his nephew Andrew Jackson Donelson but bears the signature of Andrew Jackson.

Although the letter is largely political in nature and affirms Jackson's belief that "the course taken by Mr. Pinckney was the most effectual one to quiet the agitation which had been produced by the attempts of the abolitionists," it is particularly noteworthy for Jackson's closing statement regarding what he considered to be his native state –

I look back with fondness, Sir, to that sacred spot, and feel an interest in whatever affects its character and prosperity which words can scarcely express. Among the reminiscences of my life now near its close there are none so bright as those which recal[] the scenes of my youth: and you could offer nothing more acceptable to my feelings than the assurance that the inhabitants of that region feel the interest of my friends in my private welfare while they approve of my public conduct.

"Whilst his resolutions place the subject of constitutional power in respect to the states on the proper ground, and wisely abstain from agitating the abstract question of the legal power of Congress within the district of Columbia," Jackson wrote with reference to the role of Charlestonian Henry Laurens Pinckney in securing passage of resolutions that led to the adoption by the House of the policy of tabling all petitions for the abolition of slavery—

they embrace the most important of those considerations of expediency on which the citizens of the non slaveholding states can give us the aid of their cooperation in checking what is manifestly dangerous to the peace and harmony of the country.... the temperance and patriotism you have evinced in sustaining him are deserving of the highest commendation and cannot fail to secure you the approbation of a liberal and generous public.

Letter, 3 Nov. [18]45, Andr[ew] Johnston to Rev. C. C. Pinckney

Letter, 3 November [18]45, of Andr[ew] Johnston (Greenville, S.C.) to the Rev. C.C. Pinckney (Flat Rock, N.C.), gives directions for the care of Johnston's pigeons at Beaumont and asks that Pinckney have someone there tend to preparations for the provision of the flock for the winter.

"We had quite a rainy day on Saturday," Johnston went on to say, "and sometimes it came down heavily, but `we pursued the uneven tenor of our way' and arrived at Lynch's in good time, and yesterday we reached here in time to attend the Church Services of the Methodists. Your little Tabernacle looked quite deserted and neglected. No account yet of Mr. Dennison." The Rev. H.M. Denison had assisted Pinckney in his labors as rector of Christ Church (Greenville, S.C.) during 1845.

Kay Family Papers, 1784-1985

Eighty-two manuscripts, 1784-1945 and undated, of the Kay family from the Honea Path area of Anderson County (S.C.) consist chiefly of land grants, deeds, and surveys showing the ownership of property on the east side of Broad Mouth Creek of Saluda River.

Initial land grants were made to John Hallum (Allum), William Swift, and William Honey. These lands were originally in South Carolina's old Ninety Six District, then were part of Pendleton District which was later divided into Anderson District. Today some of these lands lie in Anderson County and Abbeville County. Many of the deeds relate to property held by William Kay, Sr., William Kay, Jr., William Pleasants Kay, and their heirs. The area where the Kays settled was called Ghentsville (Gentsville); the community began its decline as Honea (Honey) Path was incorporated and the Greenville and Columbia Railroad came to town.

The Kay men were farmers, raising cotton as a cash crop. Items in the collection reveal that William Kay purchased an enslaved girl, Fanny, in 1804 and sold cotton to Dunbar & Burnside of Hamburg in 1848. Receipts indicate that William Pleasant ("Ples") Kay traded with Honea Path merchants D.V. Garrison, Brock-Armstrong & Company, and Wright, Wilson & Company. W.P. Kay's last will and testament, probated in 1869, indicates he had a number of children: W. Asbury, Venewel S., Robert P., Samuel R., Mary C. Land, Sarah H., Cinthia M., Nancy H., Lewis F., Milton A., and Corrie E. (also known as Essie C.) His wife, Elizabeth, died in 1891; there are several lists recording how the estate was sold and disbursed.

Letters of note include one written by B.F. Perry, Greenville, to William Kay, Sr., Gentsville Post Office, on 2 July 1839 thanking Kay for selling his land for him and promising to send Kay's compensation by Mr. Townes, who planned to look at a horse while there. In 1904 and 1906 Milton A. Kay took the Rural Carrier Exam and was entered on the list of eligible carriers. His appointment came on 17 August 1906 for Route 4 at an annual salary of \$684. William A. Callahan was appointed Kay's substitute mail carrier.

Broadside, 28 Apr. 1794, for Estate Sale of Col. Joseph Kershaw

Broadside, 28 April 1794, advertising the sale of various farms and plantation lands in the South Carolina regions designated as: Camden, Pinckney, and Ninety-Six Districts. The lands were part of the estate of Col. Joseph Kershaw (ca. 1721-1791) and were listed by John Kershaw in Camden. Printed by Young and Faust, Columbia (S.C.).

Advertisement, 13 Sept. [1968?], for *Public Speaking* by Ku Klux Klan

Printed manuscript, 13 September [1968?], broadside advertising a "Public Speaking" sponsored by the Ku Klux Klan at the "Lonesome Pine Rodeo Grounds South of Blacksburg [S.C.]."

The event, which was sponsored by the Blacksburg Klavern, South Carolina Knights of the Ku Klux Klan, included speeches by the Grand Dragon, Great Titan, Grand Kleegle, and Klan Preacher.

LaCoste Family Papers, 1838-1846

Twenty letters, 1838-1846, of the LaCoste family of Cheraw (S.C.) consist primarily of missives addressed to schoolgirl Ann Eliza LaCoste (1824-1902), care of the Misses Ramsays, Broad Street, Charleston, from her father, A[ugustus] P[hilip] LaCoste (1803-1862), and mother, Margaret Dawson Fort LaCoste (1797-1853). A.P. LaCoste's letter of 27 November 1838 to Ann Eliza sends greetings from the family and enslaved "servants," advises her on matters of courtesy, and mentions the male and female academies at Cheraw. A month later, 18 December 1838, Ann Eliza's mother wrote giving more parental advice to her teenage daughter—

I hope you will be very particular who you make your bosom friends, trust no one with any thing that you think is a secret, never speak of any ones faults, behind their back, but If you can say any thing good, that you can do; and then you will always have a conscience void of offence toward all your fellow creatures; and if my dear Ann Eliza will walk in that straight and narrow road which

our Blessed Saviour has marked out for us, She will have a conscience void of offence toward the great God that made her, and hath kept her this fourteen years....

Margaret LaCoste's letter of 12 January 1839 notes that "the Methodist Conference is in Session, and we have four to stay with us...they have preaching in their own church day and night, and in the Baptist at night, I suppose there are more than 100 ministers present." Three days later Ann Eliza's father wrote giving her more news of home—

The male academy has been thoroughly repaired painted &c and now looks quite fine.... There are 28 scholars at our female academy; among the rest, Miss McCleary from Charleston! I have settled my farm with my own negroes and some that I have hired, and they are getting along quite smooth so far. The overseer seems to keep every thing moving.

A 26 January 1839 letter from Mrs. LaCoste reported—"Your father has sold out his store again, Mr. B McIntosh has bought him out and rented his store, your father thinks to Buy cotton and have more leisure time, but so far he has been very busy." And A.P. LaCoste wrote on 31 January 1839 of weddings and parties, including one "given by Nicholas Williams to his daughter who is now on a visit to her fathers. I believe you know, she lives with her Grandfather, Col. Chesnut, at Camden." "While you citizens are enjoying the exquisite pleasure of listening to the lectures of Mr. Brockingham," LaCoste went on to say, "we, in Cheraw, have the invitation to attend the lectures of Dr. Hopson! On Chemistry. So you see that we are not as small folks as you might suppose."

Other letters discuss the irregularity of the mails and indicate that Ann Eliza's family was receiving her letters from Charleston more regularly than she received theirs from Cheraw (S.C.). In addition to parental advice, their letters often corrected the spelling, grammar, and substance of her letters and were critical of more personal matters, as evidenced by her mother's letter of 19 March 1839 complaining that "your aunt Sarah says you are very fat indeed, she almost frightened me about you, she says you are so large, I am afraid you indulge your self in eating too many nice things...." Rather than give in to her feelings of homesickness, her father urged that she apply herself to her studies and avail herself of the opportunities afforded. In a letter of 20 March 1839 he wrote—

As the time draws nearer for our meeting...the interest which we have always felt at the reception of your letters, increases. The separation to us has been painful, and I am fearful you have allowed it to prey to[o] much upon your own mind—the sacrifice was made for your benefit, and I am satisfied, although you may not realize it now, that hereafter, the things which you have both seen and heard, will be of great advantage to you. Cheer up my dear girl and apply yourself, the time now that you will be absent from that home, which it is natural and praiseworthy that you should love, is short.

Later letters include a December 1841 letter to Ann Eliza's younger sister, Harriet Fort LaCoste (1826-1903), also a boarding student in Charleston; a letter of 25 January 1842 from Margaret LaCoste noting that R[ichard] Furman had written P.A. LaCoste accepting a call as pastor; and a 10 July 1846 letter from Ja[me]s H. Norwood (Hartsville, S.C.), to "My Dear Cousin Ann Eliza," Chesterfield C[ourt] H[ouse], relating news of his engagement.

Letter, 27 Sept. 1829, J. McClintock to Robert Leckie

Letter, 27 September 1829, to Rob[er]t Leckie, in Washington, D.C., from attorney J. McClintock (Columbia, S.C.), advises Leckie of the situation surrounding a young African American man, Adam Smith, whose status as a free person remained in question, resulting in his detention in the Columbia jail.

Leckie had written to McClintock in April outlining measures he was undertaking on Smith's behalf, but having heard nothing more from him it was decided "that Adam was born a slave, and that his friends had declined any further efforts on his account." The claimant's attorney notified his client of the decision, and he was expected to arrive from Alabama shortly. McClintock, worried about the short notice, advised Leckie "if Claimant should arrive and take away the boy before any further advices from you, you might pursue him to Alabama if you deemed it expedient."

Papers of the Long and Wilburn Families, 1839-1944

Sixty-three manuscripts, 1839-1944 and undated, two manuscript volumes, 1845-1846 and 1850-1852, and six photographs, undated, are associated with the interrelated Long and Wilburn families of Union County (S.C.).

The earliest items in the collection are antebellum business and legal documents: a sale bill of the estate of Allen Saxon made by Hugh Saxon, administrator, 2 April 1829-2 January 1830; a petition from James Jeffries, administrator of the estate of Nathaniel Jeffries, to the Court of Ordinary, 28 March 1842, requesting orders for the sale of personal property from said estate; and a sale bill, 20 March 1848, of the estate of Joshua Franks.

The collection includes but few Civil War items. A letter of 19 July 1864, from Maria D. Noland, Mt. Air, expresses sympathy upon the death of Mrs. Davis' son William, "another of the brave youthes, that have fallen in this unholy War," and laments that her own son Jamie might have met the same fate—

Will this War ever end, have we not been Scurged enough, but God has permitted it, for some wise purpose, we were growing too proud and mercenary, we thought of self & the things of this world, too much, & had forgotten God from whome all those blessings flow, he has scurged our country from the Sea shore, to the mountain top, I believe he will not stay his rod of venge[a]nce, until we are more humble, & more prayerful, we must feel & know that he is all in all.

J.G. Long's letter of 6 January 1865, written from a camp near Adams Run (Charleston County, S.C.), to John D. Long, states his belief that Sherman would "Go awl over the State befor he is Satisfide" and inquires about two slaves John D. had recently purchased.

Items from the latter half of the nineteenth century include a letter of 11 November 1882 from the South Carolina Lunatic Asylum (Columbia, S.C.), to Mrs. M.E. Davis, at Cross Keys (Union County, S.C.), forwarding a receipt for expenses of Thomas E. Davis; a legal agreement, signed 21 September 1896, in Union County (S.C.), Cross Keys Township, between T.M. Burnett and Miss Sophronia Whitmire stipulating that she was to be boarded at a cost of \$4.00 per month and indicating that Burnett had rented from B.G. Wilburn "a part of the Cross Keys Tract of Land and a portion of the buildings including a part of the Brick dwelling house"; and a newspaper obituary for Exy J. Wilburn, thirteen-year-old daughter of D.N. and Alice Wilburn who died 5 February 1897.

Chief among twentieth-century items of interest are a "Tribute of Respect from Cross Keys Lodge No. 137, A.F.M.," issued 8 July 1916 in memory of former

South Carolina legislator B.G. Wilburn (1847-1916); a letter, 26 April 1939, from Allan Nicholson, Union, congratulating Mrs. J.G. Long on her ninetieth birthday—

Like your well known husband, Sheriff Long, you have always had the courage of your convictions, and have been cool under even most trying conditions, and your outstanding example on this that night fifty-one years ago when you stood near Sheriff Long prepared to withstand everything to uphold the honor and dignity of the law to protect a humble negro who had been committed to your husband's custody, is an experience which will live on and on to inspire others to equally loyal, courageous and patriotic service

An item written from the home front during World War II discusses pensions and calls for a meeting. A letter, 25 January 1944, from F.M. Easterlin, state president of The Old Age Pension Association of South Carolina, to W.C. Wilburn (Union, S.C.), announces a meeting at the Union County courthouse—

The time has come to strike a real blow for a decent old age pension....From every County we are sending telegrams from the meetings to the Governor, Representatives and Senators, and we are signing petitions appointing committees to handle them and for the first time I believe that the aged people can look into the future with hope for a real pension based on manhood and womanhood.

Both families played an active role in the governance of Union County (S.C.). An undated broadside, "Claude Wilburn For Sheriff," suggests that "Claude Wilburn's life is his best endorsement. He has had experience in the Sheriff's Office. He has served as Magistrate of his Township. He possesses the necessary qualifications for Sheriff. He deserves your support." An undated campaign card features an image of J[ames] Gideon] Long, who for twenty years was sheriff of Union County; and a copy of the 26 January 1921 issue of Union's Progress newspaper announces J.G. Long's death—"he...served well his State not only in the days of the civil war, but in the even more troublous times of Reconstruction days, when he did much to help restore white supremacy, he having been the first man in this State to organize the now famous Ku Klux Klan in South Carolina." "At the request of Former Sheriff Long," the article indicates, "he was buried in his Confederate uniform, and in his hand was a small Confederate flag."

The collection also includes photographic images of James G. Long, John Duck Long, and unidentified persons and two account books from anonymous Union District (S.C.) mercantile establishments.

C. H. Lynch Memorandum, 15 June 1866

Memorandum, 15 June 1866, signed by C.H. Lynch documents his efforts to locate Capt. J.T. Rich, formerly of Co. I, Third Regiment, South Carolina Cavalry, whose horse had been loaned him to ride home "a few days before Gen. Lees surrender."

This man is probably the owner of a Horse loaned me by Coles. I met him going South from Lynchburg with the most of the horses & waggons he had under his care at Lynchburg [Virginia] loaded with all he could carry all the Horses & waggons I believe he had fell into the hands of the enemy - perhaps he was robd of some horses & most of his load before the enemy got them I kept the Horse from the time I road him until some time in January last having more horses that I wanted at the time I sold him...on a credit until July next for one hundred & fifty Dollars. I was lucky enough to save the horse from being stolen or captured he would have been if Coles had kept him. I shall write to some prominent persons in different parts of South Carolina enquiring for Capt. Rich if I can hear from him & the horse proves to be his must pay him what may be right when collected.

John DeWitt McCollough Papers, 1824-1900

John DeWitt McCollough (1822-1902) was born in the Pee Dee section of South Carolina at Society Hill (Darlington County, S.C.), the son of John Lane McCollough and Sarah Ervin DeWitt. Prior to entering South Carolina College in 1838, McCollough studied at St. David's Academy under the Rev. Ulysses M. Wheeler, his stepfather. McCollough graduated from South Carolina College in 1840.

The earliest correspondence and papers in this collection of two hundred twenty-five manuscripts concern the career of Ulysses Wheeler (-1841), who was apparently a peripatetic native of New Jersey. The oldest document in the collection attests that Wheeler had been enrolled in Canandaigua Academy (Canandaigua, New York) where he "has been distinguished for his good scholarship and correct deportment, and is recommended to the Government of

Hamilton College" (5 October 1824). A member of the junior class in 1825, Wheeler left Hamilton "in good standing...at his own request" (21 June 1825). A little over a year later, he graduated from Geneva College [Beaver Falls, Pennsylvania,] at the institution's first commencement. A newspaper clipping dated 10 January 1827 announced the opening of "The Academic School" attached to Geneva College, with Ulysses Wheeler serving as principal.

In June 1829 Wheeler received a diploma from the General Theological Seminary of the Protestant Episcopal Church, New York. In September 1830 he was appointed "a Domestic Missionary" by the church's Domestic and Foreign Missionary Society. For the next five years, Wheeler served various churches in Mississippi and Louisiana. There are two letters in 1830 (3 January and 6 December) in which Wheeler was informed of his election as rector of St. John's Church, Port Gibson, and Christ Church, Jefferson County, Miss. During the year the death of his sister prompted Wheeler to compose "Thoughts upon the Death of my Sister Eliza, who deceased August 15 (Sunday) 1830—aged 23 years" (27 August 1830) which was published the following month in *The Sunday Visiter*; and *Sunday School Magazine*.

As a domestic missionary on the frontier of the old southwest, Wheeler made periodic reports to the church's Domestic and Foreign Missionary Society. From Pleasant Hill (Jefferson County, Mississippi), 12 January 1832, Wheeler detailed his activities in the parish of Jefferson County following a summer of drought and an autumn with a poor harvest of cotton, a year when the value of land and crops fell drastically. Wheeler attributed the meager contributions to his mission to the "great deficiency the past year in the staple and sole production of these parts sent to market," advised that the operation of an academy "w[oul]d be too much confinement for my health and preclude itineracy so necessary here for our cause" as he was the only "officiating" Episcopal clergyman in Mississippi, and expressed a willingness to return for another year if the Society could provide him a stipend—

I am disposed to remain in the country for I know it is essential to Episcopacy that its advocates be here. Beside a full am[oun]t of labourers to combat the spread of irreligion cannot with safety to the cause of God be dispensed with.

In June 1832 Wheeler sent his report from New Orleans and explained that he remained there rather than attending to his regular duties—"acc[or]d[i]ng to my private judgment and the belief of friends...this portion of the Vineyard was in more

need than the portion where I had been previously ministering." Wheeler also cited the need for a Protestant presence in the city.

Later that year, 14 November 1832, Wheeler was back in Mississippi at Pleasant Hill, where he reported on his ministry in Woodville, Pinckneyville, and Jefferson County. The number of Episcopal clergy in Mississippi had risen by one. A third, the Rev. James Fox, resided with his family in New Orleans. His February 1833 report, composed at Woodville, provides a thorough summary of his itinerant ministry. He explained that he had not visited Pinckneyville since October 1832—"So much travelling as at first, performed on horseback, was too fatiguing except for a short period..." related his services to Christ Church and St. Paul's, and reported that his health for the previous two months "has been very indifferent, I may say, bad." Wheeler apparently left Mississippi in 1835 or 1836. In a letter of 26 October 1835, the wardens of St. John's Church accepted his resignation as rector and referred to "circumstances [that] have arisen, to terminate, thus suddenly and prematurely, a connection from which so much mutual good and benefit had been anticipated."

The following year Wheeler moved to South Carolina to become rector of Trinity Church (Society Hill, S.C.). A marriage certificate dated 18 September 1836, Wadesboro (Anson County, North Carolina), documents his marriage to widow Sarah Ervin McCollough. His ill health forced his resignation as rector in 1838; Wheeler died in 1841.

Wheeler's widow administered the estate. There are accounts listed with various members of the community, including: Caleb Coker & Brother, a physician, a dentist, a blacksmith, and several enslaved African Americans hired by Wheeler. The estate accounts and other business papers for 1841-1846 indicate that Mrs. Wheeler and her son John D. McCollough continued to farm. Shortly before her husband's death, 2 June 1841 (Chesterfield District, S.C.), her father, John DeWitt, gave his daughter a five-hundred-acre plantation in Marlboro District (S.C.) and ninety-six acres in Chesterfield District (S.C.).

John DeWitt McCollough relocated to Columbia (S.C.) in 1847 to prepare for ministry in the Episcopal Church, and in January 1848 he moved to Glenn Springs in Spartanburg District (S.C.) to become principal of Glenn Springs Academy. He also ministered to congregations in Glenn Springs and Spartanburg and thus began a ministry of over a half century in many locations in upstate South Carolina. In addition to Advent (Spartanburg, S.C.), and Calvary (Glenn Springs,

S.C.), McCollough served the Church of the Nativity (Union, S.C.), St. John's (Walhalla, S.C.), St. Stephen's (Ridgeway, S.C.), St. John's (Winnsboro, S.C.), and several others. He also designed and prepared plans for construction of a number of upstate churches.

The principal documentation of McCollough's lengthy ministry are seventeen sermons. The earliest is dated 20 January 1849 and was delivered at Glenn Springs. As he did with most of his sermons, McCollough recorded each time he preached the sermon. The sermon first delivered on 20 January 1849 was preached on six occasions in 1849 and 1850 and again at St. John's, Winnsboro, on 27 December 1857. There are two other antebellum sermons and one Civil War-period sermon. The other sermons date principally from the 1870s to the 1890s, the last one being "Immortal Life" (December 1900).

Upon the outbreak of the Civil War, John D. McCollough joined Holcombe's Legion as chaplain. His son John Lane served in the same unit. From Camp Cain, near Charleston, McCollough informed his wife in Unionville (S.C.), 14 December 1861, of the devastating fire in Charleston the previous night. Although she could read accounts in the newspapers, "you will scarcely form an adequate conception of the desolation." The owner of the building where the fire started attributed it to arson, but others blamed it on "the carelessness of his employees." Many citizens who remained in Charleston were critical of those who fled the coast and the few "timid" people who left Charleston—"this has excited the indignation of the more stouthearted, who think that the men who cry before they are hurt, ought to be dressed in old women's clothes."

In a letter of 24 January 1862, Camp Walsh, McCollough gave his wife an account of an expedition of 200 men who had been sent to capture enslaved people remaining on Edisto Island (S.C.) following the evacuation of overseers and planters. Given the charge "to scour the island & capture all the negroes who may remain upon it," McCollough noted that a few of the enslaved African Americans on the island were armed—"...about twenty five attacked a picket...firing upon it, but doing no harm. The return fire killed one negro." The party returned with fifty-two and more on the way—"I have been questioning an intelligent old fellow, who professes to be very innocent & glad to get away, but I doubt him."

McCollough wrote "Dear Hatty" on 17 February 1862, Camp Blair, to report details of camp life, the weather, and health of the soldiers. He noted that Maj. Palmer

was leading an expedition of sixty men to Edisto to dislodge the enemy and observed—

War is an evil, a scourge sent for some wise purpose. Many of us have hardly felt it, few have realized it[s] hardships. And certainly it is wise, to say the least, to submit with cheerfulness to mere privations, & withal to profit by such a measure of correction as we have endured.

A week later on the 23rd, he told of an almost deserted camp "because nearly all of our men are on the water's edge, & two companies over on Jehossee looking out for Yankees." McCollough related a visit to Col. Jenkins' plantation and his ride over the area made more pleasant by the aroma of yellow jasmine. In a letter of 6 March, McCollough informed his wife of Gen. Lee's departure for Virginia—"the papers say to become Secty of War, but I hope not, unless Gen Gregg could take his place." He preached for the Rev. John Elliott at Wiltown and found the experience "very refreshing to retreat to this quiet little ch[urch], as much like an old English Parish Ch[urch] yard as possible, surrounded with venerable tombs & moss covered trees." He asked his wife to inform Mrs. Dawkins that he and Maj. Garlington planned "to take a ride in search of magnolias. If we succeed I hope to send some soon." A contemporary copy of a four-page letter of 30 March 1862, of F.G. Palmer to Col. P.F. Stevens gives a detailed account of the Holcombe Legion's movements and engagements with Federal forces on Edisto Island.

The collection contains a single letter, 17 May [1862], of John Lane McCollough to his mother. He characterized camp life as "monotonous and wearisome," reported that his father had acquired "a beautiful little marsh tackey" which had changed his opinion of this animal, and informed her that he had been selected as one of thirty marksmen "chosen out of the Legion, to shoot at officers." McCollough expressed disappointment with the leadership provided by President Davis and observed—"We prided ourselves too much on our spirit & bravery perhaps, & we must be taught a lesson. Still no sane person can doubt the end."

The following letter dated 26 September 1862, Baltimore, was written by a college classmate of John Lane McCollough. Arthur Brown began his letter, "trust[ing] that it has not fallen to my lot to be the first to convey to you the sad intelligence of the death of your son...." Brown related how he had recognized his old friend among Confederate wounded, told of arranging his transfer to another hospital and of his visits with him, gave details of the engagement in which he was wounded, and

concluded—"I am well aware that there is little consolation which an utter stranger can offer; but I trust that these few particulars will afford some degree of comfort to you & to his Mother."

The bulk of the collection after the Civil War consists of land papers for property owned by McCollough in Walhalla (Oconee County, S.C.) and the town of Saluda (N.C.). There is an interesting typescript by Sally M. Carson entitled "Reminiscences of the Church of the Advent." The ancestry of John D. McCollough and connections with the DeWitt and other families in the Pee Dee section of South Carolina is traced in a twenty-five-page manuscript booklet.

Among the important visual materials are an ambrotype of Edward Heron, half brother of Harriet Bell Hart McCollough, posing with a dog, and a miniature on ivory, identified as Revolutionary War Major Benjamin Hart.

Letter, 5 Mar. 1862, Charles Manigault to Louis Manigault

Letter, 5 March 1862, of C[harles] M[anigault], Charleston, to Louis Manigault (Macon, Georgia), counsels the latter about returning to Charleston due to the "fear of an attack, & bombardment of our forts, & possibly of the City itself." In the event of an attack, the letter suggests,

...we would have to leave our domecil in Town. Our plans...are to go first to Marshlands for a day or two, & then to proceed to Silk Hope by land. In this case we would have no place, or assistance to offer your family, and all the Rail Roads would be so crowded that you would stand a poor chance of escape. I think if you were here in Gibbs St. & things look pacific, we would... be tempted to pass the month of April at Marshlands, leaving you & family in Town to guard both premises, as in these anxious times we could not receive one single addition to our family circle, which of itself alone might have to move off at a moments warning.

A postscript discusses the need for clothing for enslaved African Americans, a commodity that might be available from the local textile mill. Charles requests that Louis check:

...at the Macon Manufactory of Cotton Stuffs if there is anything stout, & strong, of cotton, which would answer for a Spring Supply for the Negroes. The usual Cotton Stripes we give would answer, they cost then 10, & 11 cents pr yard. Now we would be glad to get that at 20 cents.

Draft of Novel by Orlando Benedict Mayer (1818-1891)

Undated and unpublished work of fiction, by Orlando Benedict Mayer (1818-1891), a physician and writer of Dutch Fork (S.C.). This incomplete and untitled draft is a companion piece to the published novel *John Punterick*, Mayer's most accomplished work of long fiction.

The first page of the *John Punterick* manuscript is headed "I. / Mirthful." The first page of the companion piece is headed "II. / Mournful." From the start of *John Punterick*, Mayer prepares his reader for a second section that would stand in contrast to the first, one in which "a story of mournfulness" would be told.

Educated at South Carolina College, the Medical College of South Carolina, and at medical schools around Europe (Edinburgh, Berlin, Heidelberg, and Paris), Mayer eventually returned home to Pomaria (Newberry County, S.C.), where he became a country doctor before settling in Newberry (S.C.) to continue his practice. During his lifetime, his reputation as a writer remained entirely local and many of his works were published anonymously. Despite his travels, Mayer's works typically depicted rural life and folk traditions. *John Punterick* remained unpublished until 1981.

Reid Hood Montgomery Papers, 1910-1994

Encompassing materials dating from 1910 to 1994, this collection of three and three-quarters linear feet consists of correspondence, newspaper clippings, photographs, scrapbooks, speech notes, and miscellaneous printed items amassed throughout the life and career of journalist and educator Reid Hood Montgomery (1909-1993).

Specifically, it contains numerous items pertaining to those professional organizations in the field of journalism in which Montgomery was an active member. These include the South Carolina Press Association (SCPA) where Montgomery held the office of secretary-manager for twenty-three years, 1965-1988; the South Carolina Scholastic Press Association (SCSPA) of which Dr. Montgomery was the director for twelve years, 1943-1955; and the National Council of College Publications Advisers (NCCPA) which later became the College Media Advisers (CMA). Montgomery was vice-chairman of the NCCPA, 1963-1965, president of the NCCPA, 1970-1971, and then served as treasurer and chairman of the finance committee for the CMA, 1982-1988.

The collection also traces the development of Montgomery's journalistic career. His earliest experience with newspapers came in 1930 when he was hired as principal

of Pinewood High School and started a mimeographed school newspaper called *The Pine Bur*. In addition to his administrative duties, Montgomery taught French and coached football. In 1936 he moved to Sumter (S.C.) where he worked as a journalism teacher until 1940 when he accepted a position as English teacher at Columbia High School. While living in Columbia, (S.C.) Reid Montgomery also worked as a reporter and assistant city editor for *The State* newspaper. In 1943 he accepted a position as assistant school superintendent in Sumter (S.C.) but remained only one year and then became principal of Edmunds Junior High School. Montgomery's duties as principal were interrupted by fourteen months of military service in the Marine Corps during World War II.

Following his return in 1946, Montgomery became news editor and a columnist for *The Sumter Daily Item*. Later that year, he was lured to Rock Hill (York County, S.C.), where he accepted a post as professor and head of the Department of Journalism at Winthrop College. While a faculty member there, Montgomery established the "High School Editors Conference" aimed at providing workshops and practical experience to students involved with their high school papers and yearbooks.

In 1955 he left South Carolina to become a professor of journalism at Florida State University. At Florida State, Dr. Montgomery was also active in student affairs as director of student activities, director of student publications, and director of the student union. He was so highly respected by his students that they dedicated the 1963 college yearbook, the *Tally Ho*, to him—"the purpose being to honor the one person most concerned with students' inquiries and development." Montgomery returned to South Carolina in 1965 as a professor of journalism at the University of South Carolina and began teaching press law. In 1975 he published a book on the subject, *Press Law in South Carolina*. Dr. Montgomery officially retired from the University on 30 June 1975; however, he remained active in his professional organizations, particularly the SCPA, where he continued on as secretary-manager until 1988.

Montgomery's educational achievements included a Bachelor of Arts in Modern Languages from Wofford College (1930); a Master of Arts in Economics and Education from the University of South Carolina (1938); and a Ph.D. in Higher Education from New York University (1955).

Throughout his career, Reid Montgomery was recognized for his many contributions to the field of journalism, especially in terms of his involvement with

students pursuing careers as journalists. In 1962 he was named the Distinguished Yearbook Adviser by the NCCPA/CMA. Then in 1965 he received the Gold Key Award for Distinguished Professor from Florida State University. Dr. Montgomery was also the first recipient of the Freedom of Information Award from the Central South Carolina Chapter of Sigma Delta Chi Society of Professional Journalists in 1984. (This award was later named in his honor.) That same year he was also named McKissick lecturer by the University of South Carolina.

In 1986, the SCPA created the Reid H. Montgomery Adviser of the Year Award to recognize his service in that organization. In 1988 Dr. Montgomery was inducted into Phi Beta Kappa at Wofford College as well as having the CMA Distinguished Service Award named in his honor. That same year, 26-29 October was declared "Reid Montgomery Weekend" in Atlanta by Mayor Andrew Young. In 1991 Dr. Montgomery was the recipient of the CMA's Louis E. Inglehart First Amendment Award.

Of special interest among the papers are letters signed by R.J. Aycock, Donald Russell, Strom Thurmond, Joe Wilson, several college presidents and Morris D. Mazursky (Mayor Pro Tem of Sumter, S.C.). Newspaper clippings trace Montgomery's accomplishments in journalism and the honors bestowed upon him throughout his career. Also of interest are copies of Mexican and German newspapers depicting his involvement in press study tours to these countries as a member of the SCPA.

A scrapbook contains clippings of Montgomery's column in *The Sumter Daily Item*, "Today's Roundup" (1946). Noteworthy photographs in the collection include images of Governor John C. West teaching one of Dr. Montgomery's journalism classes, a portrait of Montgomery at the time he was football coach at Pinewood High School, and several pictures of Montgomery at banquets and awards ceremonies. Other individual items of note include copies of *The Pine Bur*, vol. 1 (28 May 1936) and two papers recounting the history of Pinewood.

Remembered as a staunch advocate for freedom of information, Montgomery played a pivotal role in introducing into the South Carolina General Assembly freedom of information legislation which was enacted and signed into law in 1972. "For more than two decades, Reid Montgomery was the bible for First Amendment issues in the Palmetto State" (*Post and Courier*, Charleston, 1993). This collection contains examples of court cases and professional writings dealing with ethics and other issues pertaining to the topic of Fair Trial-Free Press.

Montgomery took the lead role in the development of journalism programs for students in all of the schools where he taught. In remarks made at Montgomery's retirement, Dean A.T. Scroggins of the University of South Carolina's College of Journalism and Mass Communications observed—"We are all the richer for your being here. Your historical place in South Carolina education and journalism is assured."

Monticello Female Institute Circular Letter, [ca. 1865]

Printed circular letter [ca. 1865], issued by Monticello Female Institute (Fairfield County, S.C.) and signed in print by the Rev. J. Taylor Zealy announces that the "Third Session of this Institution will commence on the first Wednesday in January next."

Students were to be admitted for ten-month sessions which were divided into two five-month terms. Board and tuition for studies in English, music, French, Latin, and drawing were payable in advance. "The course of instruction," the circular claims, "is intended to develop the intellectual, social and moral faculties, and by imparting a thorough, practical, accomplished and Christian education, fit the pupil for the responsible duties that await her in life."

Curtiss Bartlett Munn Papers, 1940-1998

Thirty-six items, 1940-1998, of Michigan native Curtiss Bartlett Munn (1899-1971) document his early days in Columbia (S.C.) as a commercial photographer, especially in a scrapbook of newspaper clippings indicating which pictures by him appeared in *The State* and the *Columbia Record* between 1940 and 1943.

Munn began his photographic career in St. Cloud (Florida), in 1922 and then worked in Tampa (1924-1928), Birmingham (1928-1931), and Atlanta (1931-1940).

In 1940 he was sent by the Reeves Studio of Atlanta to operate the Sargeant Studios in Columbia, S.C. (which Reeves had bought). In 1948 he opened his own studio on Main Street (advertised as "The Best in Commercial Photography"), but by 1951 he and Tom A. Teal had established the Munn and Teal Studio on Harden Street. A few years later he moved to Florida, where he spent the rest of his life.

Of special interest in the collection is a unit of eighteen pictures taken at Fort Jackson, the United States Army training base located east of Columbia (S.C.). Documenting expansion of the base, ca. 1940-1941, this unit of images includes aerial views, architectural shots, and depictions of enlistees at various stages of army life and training which reflect preparations by the United States Army for potential involvement with the conflict that became known as World War II.

Addition, 1820-1821, to Records of Napier, Rapelye and Bennett

Five volumes, 1820-1821, added to the records of the firm of Napier, Rapelye & Bennett, who operated in Charleston (S.C.) and elsewhere.

Ledgers record business transactions conducted by the factorage firm in New York, Savannah, and Charleston, including auctions, sales of cotton and rice, and purchase of merchandise. One volume contains invoices of merchandise shipped from New York bound for Charleston and Savannah, listing ship and captain.

Register, 1878-1879, New Mission School (Orangeburg County, S.C.)

Class register, 1878-1879, for New Mission School (Orangeburg County, S.C.) School District Number 10, which was an institution for the education of African Americans.

Principal teacher Risa R. Lloyd kept this register for the school term beginning 2 December 1878 and ending 31 January 1879. Lloyd had thirty-seven students between the ages of six and sixteen. An African American woman, she was the only teacher in the school and taught all subjects but history. This school for African- American children met in a clapboard building owned by the congregation of a local African Methodist Episcopal (AME) church.

Aaron S. Oberly Papers, 1861-1865

Four Civil War letters, 1861-1865, of Aaron S. Oberly, an assistant surgeon in the U.S. Navy, tell of his experiences on board ship off the South Carolina coast and on shore at Charleston.

In the first letter, written on 18 October 1861 "At Sea off Georgetown S. Carolina," Oberly remarks, "This section of the country is well entitled to the 'Sunny South' for the thermometer stood during the past week about 85 . We are cruising between Georgetown & Cape Romain blockading the mouth of the Santee & pedee rivers[.] All is well in this vicinity—crew in very good health. Heard but once from the north since we are here and that only from Hatteras through old New York papers....In about 6 weeks or two months we must sail into some port for wood & water."

Writing again on 1 December 1861 from the U.S. Frigate Sabine off Cape Romain (Charleston County, S.C.), Oberly comments on Sunday activities on board ship—

"I have no doubt but that the day as observed by you contrasts strongly with its observation here—where no preachers or sermonisers are found. We had no church to attend, but in lieu thereof we had a muster and had civil jurisprudence read to us....I at first noticed the want of regular Sabbath exercises but since then I have overcome the habit and think the day equally well without....One thing we are in common with those ashore in our custom—it is in being clad in our 'Sunday go to meeting clothing' and refrain from physical exercise as far as the circumstances will permit."

Noting that they were doing blockade duty accompanied by the barque Gem of the Seas, Oberly went on to say—

How long we are to remain here, or whether any demonstration for an attack on Georgetown is in contemplation I am unable to say—but one thing is sure they are preparing a barrier, as almost daily we can hear the noise of cannon ashore—likely trying the ranges of their guns as well as to practice their men in gunnery—to sink Lincolns ships as they express it.

In winter the south must be a paradise compared to the chilly atmosphere of the north. If it were not so warm I cannot see how we could make up our minds to do without fire as that article can not be had, there being too much gunpowder to be safe....In a few weeks we must sail to Port Royal for wood, water &c and if not supplied there will be ordered likely to New York. While at Port Royal we were supplied with water, an article much needed at that time, since our supply diminished considerably during the week we had the marines aboard....We are on an allowance of water at present receiving but three quarts each day (each individual) for washing, cooking &c. It comes rather hard at times to find sufficient left to wash the face. The crew wash in salt water & find three quarts sufficient. I don't know what we will do (officers) if we cannot get some washing done ere long, for at this rate washing days are few & far between. Another month or two will find me much in need of clean clothing, while many are now complaining and say they were obliged to wear their linnen a second time.

The final letter, 28 May 1865, written from the U.S. Steamer Santiago de Cuba, reports that Oberly had arrived at Charleston:

Today as soon as we came to anchor some of the party were on hand to go ashore, by the first opportunity, in order to attend church as they stated.... Towards evening a party started ashore again to take a ride to the cemetery and other quiet retreats....About four oclock, by invitation of the captain, I went ashore with him for an hour, to call on a couple of ladies....The individuals we called on are known by name Izard—a mother and daughter, and the remnants of one of the most aristocratic families of South Carolina. Miss Izard is a lovely young miss, and is engaged to be married to a naval officer. She wears a pin, & sleeve buttons made from the navy button, and seems to bloom forth for Union now, whatever her previous sentiments may have been. However much the ladies of the south deserve the reward for being active agents in the war, I cannot but feel for them in their changed condition. I hope that soon this feeling of envy and hatred between North & South will die out, and that we will be a united & peaceable people—& that our country will know but one head, & under it all will be rejoiced to live.

Legal Decision, 25 May 1748, of Charles Pinckney

Legal decision, 25 May 1748, of Charles Pinckney (1699-1758) in the case of the disposition of patent lands in Charleston County owned by Edmund Bellinger.

Pinckney goes through the disposition according to Bellinger's will of 1739, but Bellinger's widow "could not sell all the Lands so directed by the will in time to pay the debts." She sold slaves instead and divided the remaining lands between her children and herself. The case involved establishing the legal heirs of progeny who have since died—two unmarried sons and a daughter who "at her death left one daughter who is since dead"—and the distribution of their inheritance. The document provides a fascinating look into eighteenth-century law.

Addition, 1880, 1932, to Anita Pollitzer Papers

Three items, 1880, 1932 and undated, added to the papers of Anita Pollitzer (1894-1975), feature a communication from Anita to her sister Mabel in Charleston

in October 1932, utilizing as stationery a typed letter, 3 October 1932, she had received from Edith Houghton Hooker, of the Maryland Branch of the National Woman's Party, requesting direction from her regarding enlisting the aid of that year's presidential and congressional candidates "in the [women's] campaign" and asking her to continue furnishing editorials for the NWP paper.

Anita's handwritten message to Mable concerns the sudden death of Ella Isabel Hyams (1877-1932) one of Charleston's best known church organists of the time, a piano and voice teacher, charter member and "guiding spirit" of the Musical Art Club, and founding director of the Charleston Orphan House chorus. "I felt too," Anita wrote her sister, "that without her Charleston & the activities you participated in would be a different place....I think she was a big person for many reasons."

Letter, 25 July 1783, Thomas Radcliffe, Jr., to James Crosland

Letter, 25 July 1783, from Thomas Radcliffe, Jr., in Charleston, to James Crosland in Yorkshire (England), reports family news and conveys instructions from Radcliffe's father to allow the Armitage family to have the management of his affairs in Yorkshire.

Radcliffe also discusses the loss of letters between South Carolina and England but indicates the situation should improve since the British had evacuated Charleston. He instructs Crosland to send his letters to the "Carolina Coffee house where the letter Bags of all Vessalls for this place is kept & they will be forwarded."

Records, 1860-1870, of Ravenel & Company (Charleston, S.C.)

One hundred eleven manuscripts, 1860-1870 and undated, relate to the long-standing firm of Charleston factors and commission merchants Ravenel & Company.

Chiefly correspondence and bills of lading with agents in Liverpool, Ireland, New York City, Georgia, and Charleston, the documents provide information on the price of cotton, corn, lumber, and shipping during this period. Writing on 11 April 1867, H.F. Russell of Augusta, Ga., noted a risk in the shipping business—"The R.R. agt. Informs me that 1 B/c `Dexter' for Messrs. King & Son, Providence, shipped yesterday, has been eaten by cows, before being received at the Depot."

As agents of Adger's Wharf, Ravenel & Company received an unsolicited estimate from E.A. Roye on 9 July 1867 for painting and repair of tin roofs, including composition of the paint and a list of references. Of special interest is a letter, 14 December 1865, from Benj[amin] Baugh Smith, Sr., to William Ravenel

announcing his candidacy for physician to the poor and enumerating some of his qualifications. Smith indicated that he was "instrumental in having the City Dispensaries...opened after the Evacuation of the City" and that he sent "communication to the Commanding officer of the City in March last, which led to the appointment of officers for the relief of the sick poor, a very large class, as seventeen hundred have already received the benefit of this one office alone."

John Brownlee Robertston Autograph Album, 1828-1829

Volume, 1828-1829, of John Brownlee Robertson, recording signatures of his fellow classmates at Yale College. South Carolinians represented include Dan[ie]l Townsend (of Edisto Island, S.C.); Fred[erick] A. Porcher (of Pineville, S.C.); and Tho[mas] H. Gregorie (Beaufort, S.C.).

Inscriptions, such as the following, penned by Bostonian Ezra Palmer, Jr., speak of the camaraderie between school mates soon to be parted by distance and time:

So it appears that soon I shall grasp probably for the last time (gloves off, then) thine old right hand, which hath so often been engaged, in company with your friend's, in forwarding to the face, something agreeable to the taste, pledges in fact of mutual respect & esteem. Soon... shall we be separated by an extent of territory, which it is impracticable at all times to pass over, seeing that such places as N[ew] York, Philadelphia, &c. Intervene, where they sell Porter but not withstanding the distance, Jack, I shall often think of that reckless laugh of thine, which seemeth as if it would bury the eyes o' thee in the superior part of thy face: and that laugh recurring to me, will introduce the form entire of Jack Robertson, in propria persona.

Letters, 21 Nov. and 9 Dec. 1924, Herbert Ravenel Sass to David M. Newell

Two letters, 21 November and 9 December 1924, from Charleston writer Herbert Ravenel Sass (1884-1958) to David M. Newell, in Webster Groves (Missouri), were written in response to the latter's correspondence with Sass concerning a story published in the *Saturday Evening Post*. Newell apparently had questioned Sass regarding the accuracy of details in his story, particularly whether or not a wildcat would attack a dog. The 21 November letter backs up the claims put forward by Sass.

The 9 December 1924 letter compliments Newell on his skills as a writer and illustrator of nature articles, and then comments on the challenges facing the writers of stories about animals -

As you know, the writer of animal stories labors under a certain disadvantage. The writer of human stories—that is, stories about people—can make his characters do anything under the sun, no matter how improbable or unnatural, and nobody questions it. On the other hand, the writer of stories about animals has to be darned careful not to do violence to the known facts of natural history; and no matter how careful he may be, he is going to make some slips now and then. I'm sure I have made some and I'll probably make others. But a fellow can only do his best. Still, I've been fortunate so far. Six stories of my present series have so far appeared in the Post and I've had only two kicks - yours and one from a lady in California.

Henry Albert Setley Broadside, 7 Dec. 1861

Printed broadside, 7 December 1861, *A Few Rhymes on the Naval Expedition to Port Royal*, signed in print by poet Henry Albert Setley.

This Union army patriotic verse was printed at Camp Pierpoint [an infantry winter camp in northern Virginia, located 12 miles east of Dranesville, near Langley Ordinary], and boasts of the success of Pennsylvania regiments in taking Port Royal, Hilton Head, and Beaufort in South Carolina during the early months of the American Civil War:

*We're now across the famed Potomac,
To fight the Rebels we have come,
The Yankee fleet has shelled Port Royal,
And struck Secession deaf and dumb....
And now the South is sunk in sorrow,
The old Palmetto Flag is down,
The Stars and Stripes are proudly floating,
On Hilton Head, and Beaufort Town....
Now to conclude and end my rhyme,
A few remarks I now shall make,
Southern Chivalry's not worth a dime,
And the North it is too wide awake.*

Letter, 2 July 1867, William Gilmore Simms to Mrs. E.A.C. Shedden

A letter, 2 July 1867, of William Gilmore Simms (1806-1870), Charleston, to Mrs. E.A.C. Shedden, deploras "the miserable condition of this country," notes that the South's:

Labour & Capital were blended... the Labour will not work & thus there is no capital left," complains of the exorbitant interest rates which forced planters to mortgage crops and land, and advises that even if the economic conditions of the country improved, "[t]he politics of the country...would suffice to kill them, and nothing now remains to our people, but turbid lives in desolation, to end at last in a general massacre.

William Gilmore Simms Family Bible Records, ca. 1836-1968

Two family Bibles, 1836-1952 and 1879-1968, of noted literary figure William Gilmore Simms (1806-1870).

Records include births, deaths, and marriages for the families of Simms and Chevilette Eliza Roach and their son William Gilmore Simms and Emma Gertrude Hartzog. Much of the family data is duplicated between Bibles, but earlier entries record information on the Cole, Furman, and Oliphant families.

Business Correspondence, 1832-1834, from Smith, Mowry & Co. to Messrs. W[illia]m R. Bowers & Co.

Three letters, 1832-1834, from the Charleston mercantile firm Smith, Mowry & Co. are addressed to Messrs. W[illia]m R. Bowers & Co. in Providence (Rhode Island), and document antebellum trade between Northern and Southern seaports.

The first letter, 26 December 1832, to Capt. William R. Bowers, includes a statement of account and notes—

Nothing new here and but very little doing in consequence of Nullification which seems to have stopped all business of late so we would not wish to receive any more goods until things become more settled.

A subsequent letter, 19 July 1834, reports that Smith, Mowry & Co. had disposed of a cargo of molasses and menhaden fish, but the sugar would not sell because of its inferior quality. The final letter, 25 October 1834, acknowledges a shipment of sugar, paper, and fish and speaks of increased sales—"the weather is now fair and trade begins to start quite brisk. Cotton...sells as fast as it arrives."

Dr. Ja[me]s Stallings Account Book, 1844-1847 and 1867-1871

Ledger volume, 1844-1871, and , with the earlier entries, 1844-1847, being a record of cotton shipments from Charleston to New York and Philadelphia and the later entries, 1867-1871, being a record of Dr. Ja[me]s Stallings' medical accounts with both white and African American patients.

Stallings also sold food stuffs and seed to many of the African Americans, probably maintaining a store for his sharecropping farm workers.

Watson Family Papers, 1760-1976

The Watson family came from Virginia to the Ridge area of South Carolina in the eighteenth century before the Revolutionary War. William Watson, Sr., was killed by marauders during the 1767 Regulator movement. In 1782, his son Michael was killed in a skirmish with Tories at Dean's Swamp in Orangeburg District (S.C.). More than a half century after his death, there was still interest in the Revolutionary War exploits of Michael Watson. Joseph Johnson, author of the book, *Traditions and Reminiscences, Chiefly of the American Revolution in the South...*, thanked Andrew Pickens Butler in a letter of 22 May 1849 for information about "the adventures of Capt. Jas. Ryan" and requested information about Michael Watson's participation in a 1768 engagement with the Cherokee Indians. Johnson explained that he could find no mention of the incident in the Charleston papers. Butler enclosed Johnson's letter about "the bloody affair at the Murder Ponds" when he wrote Tilman Watson and encouraged him to provide all the information that he could - "It will, at all times, afford me pleasure to cooperate with you in doing justice to the memory of your gallant grandfather."

Two letters (14 January and March 1850) from Washington (D.C.) attorney Tho[ma]s P. Morgan to Tilman Watson concern his request that Watson gather information for filing a claim for the destruction of Michael Watson's property during the Revolutionary War. There are three affidavits (24, 27, and 30 November 1852) recalling Watson's Revolutionary service.

The five hundred forty-four manuscripts and one bound volume in this collection document several generations of the Watson family up to the twentieth century with the remarkable career of Sarah Pressly Watson. The earliest documents are eighteenth-century land papers. The earliest correspondence is that of Adam Marshall (1760-) who lived at a town on the Pee Dee River called Greenville (S.C.), a site formerly called Long Bluff and now located in Darlington County, S.C. Adam Marshall's daughter Sarah married John Kolb McIver (1789-1846) and their daughter Lucy married Robert Briggs Watson.

Adam Marshall's correspondence extends from 1785 through 1802. The earliest of the thirteen letters is dated 12 December 1785. There are two letters bearing this date: one to his uncle James and the other to his mother in County Down, Ireland. His correspondence often gives information about other family members in South Carolina, including his uncle's son who had borrowed money from Adam. Adam advised his uncle not to believe reports of "immense Fortunes [being made] in America...in a short time" for "Times are much alter'd for the worse, & a newcomer here...would be in a Poor Situation for three or four years without the assistance of some Friends." To his mother, he expressed sympathy for his family's plight in Ireland— "The abuse which my Father br[other] John & yourself received from the inhuman Barbarians whom you mention fills my Mind with a degree of horror which I want words to express." He desired to visit his family soon "if I can collect my Debts but money is so amazing scarce in this Country, that I cannot be certain."

His plans for visiting Ireland were still uncertain when he wrote his mother in July 1787. He reported on other family members in South Carolina and thanked his mother for her "tender care of me while young, but more especially for the Pious Instruction which you early taught me, & still continue to remind me of, which I hope through the blessing of God have been a mean[s] of preserving me from many heinous offences, which otherwise, I might have committed." In a letter of 27 September 1791 he enclosed a bill of exchange for 20 pounds sterling, advised cousin James Gregg "to stay where he is as this Country is very sickly," and explained that his marriage to Mary Gregg would likely prevent his ever returning to Ireland.

Several letters to his mother and William Marshall in 1801 and 1802 concern family tension and controversy, at least one of which related to a relative's decision to marry a Catholic. In a letter of 12 December 1801 he referred to cousin Jane's taking offense at his reference to her marrying a "papist" and advised against

emigrating to South Carolina—"At a moderate calculation you could not expect that more than one half of you would get over the Seasoning of the climate." He enclosed a bill of exchange in a letter to his mother, 12 July 1802, expressed regret at Mariah's behavior—"if she continues to repeat her transgression, I will never send her another farthing," and also chastised his brother William who apparently had moved into their mother's house. He expressed his disappointment in stronger terms in a letter to William.

There is very little correspondence for the first two decades of the nineteenth century, but the collection does include deeds and estate papers of Jacob Odom. His widow Martha was administratrix. The correspondence resumes in the 1830s when young William Marshall Mclver (1818-1839), son of John Kolb Mclver (1789-1846) and Sarah Marshall Mclver (1799-1846) of Society Hill (S.C.), enrolled as a student at Mt. Zion Institute in Fairfield County (S.C.). William wrote his mother, 19 September 1835, shortly after his arrival, to describe the campus, living quarters, and food, discussed his studies, and detailed religious activities of the students, including a "wicked" young man who joined the Methodist church.

Mclver brought with him to Mt. Zion Institute a letter from his pastor, James C. Furman, attesting his membership in Welsh Neck Baptist Church and his exemplary Christian character. His religious faith was apparently of supreme importance to Mclver. In a letter of 22 October 1835 he told of his participation in "a praying society" and noted that his next birthday was also the anniversary of "nearly a year professing to follow Christ, but oh! at what a distance! may He forgive my lukewarmness & take me to Himself." One of the distinct advantages of having a cabin to himself was that "I can spend the Sabbath in retirement" (27 October 1835). The same letter related an incident involving a fourteen-year-old student who stuck a knife into the arm of a faculty member and Mclver's attendance at a Methodist service where a young man revealed after the sermon—"Some time ago he killed a man. Some time after he joined the Methodist church & he may be a preacher."

William Mclver enrolled in South Carolina College in January 1836. Shortly after his arrival, 12 January 1836, he informed his father of his schedule, assured him that he was always prepared for recitations, and reported on the condition of the church—"The Baptist[s] are losing ground fast here & unless we have a godly, faithful minister shortly we may expect to become extinct." Mclver intended to organize a Bible class at the college. Fatherly advice in a letter of the 15th included

borrowing books from the library rather than purchasing them and caring for his eyes—"bathe your eyes well every morning in cold water, & limit your reading at night if your eyes become painful." As far as his studies were concerned, his father wrote—"Nothing is more in the way of learning, than a superficial habit of study, & being satisfied before we know half, what we ought to know on any subject, we may have to investigate in the course of our studies." A circular (23 January 1836) sent to John K. Mclver lists the *Course of Study in the South Carolina College, 1836*.

William Mclver's sister also lived in the vicinity of Columbia (S.C.), at this time, while attending the South Carolina Female Collegiate Institute. Located a few miles northeast of Columbia at Barhamville, this institution, operated by Dr. Elias Marks, offered a rigorous curriculum for young women from around the southeast. William often relates visits with her in his letters home. Religion also appears as a frequently mentioned topic: in a letter of 6 February 1836, William discusses prayer meetings and chapel services, reports the suspension of Charles Sparks who "threw a knife at Mr. Holmes & other disorderly conduct," notes that the students were eager to go to Florida to fight the Seminole Indians following the outbreak of the Second Seminole War, and lamented the use of profanity by many students.

William Mclver's father, Dr John Kolb Mclver (1799-1846), was a prominent Baptist layman in the Welsh Neck church in Darlington County (S.C.), and his correspondence frequently discusses church affairs and religion. A number of letters between them concerned the case of [Levi J.] Middleton who was excluded from the church after lengthy deliberations. Mr. Mclver approved of his son's enrollment in Prof. Nott's French class (10 February 1836)—"I wish you to understand that language & Hebrew also, to assist you in a knowledge of the Old Testament." In response to his son's comment about the use of profanity by the students, his father advised William and others to be "steadfast in their example of good conduct."

In two letters (20 and 27 February 1836) to his mother, William reported that he was encouraged that thirty students attended prayer meeting—"My feelings were indescribable. I felt more encouraged to hope for a revival...[of] religion in the College than I've done yet"—and mentioned religious activities at "the Baptist Lecture room" and college chapel. His son's favorable reports about the religious climate of the college pleased his father and "produce[d] the hope that a new era is dawning on the College. If the hearts of the professors of Religion in the college

are engaged in prayer, for a revival, they may confidently expect this result" (10 March 1836). In a letter of 21 March 1836 and in the same vein, he advised—"It is certainly a Christian duty to discharge faithfully all our duties, & the students who are professors of religion, can do good among their fellow students, by their example, in being always at recitation, & in yielding a prompt obedience to all the requirements of College regulations."

John Mclver was as active as his son in practicing his religion. His letter of 4 April 1836 relates his activities in the church and his approval of Brother Walsh's preaching, his plan to organize a Sunday school in Chesterfield "in the midst of ignorance & vice," and anticipates the meeting of the temperance convention—"we hope it may be a time of refreshing & stirring up among Christians."

While he was attending South Carolina College, William Mclver was considering a career in the ministry. His father approved of his son's "reading the scriptures & explaining them to the coloured people of the Columbia church" but advised that "to take a regular portion, or text of Scripture, & explain it is preaching, & this cannot be done without a license from the church" (27 April 1836). A year later (5 May 1837) William Mclver explained his decision not to enter the ministry and discussed the influences that caused him to make the decision. The subject was mentioned again in a letter (1 February 1838) from his father—"Guard against religious declension. I have endeavored to commit you into the hands of [the] Lord."

William Mclver completed his work at South Carolina College in 1837 and began medical studies but died suddenly in 1839 following "a Severe attack of Bilious Pleurisy." His father found a small memorandum book among his son's papers and "determined to record some of my exercises of mind in consequence of his death & such a notice of him, as I hope, with the blessing of God, may be profitable to my younger children."

Two of the children were Cornelia who married Zimmerman Davis and Lucy who married Robert Briggs Watson. A letter, 13 February 1858, from Cornelia Jeannette Mclver [Davis] (1838-1912) in Society Hill (S.C.) to Lucy Eliza Mclver [Watson] (1841-1916) at South Carolina Female Collegiate Institute in Columbia (S.C.), explains her inability to write on account of illness, mentions by name the family's enslaved workers and provides news of their activities, and reports that their brother John Kolb Mclver (1835-1863) felt satisfaction with the hire of his new

overseer—"I think there will be a complete change among the Negroes—the management before was so slack that it was a great injury to them."

Her eldest sister, Mary Marshall Mclver Furman, sent Lucy some letters penned of their parents and brother William, commented on the character of their parents, who criticized her younger siblings for "following the fashions & styles of the world," and singled out Lucy for attending a "fashionable school" against her guardian's wishes—"This grieves me, dear Lucy, because our Father selected Aunt Katy [Catherine Fort] on account of her Piety, & the influence which He thought she would exert over you & Cornelia." Cornelia informed Lucy, 6 June 1859, that her husband had purchased an enslaved "house boy" for her who would remain "until we find a place for him to be hired at. I am afraid he will get idle habits, for there is nothing at all here for him to do." The failure of the firm of Fraser & Co. was much on the minds of the "gentlemen"—"it is quite an affliction to the cotton market."

Lucy Mclver apparently met Robert Watson while they were attending school in Greenville (S.C.). She was advised in a letter of 27 August 1860, that "if this young man is all that you represent him,...no one would object." But she did want to hear from Lucy's sisters "to let me know what they think of this Robert Watson, for love is very blinding sometimes." Lucy was married to Robert by 1861 when she heard from her brother John about a terrible flood on the Pee Dee River which swept away livestock and caused the enslaved African Americans on the plantation to spend "several days up in their lofts and in the gin house" (20 February 1861).

Not long after his marriage, Robert Briggs Watson (1836-1929) began serving in the Confederate army as a lieutenant in Co. B, Fourteenth South Carolina Infantry. His brother-in-law, Dr. Samuel Henry Pressley (1817-1885), expressed his pride in the patriotism of "old Edgefield" represented by the thirteen companies of men from that district then serving in the field. A speedy termination of the war was expected after Manassas—"The Yankees thought us to be an insolent ease loving race, too impetuous to stand up against the cool nerves of the Northman, but I think `Manassas' has opened their eyes" (1 August 1861).

On 11 October 1861, Cornelia Jeannette Mclver Davis (1838-1912) wrote her pregnant sister of the birth of her daughter and mentioned the confession of an enslaved woman charged with "killing her mistress or helping. Have they any idea what inclines the negroes to do such a thing." Robert discussed his wife's approaching "confinement" in a letter of 6 November 1861 and told of the

drunkenness of his enslaved manservant—"It was amusing to see him I assure you. He did act so ridiculous. I would send him to the work house if I knew we would stay here long." But it was not only the slaves who were drinking to excess. Watson attributed incidents of drunkenness and misbehavior among the troops to "Charleston whiskey [which] seems to make the men quite pugnacious."

Stationed in Beaufort County (S.C.) at Gardens Corner and Tomotley during the winter and spring of 1861-1862, Watson's letters discuss concern over the numbers of recently emancipated slaves without masters on the neighboring Sea Islands, and issues of military discipline to punish illegal activities committed by Confederate soldiers. In November 1861 a detachment of "Beaufort troop" was ordered to St. Helena Island (S.C.) "to kill or drive off the negroes." The expedition was abandoned when the Beaufort troop apparently refused to go, and Watson did not fault them "for they know better than the others the danger of such an expedition." He consoled his wife and urged her to be cheerful—"Remember that all of your sex have to suffer pain under similar circumstances." He reported that Capt. West was participating in a court martial of Confederate soldiers "under arrest for disturbing the citizens....They broke open houses, beat the men to get to their wines. Tis said one fellow forced a negro woman. What a disgrace to human nature." In a letter of 27 November 1861, Robert gave an account of Robert E. Lee's visit to Garden's Corner (S.C.).

Their lengthy encampment at Garden's Corner and Tomotley may have contributed to some of the morale problems that Watson reported; their commanding officer, Col. James Jones (1805-1865), was another problem—"He is one of the most wicked men I ever saw—pays no sort of regard to the Sabbath." Other officers bypassed Jones in granting furloughs. Watson noted that the Rev. Mr. Howe was serving as a private in Tilman [Watson's] company—"He was not made Chap[lain] as he expected so I hear," and another minister was reported drunk at Camp Butler (27 January 1862). Some men were leaving without permission—"I expect they will be severely dealt with" (8 April 1862).

A week later, Watson related a report that four companies raised in Edgefield District (S.C.) who served in the 19th Regiment were among units that refused to be sent to Mississippi. Watson praised their fighting ability and stated—"The[y] volunteered with the understanding that they were to remain in the State" (14 April 1862). In a letter the next day, Watson again sympathized with the Edgefield

companies—"They were State troops and ought not to have been ordered out of the state till they were consulted."

Late in April 1862, Watson was thoroughly disgusted with their situation at Garden's Corner (Beaufort County, S.C.). The water was unhealthy, and there was "much filth about the place." He longed to be with his wife and child—"Oh! that this horrid war would end and that I might again be with my loved ones." Another cause of his exasperation may have been the acts of vandalism committed by Confederate soldiers against the civilian population—"Houses are broken open and plundered—they excuse themselves by saying it would fall into the hands of the yankees. Yesterday I saw a good carriage torn to pieces in mischief. Strange to say most of the officers will wink at it. What a scene of desolation is everywhere visible about here....We are a wicked people and God is punishing us severely" (21 April 1862).

Between April and June 1862 Watson's regiment received orders to move to Virginia. The collection contains only a few letters from Virginia in 1862. Robert Watson sustained wounds at Frazier's Farm [also known as the Battle of Frayser's Farm, or Riddell's Shop, this engagement took place on 30 June 1862, in Henrico County (Virginia), on the sixth day of the Seven Days Battles during the Peninsula Campaign]. Also wounded at Gettysburg, Watson apparently he returned home after the battle in Pennsylvania.

Following the war, Watson became a successful farmer in the Ridge section. He shipped peaches and pears, and was one of the earliest commercial peach growers in the state. He later began raising asparagus as a commercial crop.

Among the ten children of Robert Watson and Lucy McIver Watson was Sarah Pressly Watson (1885-1959), who attended Greenville Woman's College, Hollins Institute, and Columbia University. While enrolled at Hollins in Roanoke (Virginia), her parents kept her informed about family, friends, and activities in Ridge Spring (S.C.). Hometown activities included the "young people" organizing a book club in 1903 and a "Musical Recital" presented by Mary Wilkins Scaife in the Ridge Spring Auditorium. The book club met twice a month for "a programme, music & readings." Sarah's mother reported the acquittal of Lieutenant Governor James H. "Jim" Tillman (1869-1911) in a letter of 17 October 1903—"There is great indignation over all the State for it was a foul murder" [A reference to a shooting committed on 15 January 1903, when Tillman fired upon, and mortally wounded, journalist N.G. Gonzales (1858-1903) on a downtown street in Columbia (S.C.), as

the editor walked home from the newspaper offices for lunch. The nephew of former South Carolina governor and then-sitting United States senator, Benjamin "Pitchfork Ben" Tillman (1847-1918), J.H. Tillman murdered Gonzales in retribution for a perceived insult to his uncle and family.]

Other subjects discussed in the letters from home included clothes that various family members were sewing for her, church and social activities, and reports on the peach, asparagus, and cotton crops.

After graduation from Hollins, Sarah Watson began teaching in Union (S.C.). A friend and fellow teacher in Greenwood (S.C.) provided the young teacher a lengthy explanation about teaching and disciplining older children (16 September 1906). By 1909 Sarah was pursuing graduate studies at Columbia University but kept in touch with her South Carolina friends, most of whom were women. She was teaching history in the upstate at Greenville Woman's College in 1916 when a friend in Richmond wrote about the presidential election and her sorrow at the prospect of American men going to war (4 July 1916).

Two years later, Sarah Watson was a participant in that war as she sailed to France as an employee of the Young Women's Christian Association (YWCA). Writing from Paris, on 1 July 1918, she informed her sister Cornelia ("Birdie") that she had a pleasant voyage from North America—"not the slightest submarine scare." This was her first experience outside the United States, and she reveled in describing Paris and the French countryside over which she had passed. Her job was to be in charge of a signal corps unit in the military zone—"That is American girls who are telephone operators and make a house for them. They are not the type we think of as telephone girls, for they have to be expert in French." By 21 July 1918 she had arranged to rent a house for the women who "are much like my college girls...as if they had come from there. I find that except for some superficial differences, most people are remarkably alike in their desires and prejudices." She had to move to another house in St. Nazaire the following month and was also continuing her study of French with Madame Dubost who "helps me do many things, so I call her my Aide-de-Camp" (13 August 1918). Another letter to her sister, "Birdie," dated 4 September 1918 described the hectic pace of preparing meals for 12 women, social activities, and her presence in Paris at "the Congress of Allied Women on War Service." When her French improved, Sarah hoped "to go into French work"—"While I do not depreciate the work with American girls...when I see the harder work that the nurses have, the greater strain and less recreation,

and the much more terrific strain of the French women, I feel that I should rather be with them."

She was doing as she wished in Tours in November 1918 when she wrote Birdie—"It is a new adventure for the Y.W.C.A. in France, a house for French girls." At the foyer, there were classes in English, music, and games, and "on 4 nights a supper is served at the price of one franc (20 cents)." She expected the work to continue after the war and regarded this prospect as "a very wonderful opportunity for us to help change things for the Fr[ench] women and in turn with all the Latin race women." Sarah Watson was clearly not eager to return home to teaching—"I love France and the French, and get on well with them, and there is no reason at present, why I must come back to America."

American troops were departing France to return home in 1919. Sarah witnessed the departure of ships which she related in a letter of 18 June to her father. In her opinion one sad aspect of this scene was "the French brides, waiting to go to the states.... There are some Fr[ench] girls that have married negroes, for there is not the feeling against color here that we naturally have in America, and the poor, ignorant girls will have a rude awakening..." From Tours, on 25 July, she gave Birdie an account of the thrill of being in Paris for Bastille Day on July 14th, "le jour de la gloire" — "the greatest parade in the history of the world. It was inexpressibly splendid and touching."

Sarah Watson remained with the YWCA through most of 1920. She managed a foyer in La Rochelle, introduced tennis and volleyball—"all unknown games to the girls," organized classes, and located teachers. In December she informed Birdie that her next position would take her to Paris at the Foyer International des Etudiantes. Relations under her predecessor as Directrice apparently had been less than harmonious. Despite the necessity of dealing with this problem, she remarked—"This is my most interesting place, yet. I was never so happy. I've always longed to travel all over the world & know the people of many lands,—and now I'm in a house of girls that represent 22 countries." Sarah had committed to staying through the summer, "but probably I shall stay on." In fact, she remained there until her death in 1959.

Sarah Watson's sympathies were clearly with the young women who came to Paris to study—"One's heart is torn with the sufferings that many of these girls have had and with their great need now. They come to Paris from everywhere and without enough money to pay their expenses" (25 January 1921). By September 1921 she

could report to Birdie that she "had the Foyer self supporting." In addition to her duties she was reading books on "old Paris" and attending the Sorbonne. Visiting Alsace for a rest, she thanked her sister Birdie in a letter of 11 October 1921 "for the attitude toward life and people that you have always had and tried to give us. It's why, tho coming from the simple country life that I had, I can sympathize with and understand a little at least, these girls from all lands. World citizenship is a matter of point of view and not places of residence."

There is no correspondence in the collection between 1922 and the outbreak of World War II in Europe although there is material for this period in a collection of Sarah P. Watson papers previously received by the library. The first revelation of the war is "a uniform message [13 July 1940] that the Germans allowed all Americans to send to one person (only) in the U.S.A., saying I was safe and well." Sarah Watson gave an account of the German invasion, "the most tragic sight I have ever seen," criticized England and the United States for not heeding French warnings about German rearmament—"If only America can wake up before it is too late, if she can realize this is not just another war—it is a new religion that is conquering the world," and referred to her encounter with Germans who came to visit the Foyer. In October 1942 Sarah Watson was interned in a German concentration camp at Vittel (France). She remained there until her release a year later. She was allowed to return to the Foyer International des Etudiantes as Directrice. Upon her death in 1959, funeral services were conducted at the American Cathedral in Paris, and her body was returned to Ridge Spring (S.C.) for burial.

Records, 1914-1919, of the Woman's Club (Newberry, S.C.)

Minute book, 1914-1919, of the Woman's Club (Newberry, S.C.), with membership rolls and lists of officers and committees, and contributions and activities of members during the Great War.

Minutes document the club's discussion of topics pertinent to that day during the World War I years, among them citizenship, illiteracy, public health, and contributions of women to world history and economy, as well as members' literary studies, their support of Red Cross work during the World War I, the purchase of liberty bonds, and the adoption of a French war orphan, a ten-year-old girl named Elise.

Thomas William Woodward Papers, 1852-1878

Two unbound manuscripts, 1896 and 1902, and volume, 1852-1878, attest to the devotion of Thomas William Woodward (1833-1902) for his state and its people. Woodward lived at Rockton (Fairfield County, S.C.) and represented it faithfully in both the South Carolina House of Representatives and Senate.

During the American Civil War, Woodward served in the 20th and the 6th South Carolina Volunteers, attaining the rank of major. In 1876 Woodward organized the voters of Fairfield County (S.C.) in support of Wade Hampton's bid for governor. Woodward's U.S. Senator Benjamin R. Tillman, and Woodward's fight against Tillmanism is evident in "Maj. Woodward's Valentine," 1896, a poem describing a dream in which Woodward bemoans the loss of Lyles and heralds the fight by Johnson, Weir, and Mitchell - "Who turned away the caucus And from Tillmanism too."

Lawyer Walter Hazard of Georgetown (S.C.) wrote Woodward a few weeks before his death - "I often look back with pleasure upon the days when we were thrown into political association with each other, and remember the fearlessness and courage with which you upheld your convictions."

The volume contains chiefly autographs from Woodward's classmates at South Carolina College. His convictions were strong even then for he was expelled for his role in the school's Biscuit Rebellion of December 1852.

1999 Gifts to Modern Political Collections

- Joseph Raleigh **Bryson** Papers, 1917-1953
- Addition, 1927-1984, to William Jennings Bryan **Dorn** Papers
- Harriet **Keyserling** Papers, 1965-1998
- James R. **Mann** Papers, 1948-1998

Joseph Raleigh Bryson Papers, 1917-1953

Joseph Raleigh Bryson (1893-1953) represented the Fourth District of South Carolina in the U.S. House of Representatives from 1939 until his death in 1953. A conservative Democrat, Bryson is perhaps best remembered for his unwavering opposition to alcohol. In 1941 Bryson wrote—"Personally, I have always been

sober and never have taken a drop of intoxicating beverages. I have never voted for or otherwise approved of the sale of liquor either legally or otherwise. I promise you, here and now, that I shall fight liquor as long as I live, both publicly and privately."

In addition to his strong stand on prohibition, Bryson was "a champion of states rights, of the farmer, of the common man, and was called 'Mr. Textiles' for his work in the interest of the textile workers in the South." In a campaign address from 1946, Bryson said, "I favor labor...I know far more about the viewpoint of the actual worker than many parlor pinks who always are shedding crocodile tears over labor. I think labor should have a living wage and more. I think workers should have security."

Bryson was born on 18 January 1893 near Brevard, N.C. Before he was ten years old, he moved with his family to Greenville, S.C., where he worked in a textile mill and attended public schools. He graduated from Furman University with a Bachelor of Arts degree in 1917, served in the U.S. Army during World War I, and held a commission in the Infantry Officers Reserve Corps from 1919 until 1934. Following the war, Bryson entered the University of South Carolina School of Law.

Bryson graduated in 1920, began practicing law in Greenville, and won election to the South Carolina House of Representatives, where he served from 1921 until 1924. In 1928 he was elected to the State Senate, where he served on the Judiciary and the Commerce and Manufactures committees. In the General Assembly, Bryson actively supported the interests of textile workers and sponsored legislation calling for biennial sessions of the Legislature, improved educational facilities, and highways.

In 1938, Bryson was elected to the U.S. House of Representatives. Among the House committees on which he served were Education, World War Veterans, and Territories and War Claims, but he was noted primarily for his work on the Judiciary Committee. He served as chairman of the Subcommittee on Patents, Trademarks, and Copyrights, as well as of committees on Claims and on Naturalization and Immigration. One of the first issues Bryson addressed following his election to the House was the sale of alcohol to U.S. servicemen. In a 1941 speech he announced—"My purpose...is to oppose to the utmost the liquor traffic which serves to destroy national strength and unity." Throughout World War II

Bryson viewed alcohol as one of the biggest threats to national defense and security.

In 1948, along with members of the House Armed Services Committee, he represented the House Judiciary Committee on a tour of Europe. He returned to Europe in 1949 to examine the plight of Eastern European refugees. As in the General Assembly, Bryson continued to focus on matters affecting textile workers and cotton farmers, as well as on prohibition.

In his private life, Bryson was an avid collector of rare books, especially those which dealt with religion and philosophy. His personal library contained more than three hundred Bibles, and he sold and traded books throughout the United States.

Bryson suffered a fatal stroke while attending a dinner given by the Cotton Textile Manufacturers' Association on 10 March 1953. He was remembered by his colleagues on the House Judiciary Committee for his "scholarly devotion to his work, his Christian charity, his kindly and unfailing sense of humor, and his humanity, [which] made him dear to all who came in contact with him." He was succeeded in office by Robert Ashmore of Greenville.

The Joseph R. Bryson collection consists of eight and three-quarters linear feet of papers dating from 1917 to 1953. The papers chiefly document Bryson's congressional service between 1947 and 1953. The records are divided into four series: public papers, personal papers, clippings, and photographs.

Addition, 1927-1984, to William Jennings Bryan Dorn Papers

The latest addition to the William Jennings Bryan Dorn collection consists of three-quarters linear feet of papers dating from 1927 to 1984. The bulk of the material consists of correspondence with family and friends while Dorn was serving with the Sixth Tactical Air Communications Squadron, Army Air Corps, during World War II. Dorn entered the Army in 1942 and was stationed at several military bases across the country, chiefly in the South and Midwest, before being shipped to England in the spring of 1944. He was sent to France shortly after the D-day invasion, and then to Belgium and the Netherlands before arriving in Germany in early 1945.

This personal correspondence reveals a great deal of Dorn's personality and conveys his thoughts on people and society more than his military experiences. The young Dorn emerges as an ambitious, outgoing, thoughtful person with a self-deprecating sense of humor. Dorn's love for his home state and his close-knit family resounds throughout his letters. He frequently urged his parents to take care of themselves, to keep busy, and not to worry about his brothers and himself too much. His early, sustained interest in politics is reflected in his subscription to the Greenwood Index to keep up with local politics, though he was disgusted with "cheap politics" in local government. He wrote that he was determined to succeed in life so that his family would never be ashamed of him. "My greatest ambition is to be a second Henry Grady....He was a great man who helped heal the hatreds of [the] Civil War."

Dorn had a strong work ethic and admired people who overcame hardships to become successful. "If there is anything that thrills me, it is the story of a man who started from the bottom and rose up towards the top." He was repelled by the loose morals he sometimes observed in Army towns and remarked—"every Army town is worse than Babylon in the days of Belshazzar." He did enjoy the opportunity to travel and talk with people from different backgrounds. Though he had a high opinion of the residents of the Great Plains and the Midwest, he loved his home land and wrote—"...down there in the South there is a civilization that is unique and strange and sometimes weird, but I like it more than all the rest....at heart I am still very much a rebel."

Harriet Keyserling Papers, 1965-1998

The papers of Harriet Keyserling (b. 1922) document her life, particularly her service in the South Carolina House of Representatives, 1977 to 1993, where she represented Beaufort County, and her expertise on some of the most critical public issues of the day, especially education, the environment, and nuclear waste. Highly respected by other legislators, she was once described by Dick Riley as "more given to quiet research, serious conversation, and careful organization—and less to the smoke-filled-room politics of much big talk and little listening."

Mrs. Keyserling became only the second non-lawyer to serve on the House Judiciary Committee. She also served on the Education, Public Works, and Ways and Means committees, the Joint Legislative Committee on Energy, and the Joint Legislative Committee on Cultural Affairs, which she chaired from its inception until

1991. She served Governor Dick Riley as an advisor on energy issues, and from 1979 to 1982 was a member of Congress' Advisory Panel on Nuclear Waste Disposal. The collection is a primary resource for documenting contemporary society and state government.

Harriet Keyserling worked within the system to pass important bills and promote a wide-ranging and progressive agenda. Major legislation with which she is associated forms a long list including the South Carolina Energy Conservation and Efficiency Act of 1992, Southeastern Interstate Low-Level Waste Compact, Energy Tax Credit Bill, Accommodations Tax, Health Care Power of Attorney, the Prohibition of Nuclear Waste from Foreign Countries, and that creating the Joint Legislative Committee on Cultural Affairs.

The collection further contains evidence of strong leadership on behalf of important bills which she was unable to see passed into law, including one to remove the sales tax from food and another to limit the length of the legislative session.

Born in New York City in 1922 to Isador and Pauline Hirschfield, both immigrants from Eastern Europe, Harriet Keyserling attended public schools and graduated with honors with a degree in economics from Barnard College in 1943. In 1944 she married Dr. Herbert Keyserling, a native of Beaufort, and relocated to his hometown. There Mrs. Keyserling became involved in local affairs and served on numerous civic and cultural boards while her four children were growing up. In 1974 she became the first woman elected to the Beaufort County Council. Mrs. Keyserling ran for Council because she "saw that the County Council was not doing enough for education. Our schools were on shaky ground after integration, and public support was fading fast." Among her achievements in two years on County Council was the creation of a library consortium consisting of the Technical College of the Low Country, the Beaufort campus of the University of South Carolina, and the Beaufort Public Library, thereby eliminating duplication of services and greatly enhancing the availability of resources for Beaufort County citizens.

With reference to her sixteen years of service in the South Carolina House of Representatives, Mrs. Keyserling has written (in her recently published autobiography, *Against the Tide: One Woman's Political Struggle*)—"what was most important to me as a legislator were the issues, the friendships, the victorious

battles, the feeling that I had contributed towards the improvement of some people's day-to-day lives."

Education was a fundamental issue for Harriet Keyserling. Dick Riley described her as "one of those responsible leaders willing to risk personal political security by fighting openly for public investment in improving schools and the lives of our children. She was a key member of the small group of legislators, called the Smurfs by the press, who felt that talk about education was not enough." She was instrumental in the passage of the comprehensive Education Improvement Act (EIA), which addressed such issues as academic standards, teacher evaluation and salaries, student testing and comparisons between schools and districts, special programs for gifted and talented students, and advanced placement programs.

In 1980 Mrs. Keyserling approached Governor Riley about creating a Task Force on the Arts. This ultimately "laid the foundation for building an infrastructure for the arts in South Carolina." In 1985 the Joint Legislative Committee on Cultural Affairs (JLCCA) was born out of this effort, and she chaired the committee from its creation until 1991. While the Task Force had been dependent upon the governor, the JLCCA was an entity created by legislation and was dedicated to enhancing cultural endeavors and activities across the state.

Mrs. Keyserling announced her decision to retire from the House of Representatives in 1992. Her son, Billy Keyserling, was elected to succeed her. Since leaving office, she has remained active on the Spoleto Festival Board of Directors, the South Carolina Coastal Conservation League, the Beaufort Arts Council, and the Palmetto Project.

The Harriet Keyserling papers currently consist of fifty linear feet of material dating from 1965 to 1998. Like most legislator's collections, they are divided into two main series: public and personal. Public papers, by far the larger of the two series, document Keyserling's tenure in the South Carolina House of Representatives, 1977 to 1993, and the subject areas in which she developed expertise and in which she continues to have an impact, including the arts, Beaufort County, education, and energy.

Keyserling was active both in promoting and securing public funding for the arts. These activities, on behalf of the state and Beaufort County, are well documented within the collection. Papers relating to her service on the board of the Spoleto Festival, the South Carolina Humanities Council, and the Southern Arts Federation, in which she participated as a private citizen, are included with her private papers.

Beaufort County materials relate to the arts, education, and energy, but each of these files is limited to Keyserling's interests and efforts in Beaufort County. Education files include materials relating to the Beaufort County Board of Education, including the board's struggle to gain fiscal independence from the Beaufort County Council, as well as papers relating to the board's 1983 indictment for spending funds not allocated to it. Other Beaufort County files relate to activities and events in specific areas of the county, such as Hilton Head, Fripp Island, and Port Royal.

Education files illustrate Keyserling's belief that it is the state's duty to provide every student with a balanced and complete education. Keyserling was instrumental in passing both the Education Improvement Act (EIA) in 1984 and Target 2000, the 1989 addendum to the EIA. One substantial aspect of these acts was the inclusion of arts education in the public schools. Higher education files relate chiefly to the Technical College of the Low Country, located in Beaufort County, and to the Beaufort campus of the University of South Carolina, and the proposed consolidation of the two institutions.

Energy files include materials on Keyserling's work on the Joint Legislative Committee on Energy. Among the files relating to the committee are records of the Energy Policy Panel, which Keyserling created to recommend a long-range policy for energy planning and specific legislative actions needed to implement that policy. Oil overcharge files relate to the disbursement of money received by the state of South Carolina from a settlement with oil companies which had overcharged during a period of federal petroleum price controls.

Private papers document Keyserling's personal interests and activities before, during, and after her service in the General Assembly. Of particular interest are files regarding the Spoleto Festival and Penn Center. Spoleto Festival papers

reveal her role in 1994 in securing financial assistance through the General Assembly to keep the festival out of bankruptcy.

Penn Center papers relate to the involvement of Keyserling and her husband with the St. Helena Island organization as members of the boards of directors and trustees. The Center was established in 1862 to aid freedmen. Its mission has evolved over time. Always focused upon improving the lot of the local African-American population, in the 1990s it has taken as its purpose the preservation of the Sea Island history, culture and environment. Materials from 1965 to 1970 relate to Dr. Herbert Keyserling's membership on the board of trustees. Also included are materials relating to a partnership between the Penn Center and the University of South Carolina, a partnership which emphasized the development of an early childhood education program at the Center.

James R. Mann Papers, 1948-1998

James Robert Mann (1920-2010) represented South Carolina's Fourth District in the United States House of Representatives from 1969 until his retirement in 1979. He is best remembered for his leadership on the House Judiciary Committee as it considered the impeachment of President Richard M. Nixon.

Mann was born on 27 April 1920 to Alfred Clio and Nancy (Griffin) Mann in Greenville. He attended the public schools there and graduated from The Citadel in 1941. In July 1941 he entered the U.S. Army as a second lieutenant and by the time of his discharge in March 1946 had attained the rank of lieutenant colonel. He married Virginia Thomas Brunson in 1945. After leaving the army, he enrolled in the University of South Carolina Law School where he was editor of the South Carolina Law Review and graduated magna cum laude in 1947. Following graduation, Mann opened a law practice in Greenville.

Mann was elected to the South Carolina House of Representative in 1948 and served two terms, 1949-1952. Governor James F. Byrnes appointed him solicitor of the Thirteenth Judicial Circuit to succeed Robert T. Ashmore upon Ashmore's election to Congress in 1953. He was re-elected solicitor in 1954 and 1958 without opposition. Mann returned to the full-time practice of law in January 1963. Remaining active in community affairs, he served as secretary of the Greenville County Planning Commission from 1963 to 1967 and as vice-president for

community development and president of the Greenville Chamber of Commerce in 1964 and 1965 respectively.

In 1968 Mann ran for Congress, seeking to succeed Robert Ashmore, who had announced his decision to retire as Representative of South Carolina's Fourth District. Mann defeated three opponents in the Democratic primary and Republican Charles Bradshaw in the general election.

During his tenure in the House, 1969-1979, Mann served on the Select Committee on Crime, the Committee for the District of Columbia, the Select Committee on Narcotics Abuse and Control, and the Judiciary Committee. As a member of the Judiciary Committee, he played a key role in the Nixon impeachment inquiry. He drafted portions of Article I and Article II of the final report to the House regarding Nixon's involvement in the Watergate cover-up and the abuse of Presidential powers. Lee Bandy of The State newspaper wrote that Mann tailored the language "to suit the special needs of his southern colleagues and wavering Republicans" and assure support from Democrats and Republicans for impeachment. On 27 July 1974 the Judiciary Committee voted 27 to 11 in favor of impeachment. Following his retirement from Congress in 1979, Mann resumed his law practice in Greenville.

The James R. Mann papers consist of twenty-eight and three-quarters linear feet of material, 1948-1998, arranged in five series: public papers, personal papers, audio-visual material, bound volumes, and clippings. The public papers series (nineteen linear feet) is divided into three sub-series: South Carolina House of Representatives, U.S. House of Representatives, and speeches. The South Carolina House materials, 1949-1952, consist chiefly of correspondence from constituents and members of the General Assembly regarding issues such as education, income tax, and highways.

The U.S. House materials, 1969-1978, consist of general papers, bills, Judiciary Committee records, and voting records. General papers are arranged chronologically by year and include general files of correspondence and memoranda followed by topical files. Much of the correspondence consists of carbon copies of Mann's replies to constituent letters which are not present in the collection. The years 1970-1972 contain correspondence from congressmen, cabinet members, and the President.

Significant topical files include those regarding the Select Committee on Crime, the Powers of the Presidency Conference, the Democratic Research Organization Committee to Investigate a Balanced Federal Budget, and the Informal House Textile Committee. The Informal House Textile Committee file, 1975-1978, reflects Mann's activities as chairman of this bipartisan committee of more than one hundred House members. Included are a copy of H.Res. 856, introduced by Mann, regarding reciprocal foreign trade policies, as well as correspondence with Presidents Gerald Ford and Jimmy Carter, Secretary of State Henry Kissinger, and Mann's fellow committee members. Mann joined the Committee to Investigate a Balanced Federal Budget, created by the Democratic Research Organization, in 1976. Committee records include statements made during hearings in March, April, and May 1976 for the purpose of "formulating and developing the language for a concept that will bring about a balanced federal budget."

Judiciary Committee files, 1973-1978, consist of correspondence, analyses, testimony, and research materials chiefly concerning the Nixon impeachment inquiry, Nixon's pardon, and the nominations of Gerald Ford and Nelson Rockefeller as Vice-President. Files also document Mann's work as a member of the Subcommittee on Criminal Justice on the Speedy Trial Act of 1974 and the Criminal Code Reform Act of 1978. Files pertaining to Ford's nomination consist chiefly of research materials and excerpts of hearing testimony. General files contain correspondence with the White House, congressional memoranda regarding the proceedings, and statements made on the floor of the House. Research materials describe Ford's background and career, analyze his philosophy, and examine the implications of the twenty-fifth amendment to the Constitution regarding presidential succession. Testimony files include excerpts and lists of possible questions. Transcripts of the Senate Committee on Rules and Administration nomination hearings and the unedited stenographic minutes of the House Committee on the Judiciary are also included in this series.

Impeachment inquiry files dating from 1973 chiefly consist of hearing testimony, evidence, and correspondence from constituents on whether or not impeachment inquiry sessions should commence. The majority of the letters advocate impeachment inquiry proceedings and reflect a distrust of President Nixon after he fired Watergate special prosecutors Archibald Cox and William Ruckelshaus. Files for 1974 contain correspondence, extensive hearing testimony and evidence, committee prints, drafts and a copy of the final report, and research materials. The

general file contains assessments of the evidence the committee reviewed and a draft of the minority opinion. Constituent correspondence and telephone messages reflect considerable support for impeachment. While many letters refer to strong support for Nixon in the Fourth District, few pro-Nixon letters are found in the collection.

Impeachment inquiry hearings files contain testimony and evidence, chiefly in bound volumes. Statements of Information were selected from the Senate Select Committee hearings and printed for the House Judiciary Committee. House stenographic minutes are the unedited transcripts of the House Judiciary Committee Hearings, July 1974. Photocopies of evidence submitted during the hearing accompany the relevant testimony. Of particular interest is the Comparisons of White House and Judiciary Committee Transcripts of Eight Recorded Presidential Conversations comparing selections from the transcripts the President submitted to the Committee in April 1974 and the same passages as transcribed by the Impeachment Inquiry staff. Other impeachment related topical files include the Index to Investigative Files, an "index to the source materials accumulated by the impeachment inquiry staff of the House Committee on the Judiciary." These materials include testimony transcripts and evidence placed before the Senate Select Committee (SSC) or the House Judiciary Committee.

Personal papers are divided into general papers and campaign records. General papers chiefly consist of correspondence and memoranda, 1948-1978, concerning political affairs and particularly the Democratic Party. Of interest are drafts of Mann's acceptance speech as chairman of the Greenville Chamber of Commerce, January 1965. Campaign records document Mann's 1948 campaign for the South Carolina House, his five campaigns for Congress, and his efforts in 1962 and 1966 to help elect Ernest F. Hollings to the U.S. Senate. Donor: The Hon. James Robert Mann.

1999 Selected list of Printed South Caroliniana

- **A.W. Auner**, *"Charleston Blues,"* Philadelphia, [ca. 1860-1879].
- **E.M. Boxer**, *Diagrams to Illustrate the Service and Management of Heavy Ordnance Referred to in Treatise on Artillery Prepared for the Use of the Royal Military Academy.* Section 2 猶arts 1 and 2, London, 1853-1854. Arthur Middleton Huger's copy.
- **Bradstreet Company**, *Bradstreet's Commercial Reports Embracing the Bankers, Merchants, Manufacturers, and Others, in a Portion of the United States Selected from the General Volume, Under Special Contract,* New York, 1891.
- **John C. Calhoun**, *Letter of the Hon. John C. Calhoun, of South Carolina, U.S. Senator, in Answer to an Invitation from a Committee Appointed by the Convention of the Democratic Republican Electors of the City of New York, to Deliver an Oration at the Celebration of the Sixty-Fourth Anniversary of the Independence of the United States,* New York, 1850.
- **Claflin University**, *Claflin University,* Orangeburg, 1899.
- *"Distressing Narrative of the Loss of the Schooner Little Patty, Capt. Green, on Her Passage from Charleston to St. Mary's,"* in *New Hampshire Sentinel*, 11 October 1806.
- **Harlan Greene**, *What the Dead Remember,* New York, 1991.
- **[DuBose Heyward]**, *"Summertime,"* New York, 1950.
- **Walter Hirsch** and **Louis Panella**, *"Carolina Lullaby,"* New York, 1921.
- **Charles Landis**, *Twenty-two Caliber Varmint Rifles,* Plantersville, Small Arms Technical Publishing Co., 1947.

- *The Life and Times of John Tomline Walsh, with Biographical and Historical Sketches and Reflections on Contemporary Men and Things, edited by a member of his family, Cincinnati, 1885.*
- *The Liturgy, or Forms of Divine Service, of the French Protestant Church, of Charleston, S.C....with Some Additional Prayers, Carefully Selected, Charleston, 1853, 2nd edition, revised and enlarged.*
- **Charles Lowe**, *Death of President Lincoln: A Sermon Delivered in the Unitarian Church in Archdale Street, Charleston, S.C., Sunday, April 23, 1865, Boston, 1865.*
- *Minutes of the Bethel Baptist Association, Convened at the Chesnut Ridge Church, Laurens District, S.C., October 2nd, 3rd, and 4th, 1824, Charleston, 1824.*
- *Miss Elmore's Home School for Young Ladies and Girls, Laurel Street, Columbia, S.C., Columbia, 1887.*
- **Marie C. Oemler**, *Johnny Reb, A Story of South Carolina, New York, 1929.*
- **Palmetto Amateur Radio Club, Inc.**, *Spark Gap, Columbia, February 1987-October 1994, 72 issues.*
- *Peoples Advocate (Anderson), 4 January-28 June 1909 and 2 January-29 December 1914.*
- *Portfolio (Columbia), 4 September 1864 issue.*
- **Elisabeth C. Satterthwait**, *A Son of the Carolinas: A Story of the Hurricane upon the Sea Islands, Philadelphia, 1898.*
- **William Gilmore Simms**, *The Life of Captain John Smith. The Founder of Virginia, Philadelphia, 1860, 7th edition.*
- *Seacroft: A Worker's Educational Community, Bulletin no. 1, 1 October 1935.*

- *Southern Botanic Journal (Charleston)*, volume 2, 31 March 1838-16 February 1839, 20 issues.
- **Southern Railway**, *Gold Fields along the Southern Railway in Virginia, North and South Carolina, Georgia, Alabama, East Tennessee*, Washington, 1897.
- **Southern Sash & Door Company**: *Sash, Doors, Glass, Sash Weights*, Greenville, 1923.
- **Samuel H. Turner**, *Autobiography of the Reverend Samuel H. Turner, D.D., Late Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church of the United States of America*, New York, 1863.
- **Emmett Williams**, *The Boy and the Bird*, Stuttgart, Germany, 1979.
- **A Young Lady of Charleston**, "*March Composed for and Dedicated to the United States Marine Corps*," Boston, n.d.

1999 Gifts of Pictorial South Caroliniana

- **Daguerreotype**, ca. 1856, of Felix Harling of Edgefield County, in a Union case with a George Washington motif. The thermoplastic case was made by S[amuel] Peck.
- **Daguerreotype**, ca. 1856, of an unidentified woman by [George Smith] Cook and Root Gallery in Philadelphia. Cook purchased Marcus A. Root's gallery in 1856. Showing an older woman, possibly a Quaker, in a ruhe cap and glasses, the quarter plate is in a plain leather case.
- **Daguerreotype**, seven ambrotypes, and twenty-six photographs, 1850s-1890s, of the Summer, Brown, and Caldwell families. The daguerreotype is

a quarter plate of Elisha and Elijah Fox by Frear in Montgomery, Ala. The sixth plate ambrotypes are identified as N.E. Moffett—a young girl with her head resting on a table, a fully colored image—and A.J. Gibson—a double image. The five ninth plate ambrotypes are not identified, but two are by Quinby & Company in Charleston. The twenty-six cartes-de-visite and cabinets are of the John Calhoun and Sallie Bughardt Brown family, Bettie Caldwell Gibson, Bartlee Smyth Gibson, Albert Jacob Gibson, and W.M. DeLomu, Jr. South Carolina photographers represented include: W.P. Hix, Wearn & Hix, W.A. Reckling, and Hennies of Columbia; W.H. Wiseman and Salter of Newberry; S.T. Souder and F.A. Nowell of Charleston; and Winburn of Sumter. Also included are a cabinet-size memorial card for T.M. Pollock (1836-1892), a clipping on the burning of "Oak Wood" in Richland County, and a clipping on the marriage of Charlotte Cantey Johnson and Matthew Richard Singleton.

- **Carte-de-visite**, 1862-1865, Magnolia Hotel, Beaufort, with Union flag flying in front of the hotel. Engraved on the reverse of the mount is an image of Lt. Fairfax, a Union officer, by Wm. S. & A. Martien, Philad[elphi]a.
- **Carte-de-visite**, 1862-1865, residence of Gen. Rufus Saxton, Beaufort, by Hubbard & Mix, Practical Photographers, Beaufort. Taken from the end of the dock.
- **Carte-de-visite**, ca. 1863, of John M. Thompson, captain, Co. F, 1st South Carolina Volunteers, taken by Sam[uel] A. Cooley, Beaufort. The 1st Regiment, South Carolina Volunteers, was organized at Beaufort on 31 January 1863 and mustered out of service on 31 January 1866. Its designation was changed to 33rd Regiment, U.S. Colored Troops, on 8 February 1864. Thompson was commissioned a captain on 7 November 1863. The reverse is inscribed "J.M. Thompson, Capt. Co F, 1 So. Ca.

Vols." This is an exceptionally sharp full-length image by a Union photographer.

- **Three cartes-de-visite**, undated, of Reidville Female College, Reidville Male Academy, and the faculty of Spartanburg Female College. The two Reidville images are colored tintypes and are copies of photographs, possibly daguerreotypes or tintypes. Each image shows the school building with students and teachers standing in front. The Spartanburg Female College image is a composite of the Rev. Samuel B. Jones, the Rev. Samuel Lander, Miss Jane Wofford, Miss Lou McCollough, and Miss Alice Loman. It is an albumen print by S.C. Mouzon, Photographer, Spartanburg. Mouzon may have made the Reidville images as well.
- **Stereograph**, undated, "The Battery, Charleston, S.C.," by S.T. Souder, Charleston. North side of the Battery shows African-American boys selling chickens. No. 48 in series.
- **Stereograph**, 1867-1868, Stevenson's Boarding House, Park Ave. & Newberry St., Aiken, part of series Tucker & Perkins' Southern Stereoscopic Views, Augusta, Ga.
- **Stereograph**, undated, Columbia Hotel, by Wearn & Hix, Artists, Columbia. Exterior view with horse and buggies out front. No. 199 in series.
- **Stereograph**, undated, "South Battery, from Meeting Street, Charleston, S.C.," No. 57 in South Carolina Views series by G.N. Barnard, Charleston. Looking toward the corner of South Battery and Meeting with a horse-drawn trolley car marked "Broad, Meeting, & Wentworth."
- **Three stereographs**, ca. 1870, in G.N. Barnard's series South Carolina Views. Includes the interior of St. Michael's Church taken from the balcony

looking toward the altar, South Battery at Meeting Street, and a distant view of Fort Sumter showing the lighthouse.

- **Fifteen stereographs**, ca. 1870s-1880s, of Beaufort, Charleston, and Greenville. Images include two partial series of Governor Perry and family at Sans Souci near Greenville by Earle Turpin and Wheeler Art Gallery, Charles Street in Beaufort by Wilson & Havens of Savannah, and Charleston views by G.N. Barnard and S.T. Souder of Charleston and Kilburn Brothers of New Hampshire.
- **Fifteen stereographs**, 1860s-1870s, of Charleston and surrounding area. Produced by firms such as Quinby & Company of Charleston and E. & H.T. Anthony of New York, images of note include "Interior of Fort Moultrie, Moultrieville in the distance," "Interior view of Ft. Putnam, Charleston Harbor," "Interior of Ft. Wagner, Morris Island," during occupation and after, "Mortar Battery in Ft. Chatfield, Morris Island," and a view of the O'Connor House taken by Matthew Brady. Fort Putnam was the former Confederate Battery Gregg on the north end of Morris Island and was occupied in September 1863. Union forces consolidated Batteries Chatfield, Seymour, and Barton to make Fort Chatfield.
- **Three stereographs**, undated, of views around Aiken by J.A. Palmer. The images include "Park Avenue," No. 276 in Aiken and Vicinity series; "Rice Field," No. 468 in Characteristic Southern Scenes series; and Highland Park Hotel with railroad cut in foreground.
- **Stereograph**, 1895, "Plantation Negroes Carrying Rice in South Carolina, U.S.A.," published by Strohmeyer & Wyman in New York and sold by Underwood & Underwood in New York. Shows African-American men and

women carrying bundles of rice atop their heads while walking through a cut rice field.

- **Stereograph**, ca. 1905, "Opening the Flood Gates—Flooding a Rice Field at High Tide, South Carolina, U.S.A.," published by Keystone View Company in Meadville, Penn. An African-American man is standing on the gate, pushing it down to open it; a rice field stretches beyond him. The reverse contains a description of rice growing.
- **Stereograph**, ca. 1875, "Main Street N. from Capitol," by W.A. Reckling, No. 17 in his Popular Series of Southern Views. Probably taken from the second floor of the State House, the view clearly shows the base for the Palmetto Monument, a white fence enclosing the State House grounds, and buildings on Main Street for several blocks. Print overlays one of U.S. Officers' Headquarters.
- **Stereographs**, undated, of Goose Creek Church by Jesse A. Bolles of Charleston. The exterior view shows the church, the yard, and a man in the foreground. The interior view is of the pulpit area. Part of the Charleston, S.C., and Vicinity series.
- **Five stereographs**, undated, of places around Charleston. Part of the Southern Series, Charleston, South Carolina, is "No. 5 Charleston Library" at 50 Broad Street and "No. 32 Corner Market and Meeting Streets," offices of the Daily Morning Chronicle just below Market Hall. Three other views on orange mounts are identified with handwritten captions: "St. Michaels Church" looking north, "City Hall," and "Market Hall" with theatre marquee out front.
- **Photograph and stereograph**, 1889 and undated, "Cotton Lint Room" by J.A. Palmer, Aiken; and "Pavilion Hotel," No. 15 in the Southern Series,

Charleston, South Carolina. The Palmer photograph shows a woman with a small basket standing near a doorway with lint hanging from the walls and ceiling and a waist-high mound of lint on the floor separating her and an African-American woman; it is inscribed on the reverse "Aiken Views, Dec. 28th 1889." The stereograph of the Pavilion Hotel in Charleston shows front and side views of building with a wagon and a porter and other African-American men and boys outside.

- **Five photographs**, 1860-1861, of Charleston by Osborn & Durbek. "Sumter from Sullivans Island April 1861, Sand Battery in foreground"; "Ruins in Meeting Street looking north after the great fire in 1861. Ruins of Institute Hall and the Circular Church"; "View in Meeting Street looking north 1861. 1. Front of the Round [Circular] Church, 2. Institute Hall, in with the South Carolina Ordinance of Secession was passed"; "View of the Battery opposite Meeting Street" showing turnstiles onto the promenade; "View of the Battery" showing turnstiles and harbor light. The two images of the Battery were taken in 1860 before the turnstiles were removed for wartime defenses. The image of Institute Hall is the only known example in the state.
- **Thirty-seven photographs**, 1886, Cook's Earthquake Views of Charleston and Vicinity, Taken After the 31st of August, 1886. Photographed and produced by George LaGrange Cook of Charleston, the series contains one hundred and one views of the destruction caused by the earthquake in Charleston, Ten Mile Hill, and Goose Creek.
- **Two photographs**, undated, of The Eagle Shoe Factory in Florence and a Greenville street. The factory image shows the interior of a shoe repair shop with young African-American men working at the counter, repair area, and shoe shine stand. Letterhead attached to the mount indicates that H.W. Schmidt was proprietor with two shops—110 East Evans Street and 305

North Dargan Street. The street scene shows a main street with snow, several horse-drawn wagons, the courthouse, the Mansion House, Greenville Furniture Co., a barber shop, café, and telegraph and electrical poles.

- **Two photographs**, undated, of a Laurens & Newberry Railroad car and a pastoral scene. Standing next to railroad car 42475 is a man, his wife, and two young girls; the car is sitting on one of several tracks and is hooked to a hand car. The Boudoir-sized landscape by J.R. Schorb of Yorkville shows fields, a farmhouse, a barn, and mountains in the distance.
- **Photograph**, 1886, of St. Philip's Church by Geo[rge] L[aGrange] Cook, Photographer, Charleston. No. 3 in Cook's Earthquake Views of Charleston and Vicinity, Taken After the 31st of August, 1886. Camera placement was in middle of Church Street in front of the Huguenot Church looking north. Sold by George J. Lanneau, Dealer in Cigars, Smoking & Chewing Tobaccos and Cigarettes, Charleston.
- **Ten photographs**, 1890-1924 and undated, of Williamston Female College building and of Kathleen Lander Willson, John O. Willson, Kathleen McP[herson] Lander, Emma Trent Hand, and Miss Hanna Keely. The three views of the school are from different perspectives: from the front looking towards the back, from the back looking towards the front and down the street, and from a nearby park, with a fountain, showing the side of the building. Kathleen L. Willson was the daughter of the school's founder, Samuel Lander, and wrote a biography of him; she married John O. Willson. Williamston Female College later became Lander College. Photographers include Wheeler of Greenville and L.L. Wallace of Williamston.

- **Two photographs and engraving**, ca. 1893-1896 and 1934, of Thomas W. Woodward. "Post Bellum Presidents of the State Agricultural and Mechanical Society of South Carolina," with names and dates of service; Woodward was president, 1873-1875. "The True Patriots of the Age Standing by the Hero of 1876," known as the "Hampton Gang," with members identified and Hampton and five others represented by photographic insets. The engraving of Woodward was used in David Duncan Wallace's History of South Carolina.
- **Six photographs**, 1940s-1950s, taken by photographers Mrs. Jessie Gasque Hamilton Blackmon and her daughter Mrs. Betty Warren Blackmon Wyman of Florence. Mrs. Blackmon learned photography from her father, Warren Kenneth "Kay" Hamilton, who opened a studio in Florence in 1918. Kay Hamilton's son, Hubert S. Hamilton, operated the studio from 1937 to 1947, when it merged with another Florence studio Mrs. Blackmon had opened in 1944. The studio closed in 1985. Images include a Shriners parade in downtown Florence, Kafer's Bakery with fleet outside, a train wreck, and Mrs. Blackmon with her husband, Jennings, and her brother Hugh Stephen Hamilton outside Blackmon's Studio.
- **Crayon portrait**, undated, of Henry Pinckney Miller (1816-1890), Consul to Charleston for Queen Victoria. This photograph depicts Miller in uniform with a sword at his side and his hat on a small table. The photograph itself is large format on paper backed with linen. It was produced using a developing-out process; the enlarged, weak photographic image was finished with charcoal or crayon. This type of photograph was made from the 1860s through the early 1900s.
- **Photograph album**, 1877-1901 and undated, of the Hunt and Caldwell families of Newberry County contains sixty-four cartes-de-visite, cabinets,

and tintypes. Some of the identified persons include J.H. Hunt, Bachman Wise, O.B. Mayer, Sr., O.B. Mayer, Jr., the Rev. G.H. Wright, Fannie Mae Carwile, Etta Wearn, and Dr. G.B. Caldwell. South Carolina photographers include Salter, W.H. Wiseman, and Elite Photo Studio in Newberry; Wearn & Hix, Reckling, and Hennies in Columbia; Nowell in Charleston; and Van Orsdell in Orangeburg.

- **Photograph album**, undated, of an anonymous family and their friends. The album contains twelve cartes-de-visite, fourteen tintypes, and two photographs. Identified persons include J.K. Brodie, Mary Bean, Kizzie Perry, and Sallie Faulkner. South Carolina photographers include P. Sinclair, Traveling Photographer; Jesse H. Bolles and S.T. Souder, Charleston; and C.M. Van Orsdell, Orangeburg.
- **Engraving**, undated, of Battery Beauregard, Sullivan's Island. Signed C.W. Chapman, 22 November 1863. Made from a Conrad Wise Chapman painting.
- **Woodcuts**, 22 May 1869, of Aiken scenes as part of "Southern Life and Scenery—From Sketches by Joseph Becker," in Frank Leslie's Illustrated Newspaper: "Scene at the R.R. Station, Aiken, South Carolina—Arrival of the Train from the North," "The Hotel at Aiken—The Morning Promenade," and "View of the Principal Street at Aiken."
- Union case, ca. 1858, with Francis Marion and the sweet potato dinner image made by Littlefield, Parson & Company. The design is based on the painting "General Marion in his Swamp Encampment Inviting a British Officer to Dinner" by John B. White. The thermoplastic case contains a quarter plate ambrotype of five siblings.

- **Thirteen postcards**, 1903-1933 and undated, depict seldom seen views of various places around South Carolina. Of special note is the ca. 1903 first-grade class in their room at Barnwell Public School, the Cheraw cotton market in 1910 with baseball field bleachers in the background, part of the business district of Clemson in 1933, and the Corner Store in Frogmore in 1927.
- **Hand-colored postcard**, undated, "Golf at The Kirkwood," showing a threesome on the course with their caddies. The hotel and clubhouse are in the background. Published by the Albertype Company in Brooklyn, New York.
- **Twenty-seven postcards**, 1906-1924 and undated, of various locations in South Carolina. Of special interest is the mule trolley in Orangeburg, the Westminster Bank, the entrance to a covered bridge near Cheraw, the Dearborn Inn in Great Falls, and the Bank of Chesterfield.