

HISTORY AT FURMAN

FALL 2017

Edited by Erik Ching and Savita Nair



From the Chair

Dear History Alumni,

Fall is in the air in Greenville, and the semester is in full swing.

We enjoyed beautiful, sunny weather for the Gilpatrick Historical Society picnic in October.

Steve O'Neill delighted students and faculty alike with his culinary skills. Homecoming was a big success, and for those of you who haven't attended recently, we now welcome our alumni "under the tent" on the quad near colleagues and alumni from other departments. It's a much more festive atmosphere than hosting alumni in our respective departments. We have a great cadre of bright and energetic history majors this year who are excited about the opportunities offered by The Furman Advantage.

As always, the history faculty have had a very productive year, presenting papers at international conferences, publishing books and articles,

taking on administrative responsibilities, and mentoring students in exciting research projects.

Former department chair **Marian Strobel** was named Chair of the Faculty, and Erik Ching was appointed Director of Undergraduate Research. **Hilary Kalisman** attended a Summer Institute for Israel Studies at Brandeis University and published an article on "Educational Policy in Iraq." **Jason Hansen**

attended a Faculty Seminar in Berlin on "Germany, Europe, and the Refugee Crisis." The Hansens also welcomed a baby girl to their family.

Diane Vecchio presented a paper at an international conference on migration in Grenoble, France, and delivered the keynote address at the South Carolina Jewish Historical Society in Greenville. **Courtney Tollison** and several students from her history internship class curated an exhibit, "Over Here, Over There, Greenville in the Great War," presented at Furman library's Special Collections. **Tim Fehler**

published an article "Judging Faith, Punishing Sin" and presented papers at two international conferences. **Steve O'Neill** is working on the history of Furman and slavery as part of the Furman University Task Force on Slavery and Justice. **Lane Harris** published an online, digital database of 8,500 pages of translations of the Peking Gazette, the government gazette of the Qing dynasty (1644-1912). **Lloyd Benson** delivered a paper on "The Liberal Arts Mind" at the American Association of Colleges and Universities Annual Meeting, while **John**

Barrington presented a talk on "Diplomacy During the Revolutionary War" at the Museum of Revolutionary War History in Simpsonville, SC. **Savita Nair** presented a paper on "Sugar, Spice, and Family History" combining research interests with pedagogical practices in the emerging field of food history at ASIANetwork in Chicago, and Erik Ching published "Memories of Violence in the Salvadoran Civil War: Comparing the Memoirs of Civilian Elites." **David Spear** published two articles, "The Secular Clergy of Normandy and the Crusades," and "Lanfranc et Guillaume Bonne-Ame: Vies Paralleles." **Carolyn Day** published her first book, *Consumptive Chic: A History of Beauty, Fashion, and Disease* (Bloomsbury, London), which is receiving much international attention. For instance, in October, it was the Times Higher Ed Book of the Week.

As part of the history department's commitment to Furman Engaged, we are involved in many activities to enhance our students' undergraduate experiences. Lloyd Benson and Steve O'Neill led May X trips with students to Italy and Cuba, respectively, and many of our majors are engaged in research projects with faculty. A growing number of our majors are also securing excellent summer internships.

The department is excited to welcome back two of our favorite teachers in Spring 2018, David Shi and Jim Leavell, both of whom will continue teaching part-time for us.

The history faculty would like to extend a hearty thank you to David Shi '73 for his generous gift to the department of an Affiliate Partner Membership in the South Carolina Historical Society. Membership will provide online digital access to current

and past issues of South Carolina Historical Magazine, the Catalogue, and free research privileges at the SCHS Archives in the Addlestone Library. The history faculty also sincerely thank you, our alumni, for your continued support of the John Block Research Fund and the History Alumni Fund, both of which provide support for our majors and fund faculty research.

Keep in touch! We look forward to hearing about your activities, accolades, and life events!

—Diane Vecchio



History Department, Fall 2017. (Seated, L-R) Courtney Tollison, Diane Vecchio, Steve O'Neill, Hilary Kalisman, Jason Hansen. (Standing, L-R) John Barrington, Lane Harris, Carolyn Day, Erik Ching, Savita Nair, Tim Fehler, Marian Strobel

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ALUMNI PROFILE: *Emily Robinson '09*

*Interview with Erik Ching
conducted on Oct. 5, 2017*

ERIK: Many people who graduated from Furman when you did are now entering that phase of life where they are confronting things like a mortgage, a 9-5 (5 being optimistic) job with someone to answer to, and various other realities (e.g. children) that keep them rooted in a geographical space. You are not quite living that life these days. Could you please describe what are doing professionally and how it translates into your lifestyle?

EMILY: I live full-time in a motorhome and travel around the country as a touring musician. My husband and I set out to do this three years ago. We were at a point in our lives where we felt like something was missing. My husband came across a motorhome for sale one day on Craigslist. He asked me, "Do you want to just buy an RV and travel the country?" I said yes immediately. We were both restless, wanted to explore the West,

and I saw the potential for a mobile lifestyle to line up perfectly with my growing music career. We worked and saved up the funds for a year and a half, bought the RV, quit our jobs, and hit the road in May 2016.

Life in a motorhome suits us perfectly. We live in a 36-foot Class A rig that has about 250 square feet of space—more than my friends' apartments in Manhattan—with all the amenities of a home, including a full kitchen and bathroom and a queen-sized bed. We tow a car behind the RV, so our full length is 52 feet. That's the length of a semi-truck, and yes, I drive it! (People always ask.)

I make a good living as a singer-songwriter and guitarist. I perform solo in listening rooms, theaters, and people's homes across the country. I write all my own music, book my own shows, do my own marketing and publicity, file my own taxes, and release all my music independently. I'm completely self-employed! It's a really interesting and challenging life. I've had to learn to grow creatively as an artist while also learning to manage myself as a business. I love working

from the road. I use email to book all my shows and social media to stay connected with my audience.

EC: Hearing you talk makes me ponder the relationship between technology and one's ability to pursue a career in music. It would seem that the industry is more decentralized, to the point that you don't necessarily need a record label and its accompanying executives to pursue a career in music. Is that an accurate assumption?

ER: Absolutely. The music industry is going through tremendous changes right now. With the advent of streaming music and social media, you don't need a record label to make a music career work. Anybody can record an album and put it online for people to buy or listen to. You can connect with your fans via social media and promote your music online. The record companies and executives still have some control over what makes it on the radio, and they still put a lot of money behind big artists, but the days of

needing to “get signed” are over. Independent musicians can make a great living. For example, I’m making a new album this winter. I will crowdfund to raise money for the cost of recording, so my fans will be pitching in to help make the album. I’ll hire my own producer and studio musicians to help me record the songs. Once it’s done, I’ll send the digital version to be turned into CDs and vinyl records. I’ll hire someone to design a logo for the album and pay to have it printed on merchandise. I’ll book my own release tour. I’ll hire a publicist to promote the album release. I’ll be in charge of every aspect from start to finish.

EC: Interruption: This sounds like the equivalent of farm-to-table restaurants. Is that a fair analogy?

ER: Completely. It’s direct access from creator to consumer. Music without the middle man!

EC: Is your living strategy unique to you or is it something that you see replicated in the artists around you, on tour? Does your particular genre of expression have something to do with it?

ER: My living strategy is unique. I keep trying to convince other artists to do it this way because I think it’s fabulous. I know one other married couple—a singer-songwriter duo—who live full-time in their RV, and that’s it. Everyone else has a home base and tours from there.

I think my particular genre—folk/country/Americana—fits perfectly with the mobile lifestyle. Historically, folk musicians were traveling troubadours, keeping their finger on the pulse of the country. Woody Guthrie, a founder of modern American folk music, rode trains around the West and bummed around migrant workers’ camps. He paid attention to the currents of the labor movement and working class people across America. He collected stories and put them into song. He helped give voice to the voiceless, and he spoke truth to power. I think that’s a responsibility we have as songwriters.

EC: Does your chosen lifestyle of mobility have particular consequences for your work? Does being on the move help or hinder your expression?

ER: Wherever I am, I have to write because it’s my job. I don’t always feel inspired by my surroundings. Conversely, if my surroundings are beautiful, I often get distracted! I mean, who wants to sit inside and write a song when you could be climbing mountains in Colorado in June? Writing songs usually means I’m holed up in the RV bedroom for

three hours, sucking down coffee while still in my pajamas. It’s not glamorous, but I can do it anywhere, and it helps if it’s raining or ugly outside.

To answer your question, though, traveling absolutely boosts my creativity! I am most inspired by small towns, deserts, and wide open spaces. I love every little weird corner of America. I often get inspired by signs: gas stations, churches, hand-painted billboards, and the like. I love meeting new people and hearing their stories, getting to see the world through their eyes, and hearing their voices. That often sparks song ideas!



“I see myself as a storyteller, and I see my history major as an early sign of my fascination with story. I always left history classes feeling energized and inspired.”

EC: So, in light of all you’ve said to this point, what, if any, is the relationship between your experience as a history major and your current professional life?

ER: I see myself as a storyteller, and I see my history major as an early sign of my fascination with story. I always left history classes feeling energized and inspired. When I was introduced to historiography—the study of how history is told—I felt my world expand. The way in which a story is told is a story in itself, and it’s an art form in the songwriting world.

I also love preserving stories that are important. For example, I got to know the family of a World War II veteran who served in the Pacific. I wrote a song about him called “Overalls.” It’s about his parting words to his family before he passes away. We have already lost most of the Greatest Generation, and the WWII veterans who are still alive are in their final years. If we don’t preserve their stories and their experiences, all their wis-

dom and perspective will be lost when they go. They are our oldest living Americans who know the true cost of war, and that’s wisdom we desperately need in our current political climate.

EC: Hey, you are like an archivist. You are gathering stories to archive them for the future in the form of songs.

ER: Oh! I’ve never thought of it that way. Yes, I’m an archivist. I preserve stories for the future.

EC: And by performing those songs for your listeners you might be inciting in them reactions that could result in the creation of new stories, which, if you could gather them could allow you to write totally new songs, but actually they wouldn’t be totally new songs because they would carry within them the remnants of the songs you performed for those people in the first place. There’s something very meta or dialectic going on here.

ER: Yes. When I perform “Overalls,” the song about the World War II veteran, I often have people come up to me after a show to tell me their own stories. Last month, I met a gentleman whose father had survived the Bataan Death March and gone on to be a decorated WWII soldier. Another man told me his father had enlisted at 16 by lying about his age, survived D-Day, and then survived fighting in the Pacific! I could write a whole collection of songs just about the stories I hear at the merchandise table.

EC: You need to write a song about that, i.e., about performing a song for people whose reactions inspire you to write a song about it.

ER: Alright, it’s getting a little deep around here, Ching.

EC: You know, I’m going to sound like a propagandist for being a history major, or for the value of a liberal arts education, but with that archivist analogy, you would seem to be a living example of the ways in which being trained in historical methodologies creates wholly unexpected opportunities.

ER: Yes, absolutely. Majoring in history, aside from making you a better and smarter person (are you allowed to print that?), can equip you for any number of careers. I have fellow history major friends who are writers, artists, teachers, and working in the non-profit and political sectors. Above all, it just helps you move through the world with a critical eye for what’s going on politically and how news is shared. I’m probably being propagandistic, myself, but I think a good education in history is fundamental to being a human. ●

PALADINS IN THE STRUGGLE: *Lived Theology and Civil Rights in Americus, Georgia*

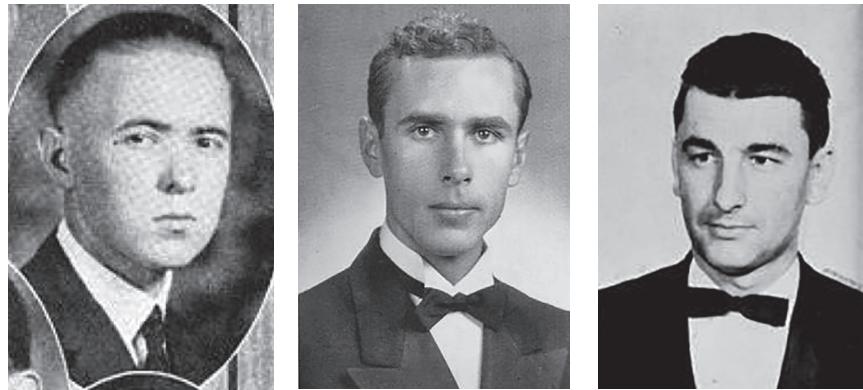
BY ANSLEY QUIROS '08

While digging through newspapers, sifting photographs, squinting at microfilm, and conducting interviews, I found something I hadn't expected.

I had come to Americus, Georgia, looking for evidence regarding the relationship between Christian theology and racial justice in the South. The post-WWII American South was at once the most religious region in the nation and also the most racially unequal. As the civil rights movement confronted the region, then, certain religious strains contributed both to the movement's moral power as well as to the staunch opposition that it encountered. Southerners were moved to press for racial justice by interpretations of Christian theology; they were moved to resist racial justice by interpretations of Christian theology. The civil rights struggle therefore was not only a social, political, and cultural conflict but also a theological one. In Americus, I discovered a myriad of spiritual engagements that undergirded the race question in the South, but I also discovered something else: Furman alumni.

Through the reflections of these fellow Paladins—Martin England ('24), Harold Collins ('47), and Marshall Frady ('63)—the contours of the theological struggle over race in Americus and the South emerged.

Jasper "Martin" England was born on June 29, 1901, in Seneca, South Carolina, to a working class white family of seven. After completing high school and earning money in the upstate cotton mills, Martin matriculated to Furman. There, he developed intellectually and spiritually in significant ways. He participated in the Philosophian Literary Society, was on the editorial staff of the Hornet, and threw himself into his studies. England especially recalled an influential professor of philosophy and psychology, Dr. Fletcher, "an older man from New England... high tempered but compassionate...[who] didn't tolerate any foolishness."¹ Professors like Fletcher sparked England's intellectual



Martin England '24, Harold Collins '47, and Marshall Frady '63

curiosity while other Furman events inspired England to pursue Christian ministry. "My freshman year, the Southern Baptists had conferences for college students all over the South," he recalled, "and one was on the Furman campus." England attended and was enthralled by Furman alumnus Dr. Gordon Poteat, who spoke about his time abroad in China. Upon graduating from Furman in 1924 and working for a few years as a teacher, England enrolled at the Southern Baptist Theological Seminary in Louisville, Kentucky, to train for international Christian missions. He and his wife Mabel went to Burma, where they spent seven years amongst the Kachin people before returning to the United States in 1939.

Theological tensions over race and war that had stricken England's conscience at Furman began to resurface. At this point, he connected with a man named Clarence Jordan, a fellow Southerner and Southern Baptist who shared a desire to see an interracial Christian farming community in the South. Together, in 1942, they founded Koinonia Farm just seven miles outside of Americus, Georgia². At Koinonia, black and white residents and neighbors together cultivated the land, lived communally, and practiced nonviolence in what they called a "demonstration plot for the Kingdom of God."

As England put it, "the Christian religion can reconcile differences between people of different race, class, and economic opportunity."³ The experiment in lived theology soon earned the ire of segregationists who kicked Koinonia members out of churches, sent the Klan to visit, filed an injunction against them for being communists, bombed their residences, and shot at them from passing cars. In the words of one Americus resident, Koinonia Farm "caught holy hell."⁴ Martin England and Koinonia Farm embodied the possibilities (and limits) of a Christian integrationist and interracial community; they were an example of one type of lived theology.

But not the only one. In midcentury America, many Christians found themselves on the other side of the race question in the South, defending segregation on the basis of their theology. In Americus, many of these Christians worshipped at First Baptist, which introduces us to Harold Collins.

Born just outside Greenville in 1921, Collins endured the Depression and served in the South Pacific before enrolling at Furman on the GI Bill. At Furman, Collins, a history major, discovered a deep love for learning. He was "a great history buff," his wife Isabelle said. "He enjoyed studying and learning; he had an inquisitive mind."⁵ Upon graduating

¹Beverly England Williams, *By Faith and Love* (Eugene, OR: Wipf and Stock Publishers, 2014), 8. ²Koinonia, a word meaning fellowship or communion in Greek, is found in Acts 2: 24-27.

³Koinonia Archive; Martin England to Mack Goss, 15 July 1942, Clarence Jordan Papers, University of Georgia, Athens, GA, MS 2340:1.

⁴ Interview with Teresa Mansfield, July 7, 2011.
⁵ Interview with Isabelle Collins, March 8, 2014.

in 1947, Collins went to Southern Seminary, where he earned a PhD and trained for pastoral ministry. After serving several other churches, Harold and Isabelle Collins accepted a call at First Baptist in Americus, at the height of the civil rights struggle. He soon found himself caught in the middle. A relative newcomer to Americus, well-liked, scholarly, and moderate, Rev. Collins was plunged deep into controversy, bound by both his conscience and by the will of his congregation.

In 1963, leaders from First Baptist met to draft a statement regarding race. This policy, henceforth known as the “closed door” policy, declared that “any negroes who try and enter this church” should be informed that “this is not an integrated church and that they will not be admitted.” Though certainly political, these church leaders maintained that the basis of their segregationism was theological, based on biblical interpretation.

Harold Collins, with a PhD in biblical exegesis, disagreed. But though he believed “everyone is to be welcomed,” he did not intervene. In Baptist polity, the congregation alone determines church governance. Collins, a committed Baptist, respected this



At Koinonia, black and white residents and neighbors together cultivated the land, lived communally, and practiced nonviolence in what they called a “demonstration plot for the Kingdom of God.”

congregational autonomy, even as First Baptist closed its doors to black worshippers. He did not protest. Others, however, did, bringing us to Marshall Frady.

Born in Augusta, Georgia, in 1940 and raised in the Southern Baptist Church, Marshall Frady, unlike England and Collins, was not a Christian minister. He was a writer. Frady chose Furman after hearing a friend speak “convincingly of ‘the energy of the teachers’ and brightness of the students,” and he was not disappointed. “After being there three weeks,” he reported, “it was like this

supernova burst of discovery and excitement.” And, he added, “there were some teachers there who were just graced,” one of whom, Dr. Reid, he described as “detonator.”⁶ Certainly Frady too had explosive energy. At Furman he wrote for the *Paladin* and *Echo*, served as editor of the *Helmsman*, worked on the *Bonhomie* staff, contributed to the *Greenville News*, and found time to party as an SAE. Upon graduation in 1963, Frady pursued journalism, eventually taking a job with *Newsweek* in Atlanta, which, in the summer of 1965, sent him to cover the civil rights struggle in Americus. The movement coming out of the black church defied segregationist theology with a countertheology of its own, one that maintained the dignity of people created in God’s image and called on the righteousness of God and the transformative love of Christ to bring racial justice. As Frady looked on, black Americus residents marched and picketed, sang and prayed, registered to vote, and called upon the Divine. This theological conflict between

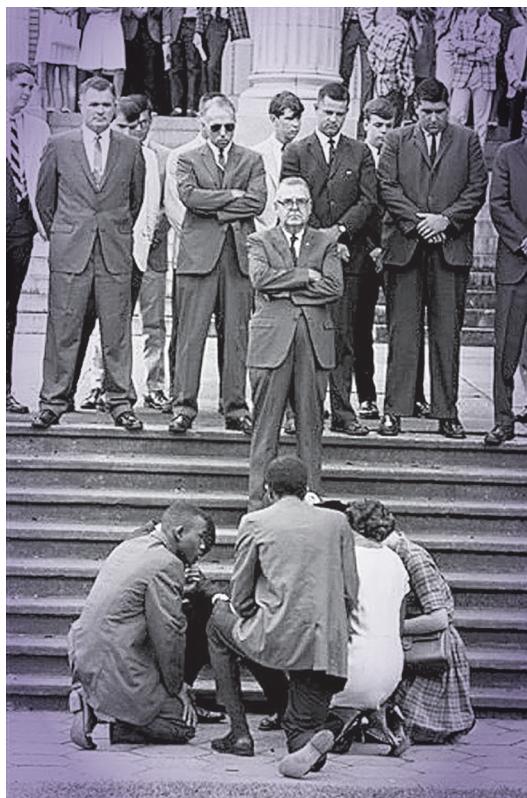
segregationist white congregations and religiously animated black protesters—with the image of integrated Koinonia, the notion of the beloved community, somewhere in the ether—this theological conflict was the heart of the freedom struggle. Marshall Frady knew it. “Here in the South,” he claimed, “the moral challenge of the civil rights movement was mounted—and here it was for the most part ignored, sidestepped, and in some cases opposed.”⁷ This experience would, in some senses, redefine his career. Over the years, Frady had tried his hand at both fiction and nonfiction, but it was his civil rights stories that ultimately captured his readers. “In reading your fiction...I get the feeling that you have contrived an experience in your imagination,” His Atlantic editor claimed, “but in pieces on race and religion, it’s what you know and what you’ve seen, the feel of those churches on hot nights, the feel of your evolution of mind watching and writing about it.”⁸ –What he was watching was a social, political, and theological reckoning in the South.

Through Martin England, Harold Collins, and Marshall Frady, the theological conflicts over race in the South take on flesh and blood, offering us important insight into the civil rights struggle. We see that these Furman alumni earnestly, if imperfectly, sought truth and goodness in complex times, hopefully inspiring us to do the same.

⁶ Sam Hodges, “Iconoclast at Furman,” *The Furman Magazine*, Winter 1980, 11–14; MSS 1099 Box 51, unmarked folder.

⁷ Frady, “God and Man in the South.” *Atlantic Monthly* 219 (January 1967): 37.

⁸ Letter from the Associate Editor of the Atlantic to Marshall Frady, 4 May 1966, Frady Papers, Emory University Manuscript, Archives, and Rare Books Library; MSS 1099, Box 51.



AP Photo 1965

INTERVIEW:

Steve O'Neill explains Furman's "Seeking Abraham" project

In the spring of 2017, Furman Provost George Shields empaneled a university Task Force on Slavery and Justice to study Furman's history with the institution of slavery. History professors Lloyd Benson, Steve O'Neill, and Courtney Tollison are serving on the task force along with current history majors Marian Baker '18 and Chelsea McKelvey '20. O'Neill is leading a team of student researchers, and he will write the report for the task force. Savita Nair sat down with O'Neill recently to find out more about the project.

SAVITA NAIR: Describe this project from the big picture perspective? What does the university want the task force to do?

STEVE O'NEILL: In short, Furman is pledging to study its history with slavery and to share what it finds with the public. Beyond that, Furman is inviting students, alumni, faculty, and even the public in Greenville to discuss what that history means for us living today and for the university going forward. The task force has been meeting since last May. We will continue to meet at least through the summer of 2018. That's when we plan to release our report and any recommendations that we make to the administration. In the meantime, the task force has been planning events, inviting speakers to campus, conducting a poll among students, establishing forums for students and alumni, and going to conferences with colleges that are doing similar things on their campuses.

SN: Is this task force a case of Furman jumping on a bandwagon with other colleges doing similar things?

SO: Yes and no. It's true a number of other universities have undertaken similar efforts. Brown University was the pathfinder, starting about 15 years ago. In 2016 Georgetown University's study of its history with slavery got a lot of attention because its findings were so explosive. But Furman is ahead of the curve on this issue. I think we are one of the first, if not the first, liberal arts college in the South to do this type of study. What has

professors, and such. Second, most folks who have a passing familiarity with Furman's history know that its namesake, Richard Furman, issued an influential defense of slavery on religious grounds. That was in 1822, as a response to the Denmark Vesey slave conspiracy in Charleston. It is also well known that James C. Furman, Richard's son and long-time professor and president of the college, was a leader in pushing South Carolina to secede in 1860. But our new research points to the importance of slavery as a source of revenue for the school. From its founding in 1826 to well

past the Civil War, Furman relied on donations, or what James Furman called "subscriptions," rather than tuition to operate. Evidence tells us that many students in the early years were poor but that donors were wealthy slave holders. So we



happened recently is that the violence in Charlottesville pushed the issue of how we remember, and how we forget, our past into the headlines—and into a place where ordinary, thinking Americans can't ignore it. It is important to stress that Furman initiated this effort before the events in Charlottesville. I think the Charlottesville event created a bandwagon effect, but Furman was already on board.

SN: Well, let's get to the important stuff. What is the research revealing about Furman University and slavery?

SO: First off, we are not finished. There is still more to discover in the papers of the university, its founders, the early

know that slave labor built Furman in two respects. First, it enriched the donors who, in turn, paid for the operation and construction of the school. Second, slaves did at least some of the physical work to erect the downtown Greenville campus in 1852 and 1853.

Another important theme that is coming into focus is the motive behind Richard Furman's stance, and by extension the stance of the Baptists more generally, on slavery. There is clearly a strong practical consideration at work. In the years after the American Revolution, the Baptists and Richard Furman were consumed with the goal of saving souls through baptism and conversion to the Baptist faith. This campaign to win souls



Marian Baker '17, History and Biology, performed research for the Task Force on Slavery and Justice

coincided with the spread of slavery from the Lowcountry throughout the state. That growth in slavery was the result of the invention of the cotton gin in 1793. By 1807 Richard Furman states clearly in a private letter that any influence of the Baptists in the state would be destroyed if the church even hinted at the idea of emancipation or the notion that owning slaves was a sin. I would say that Richard Furman was not so much justifying slavery to Christians but rather justifying Christianity, specifically the Baptist variety, to slave holders.

Richard Furman did admit that slavery as it was practiced in South Carolina had a tendency to promote evil, but he argued that proper Christianity among slaves and masters could redeem the institution. When asked about the slave trade, Richard Furman said those who think it a sin should abstain and those who don't should be left to their consciences, hardly a stance that he would have taken on, say, drinking or gambling.

SN: Explain the title, "Seeking Abraham."

SO: Some members of the task force thought of that title fairly early in the process when they examined a picture from the archives. It showed the front of the Cherrydale Mansion, which was James C. Furman's residence and is now the alumni house on campus. In the

picture, the front porch of the house is framed in trees and bushes. Only when you look really carefully can you make out a figure hidden among the bushes. The person's name, Abraham, is listed on the back of the photo, but that's about all we knew. The mission of the task force is to reclaim the humanity of Abraham by telling his story and more generally the story of the enslaved people connected to Furman's history. I must admit that finding Abraham's particular story and the story of individuals associated with Furman has been hard to do. Letters that report every detail of the flora and fauna, the weather, the health of white family members, the condition of the roads, the status of the crops, almost always leave out any mention of slaves. We are working diligently on trying to give a voice to the voiceless and to tell a story of those whose story has never been told. But at this point, we know much more about what the Furman family and other leaders at the university thought about the institution of slavery than we know about the lives of the slaves themselves.

SN: What else is important for our readers to know?

SO: I'd say they should know the role that our history students have played and are playing in the project. The main impetus for the effort was an article

written in The Paladin campus newspaper by history major and task force member Marian Baker in the fall of 2016. Marian's article provided a history lesson but also made a strong case for why this history matters in the present. She called on the university to reckon with its history of slavery, which has been downplayed if not completely ignored through the years. She made a strong case for acknowledging injustices in our past as a necessary step in achieving justice in the present. Now Marian is doing research for the task force. Two other history majors have worked on the project this fall, as well. Laura Bloodworth is transcribing the letters of James Furman, and Yilan Luo has used databases to track down published references to Furman and slavery.

"The final thing I would say is to those who would ask, 'Why dredge up this uncomfortable past? Let's just look ahead to a better future.' A better future is dependent upon our willingness to tell the truth about the past and especially about discomforting things in our past."

Furman has had a challenging history with race and not just during slavery times. I would say it comes down to our own time, today. I hope that honest reckoning with our past on these matters will be a step toward making Furman a leader in welcoming people of every race and every background to our campus. We will never do that if we hide from our past. So, I think, this project is the right thing to do and it comes at the right time. ●

Faculty-Student Research



ERICA BLAKE '18 has been working with Dr. Day in the History department and Dr. Haney in the Biology department on an interdisciplinary project entitled "Historicizing Farming in Upstate South Carolina." The main objective of the project was to determine the legacy of historic farm use in upstate South Carolina, because

scientific testing has revealed a lack of diversity in fish populations that is not explained by current land use practices. During the summer of 2017, about 400,000 data points were entered into excel spreadsheets from the agricultural census reports of Anderson County in the year 1880. While this was strenuous work for Erica, it was important in moving forward to the next stage of the project, which will include tagging all of the census data to a geo-referenced map and hopefully creating a digital humanities database to make the information easily usable and publicly available.

ELIZABETH CAMPBELL, Furman's inaugural recipient of the A.V. Huff American History Scholars Award, is working with Dr. Vecchio on a research project exploring the Red Scare of 1919-1920 and its impact on the Russian and Ukrainian immigrant community in a small town in central New York. It is an excellent case study of Red Scare paranoia because immigrant factory workers were suspected of harboring Communist tendencies. Elizabeth is utilizing U.S. Census data and a variety of other primary sources, including testimony of the trials that tried immigrant workers for sedition. She says, "Doing this primary history research is much like unraveling a mystery. You never know what you're going to find on the next page, and while it isn't always glamorous to sift through pages of census data and testimony, I know that the end product will be richly rewarding."

MADDIE DEPREE'S research with Dr. Day focused on providing the background for a book on the tale of Ann Beach who died of tuberculosis after a scandalous marriage. Maddie was tasked with transcribing hundreds of digital images of letters more than two centuries old. To manage the more than fifty folders of digital images, she created an organization system and, in the end, transcribed roughly a thousand digital images which translated to several hundred typed pages. These 18th century documents were filled with varied spellings, bad grammar, and were often illegible. It took several weeks to get comfortable with the old script, but by the end of the summer she was at ease with 18th century paleography.

JULIA FRESNE worked with Dr. Tollison during the Furman Advantage Summer Research Fellowship. Efforts were focused on exploring Greenville during the period of the Great War. Using local and national media sources, letters, census data, military records, and secondary sources, they researched the contributions of African Americans, women, Furman students, and local men and women to the war effort "over here" and "over there." Julia and Dr. Tollison looked at the ways the war prompted progress in terms of Greenville's socioeconomic and civic development and regress in terms of African American oppression. The ongoing, global centennial commemoration of World War I also provided current material with which to compare previous efforts at public memorialization of this war. The final few weeks of research collaboration focused on the Progress Era and the 1920s, in which Dr. Tollison's research agenda and Julia's career goals intersected nicely. Julia, an ROTC cadet and member of the National Guard, hopes to enter into a career in local government. Her research into the city's usage of the economic windfall created by Camp Sevier and defense contracts with the local textile industry provided valuable insight into how this community modernized itself and expanded public services.

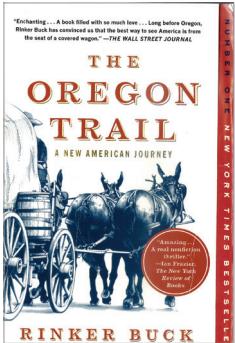
Faculty Accolades

LANE HARRIS translated *Shifts of Power: Modern Chinese Thought and Society*, in which Luo Zhitian brings together nine essays to explore the causes and consequences of various shifts of power in modern Chinese society, including the shift from scholars to intellectuals, from the traditional state to the modern state, and from the people to society. Adopting a microhistorical approach, Luo situates these shifts at the intersection of social change and intellectual evolution in the midst of modern China's culture wars with the West. Those culture wars produced new problems for China, but also provided some new intellectual resources as Chinese scholars and intellectuals grappled with the collisions and convergences of old and new in late Qing and early Republican China. (Brill 2017)

Bloomsbury Press published **CAROLYN DAY'S** *Consumptive Chic: A History of Beauty, Fashion, and Disease* in October 2017. Long before "heroin chic" made headlines, the emaciated figure and feverish flush associated with tuberculosis victims were admired as beautiful. As the disease spread throughout Europe in the late 18th and early 19th centuries, it became commonplace to regard tuberculosis as a positive affliction, one to be emulated in beauty practices and dress. While medical writers believed that the fashionable way of life of many women actually rendered them susceptible to the disease, in her first book Day investigates the deliberate and widespread flouting of admonitions against these fashion practices in the pursuit of beauty.

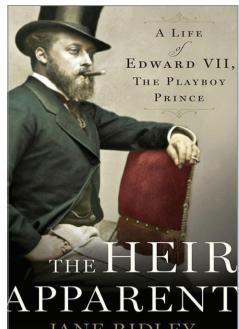
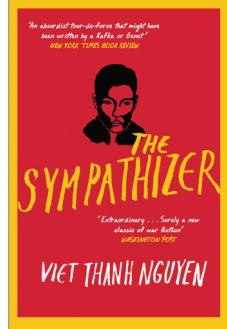
Carolyn discussed the book on Dan Snow's well-known History Hit podcast and has garnered widespread attention in academic and popular media.

Faculty Book Recommendations



In the latest edition of Erik-reading-US-history-books-to-his-dad, **Erik Ching** recommends Rinker Buck's *The Oregon Trail: A New American Journey* (NY: Simon and Schuster, 2015). A 64-year old journalist and his brother retrace the Oregon Trail in a covered wagon pulled by a team of three mules in the summer of 2015. Buck did a lot of historical research, partly out of interest and partly out of necessity (to figure out his route), and he does a great job of intermixing history with the narration of his actual journey—the lunacy of which becomes more apparent with the turn of each page.

Jason Hansen recommends *The Sympathiser: A Novel* by Viet Thanh Nguyen, which won the 2016 Pulitzer Prize for fiction. The book tells the story of a North Vietnamese spy in the South Vietnamese army during the waning days of the Vietnam war and the subsequent flight of many Vietnamese people to the United States. It explores a number of issues, including America's role in Vietnam (decolonization), the refugee experience/immigration, and liminal spaces between cultures (both in terms of being American and an immigrant but also being caught up in Vietnam's civil war).

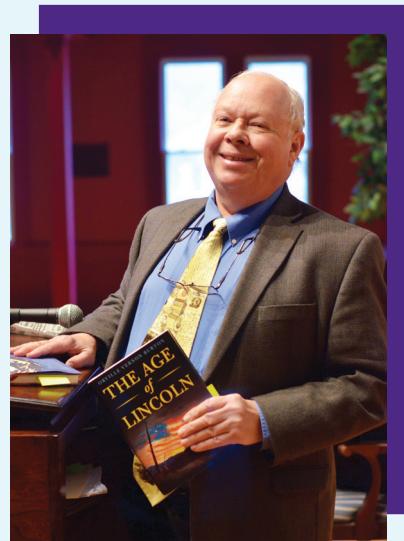


Marian Strobel recommends Jane Ridley's *The Heir Apparent: The Life of Edward VII, the Playboy Prince*. Grounded carefully in family correspondence, the biography paints a portrait of a man who survived a desperately lonely childhood and grew into a pleasure-loving womanizer with no clear purpose in life. Yet Ridley asserts that upon Edward's accession to the British throne in 1901, he became a wise and forward-looking ruler who set the tone for the twentieth century monarchy. All the while, he tried desperately to head off the outbreak of a European civil war that he correctly feared would decimate the continent. What one gains from Edward's story is an enhanced understanding of the entangled family alliances that existed in Europe a century and more ago.

Burton Recipient of the 2017 Governor's Awards in the Humanities

Orville Vernon Burton '64 was one of four recipients of the 2017 Governor's Awards in the Humanities bestowed by South Carolina Humanities. The annual awards were established in 1991 to recognize excellence in research, teaching, scholarship, and other outstanding contributions to cultural life in South Carolina and beyond. South Carolina Humanities is a state-based, nonprofit program of the National Endowment for the Humanities. At the awards ceremony, Burton noted that it is an "exciting time to be a historian in SC." He added, "We learn our history from what our communities tell us is important, by what they memorialize and to whom they erect statues."

Burton is currently Professor of History, Pan-African Studies, Sociology, and Computer Science at Clemson University.



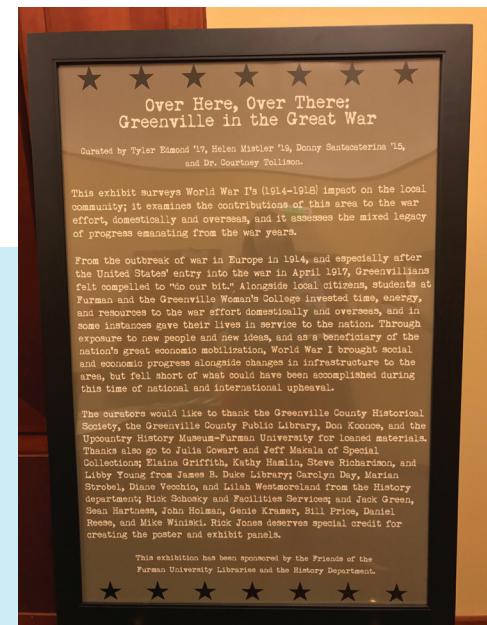
VISITING EXHIBITION

Over Here, Over There: Greenville in the Great War

In accordance with the centennial of the U. S. entry into World War I, Furman Special Collections and Archives hosted an exhibit curated by students Tyler Edmond '17 and Helen Mistler '19, Furman graduate Donny Santacaterina '15, and Courtney Tollison. Titled "Over Here, Over There: Greenville in the Great War," the exhibit explored the contributions Furman and Greenville made to the war effort and the impact of the war on Furman and the surrounding community, with a focus on women's roles, race, military service and nationalism.



Scenes from the Special Collections exhibit "Over Here, Over There: Greenville in the Great War"



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Furman History and Asian Studies graduate Phillip "Tex" Stewart '12 and four students from Ft. Yates, North Dakota, presented a CLP program in April 2017. Entitled "Culture and Controversy: Standing Rock Youth and the Dakota Access Pipeline," the event was free and open to the public.

Stewart and the four students from Standing Rock High School, where Stewart is a teacher and coach, discussed native

Lakota culture and how the Dakota Access Pipeline is impacting the community and the Lakota way of life. The talk was sponsored by the Departments of History, Religion, Asian Studies, and Politics and International Affairs; the Riley Institute; the Shi Center for Sustainability; Diversity and Inclusion Initiatives in Student Life; and the Environmental Action Group.



Justin Fox performs ceremonial Lakota dance



Phillip "Tex" Stewart '12 addresses Furman community