

propaganda, but not all propaganda is history. Thus any attempt to reconstruct Thomas Green Clemson's attitudes toward race, slavery, Reconstruction, and post-bellum South Carolina education mandates careful analysis, even trepidation. The first step in this chapter's attempt has been to place his attitudes and ideas in the context of nineteenth-century America and to understand that as a transplanted Yankee, who came South for personal and economic reasons, Clemson was probably influenced by the prevailing attitudes and ideas of that region and his desire to fit into his adopted state.

After careful study of Thomas Green Clemson's life, one thing is immediately clear: what we don't know about him far outdistances what we do know. For a man who lived through some of the most controversial and important times in American history, Clemson left very little in the way of personal recollections that would allow us to know what he thought about the major issues confronting Americans during his lifetime. Perhaps it is this lack of information that tells us the most about Clemson and the world in which he lived. Nevertheless, our task is to address the available facts.

Starting in Philadelphia

Thomas Green Clemson was born on July 1, 1807, in Philadelphia, Pennsylvania. His father, Thomas Clemson III, and his mother, Elizabeth Baker Clemson, were able to establish a relatively comfortable existence for their family. There is continuing debate over whether or not the Clemsons were Quakers, but what is not debatable is that his father's side of the family did have traceable Quaker roots. Quakers were a religious sect, founded by George Fox in England during the seventeenth century and made up of disaffected Christians from various factions. Though small in numbers, they had pockets of strength in several North American regions such as Pennsylvania. They were especially prominent in Philadelphia where they established several meeting houses and societies and helped mold the city during Clemson's day. Though the Clemsons had been members of the group, it is clear they did not practice all of the faith's tenets. For example, several of the Clemsons served in the military during the American Revolution, a direct violation of the Quakers' pacifist teachings.¹

Clemson's father apparently was kicked out of the Quaker fellowship after he married Elizabeth Baker, an Episcopalian. Subsequently, Clemson's father did not often attend religious services, although Elizabeth carefully ensured that her children attended church and reserved a pew for the family each Sunday at an Episcopal church, which probably had no black members.

At the turn of the century Philadelphia was a flourishing city and the center of economic development and political debate. It was also a center of early abolitionist activity where African Americans congregated and developed a thriving community. By the time Clemson was born, slavery was virtually a dead issue in

Pennsylvania. The state set in motion a gradual emancipation program in 1780. The law stated that no African Americans born on or after 1780 would be held in bondage after they became twenty-eight, after which they would be treated as indentured servants or apprentices. This opened the state for free-blacks who wanted to escape slavery. In 1790 there were still 3,707 black slaves in Pennsylvania, but some 6,531 were free-blacks.²

Because of Quaker influence, Philadelphia was also the center of a strong and relatively independent free-black population that made its mark on that society. Richard Allen and Absalom Jones, for instance, helped found the African Methodist Episcopal (AME) Church there in 1816—a church that became the first independent black Christian denomination in the world. Another free-black, Paul Cuffe, had a profitable sailmaking company, along with many others who rose to prominence and made black life in Philadelphia prosperous. There were also a number of black institutions in Philadelphia, such as the Free African Society, where blacks met and provided mutual aid. One such effort was the school they established for free-black children. During the same period, the Quakers established some of the first antislavery societies in the country and sponsored some of the first abolitionist lectures. In fact, they had been heavily involved in pro-black activities since before the revolution. Historian Howard Chudacoff writes, “By the 1820s in Philadelphia, African Americans had created an institutional life that was richer and more stable than that of lower-income whites with whom they shared neighborhoods.” Therefore, Thomas Green Clemson was reared in a society where progressive free-blacks played a prominent and visible role. Whether or not he took notice of these blacks and their activities is unknown.³

In 1813 Clemson’s young life changed when his father died. By the time of his death, the senior Clemson had amassed a fortune estimated at more than \$100,000. His will dictated that his fortune be divided among his six children, with his three sons each receiving a \$5,000 additional payment. In addition to his real property, Thomas Clemson III had two indentured servants: a black female and a German male. There is no record of what became of them, but young Clemson had an early personal awareness of black servitude within America.⁴

John B. Gest, a prominent Philadelphian and a cousin, was appointed the Clemson children’s guardian after the elder Clemson’s death. Gest ensured that the children received a proper education. Thomas Green Clemson attended schools in Philadelphia before going to the American Literary, Scientific, and Military Academy in Norwich, Vermont. There he became interested in studying chemistry. However, no schools in North America offered an advanced chemistry education, and so Clemson went to Paris where he studied chemistry and physics at the Sorbonne, audited a four-year course of study at the School of Mines, and earned a formal certificate as an assayer from the Royal Mint of Paris. While in

Paris, he also participated in the July 1830 revolts, which overthrew the King of France, Charles X, who had attempted to restore an absolute monarchy. Here we see the young Clemson participating in a social movement designed to overthrow a perceived tyrannical power.⁵

In the 1830s, when Clemson returned to Philadelphia, he was a well-educated and sophisticated gentleman who appreciated art and music, played the violin, and spoke several languages. Moreover, Clemson was a confirmed bachelor who, by all accounts, enjoyed his independence and single status. Clemson soon found a job in the Pennsylvania mining industry where he distinguished himself with his knowledge and ability to utilize technology. In addition, he joined the Geological Society of Philadelphia where he wrote and read papers, which helped to establish his intellectual credibility.⁶

In 1836 Clemson and Richard C. Taylor went to Cuba for a short time to investigate bituminous coal. This was one of the first rich coal veins to be discovered in the tropics. Clemson also was part owner of and technical advisor for the Mine LaMotte in Missouri. He found himself involved in a number of mining ventures during this period, which took him to several areas where he demonstrated his abilities and utilized his education. They certainly allowed him to see various groups of laborers in the mines. And some of these ventures were lucrative for him; presumably, Clemson earned \$20,000 from a mining project in South America. There is little known about this adventure, but it is a claim that has not been disputed.⁷

Connecting with the South and Slavocracy

During the first half of the 1830s—when he was not traveling or studying in Europe—Clemson lived in Philadelphia, even though he spent a great deal of time in Washington, D.C. There, in 1838, he was introduced to Anna Maria Calhoun, the eldest daughter of South Carolina politician and U.S. Senator John C. Calhoun. The meeting transformed Clemson's life and started him on a most dichotomous path. This descendent of Quakers and son of a wealthy merchant became a friend and son-in-law of one of the country's most notorious defenders of slavery and racial privilege. After their November 13, 1838, marriage on John Calhoun's plantation at Fort Hill, Clemson would be forever linked to the South, John C. Calhoun, and South Carolina. The state incrementally became Clemson's adopted home, and John C. Calhoun became his surrogate father and political patron. In 1839, after a year in Philadelphia, Thomas and Anna Clemson moved to South Carolina where they lived on John C. Calhoun's plantation. This gave Clemson his first experience in working with slaves and the regimented lifestyle of plantation life. If he had any personal animus against owning slaves, he did not initially express it in his letters or correspondences.⁸

The South Carolina Clemson moved to was a racial caldron of slavery and white privilege. South Carolina had a large black population which was mostly held in slavery and virtually cut off from the benefits of the society. Most of the state's residents had a relatively simple agricultural lifestyle. Moreover, in 1840 Pickens County had a population of only 14,356 people. It was nothing like the bustling metropolis he had known in Philadelphia.⁹ Unlike the status of African Americans in Philadelphia, South Carolinian slaves were less than second-class citizens. They were considered disposable property to be used at the owner's whim and then sold when no longer useful. Both Pickens and Anderson Counties were regions dominated by the slavocracy and plantation system, and Clemson expressed no regrets for becoming a part of this society.

Between the fall of 1840 and spring of 1843, Clemson managed John Calhoun's Fort Hill Plantation. With his marriage to Anna, the South got an erudite northerner who had scientific and technical knowledge along with valuable international experience. The Clemsons lived in South Carolina for four years before moving to Europe to serve in the American diplomatic corps. Clemson's affection for his new home followed him to Europe where his views on slavery began to emerge. For example, while in Belgium, both Clemsons defended slavery as preferable to what they called the wage slavery of Europe. Their argument would have been welcomed by John C. Calhoun.¹⁰

Of course, by joining the Calhoun family, Clemson had connected himself to one of the South's most respected and powerful families. Moreover, John C. Calhoun was one of the South's most recognized political figures and its leading proponent of slavery. Calhoun had descended from a family with a long and distinguished reputation in the state. His great-grandfather Ezekiel Calhoun is reported to have introduced slavery into the Piedmont area when he arrived in the 1750s. He came to South Carolina from Virginia and joined a Scotch-Irish settlement in Abbeville. He had two sons—John Ewing and Patrick, John C. Calhoun's father—both of whom became active in politics and won legislative seats. For unknown reasons, John Ewing changed the spelling of his last name to Colhoun.¹¹

John E. Colhoun married the daughter of a wealthy planter, got elected to the U.S. Senate, and had one of the largest holdings in the Pendleton, South Carolina, area. He accumulated a sizeable slave holding, establishing an early link between his wealth and slavery. He died while still a senator in 1802. After his death, Colhoun's estate was in limbo for several years, because his two surviving children were very young. When his daughter Floride married her cousin John C. Calhoun, she was given several slaves and some property. In 1836 Colhoun's estate was finally settled: John E. Colhoun Jr. got the Keowee plantation, and John E. Colhoun Sr.'s widow, also named Floride, got the plantation at Cold Springs. John C. Calhoun and Floride received a separate plantation at Fort Hill, the site today

of Clemson University's campus. Calhoun increased his slave holdings through inheritance, after his father died. The same was true after his mother-in-law died and her estate was settled. Calhoun slowly built an estate through inheritance. He used his slaves at his Fort Hill plantation, his gold mines in Georgia, and also on his plantation in Alabama.¹²

John E. Colhoun Jr., on the other hand, ran up a considerable debt which forced him to sell some of his slaves. Colhoun had become a prominent citizen of Pendleton, serving as president of the Pendleton Farmers' Society. Hoping to diversify his holdings, he invested in a woolen factory. However, Colhoun was a big spender who lived beyond his means. Even with a plantation with eighty slaves, he could not create enough wealth to sustain his family's lifestyle. As a result he was frequently forced to face the embarrassing sale of his slaves and other property during the 1830s and 1840s to satisfy debts. In 1842, for instance, Thomas Green Clemson bought five of John Colhoun's slaves to work on his Edgefield plantation. Colhoun eventually settled most of his debt by selling his woolen factory and 800 acres of his plantation.¹³

In 1853 Martha Colhoun (John E. Jr.'s widow) died, leaving the Colhoun plantation at Keowee to be run by her two children. They still had seventy-seven slaves of varying ages and genders worth on average \$425 each. According to the plantation ledger, the slaves ranged in value from \$50 for an eighty-year-old man to \$1,100 for some seventeen- to nineteen-year-old males. These were similar figures for slaves purchased by Andrew Calhoun, Anna Calhoun Clemson's brother, in 1854 for his plantation.¹⁴

John C. Calhoun ran his Fort Hill plantation like most other slave owners. Though most people referred to him as being "just and kind," he was nonetheless a person who owned other individuals and, like other southern men, was capable of using swift and decisive action to punish his slaves. Calhoun had no problem having his slaves whipped when the situation called for it. He also understood that slave owners who indulged their slaves generally had the most unruly slaves. John Calhoun owned between thirty and ninety slaves, depending on which records one cites.¹⁵ He developed a plan whereby he constantly switched slaves with his son Andrew, who owned a plantation in Alabama, to make sure that the slaves would not be overworked in the hot environs of Alabama. This also allowed Calhoun to keep his slaves in the family.¹⁶

The plantation at Fort Hill was like other plantations. The slave quarters were one, long, single tenement about an eighth of a mile from the big house. Each slave family was allowed to have its own small garden where the slaves grew yams, greens, corn, and turnips. Calhoun also supplied meats and corn meal to supplement what the slaves grew. At Christmas the slaves received fresh meats and wheaten bread. Calhoun seemed to have been fascinated by the joviality of his slaves. He once wrote Clemson that the slaves danced until after midnight.

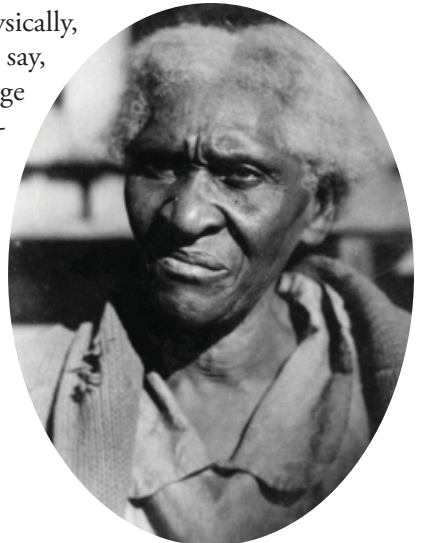
Susan Richardson (b. 1830, part Native American) was owned as a slave by John C. Calhoun in her younger years and then given to Anna Maria Calhoun Clemson as a personal maid. After the Civil War, she married Billy Richardson and moved near Saluda, S.C. Early twentieth-century photograph with Richardson holding young Byron Herlong. Fort Hill Collection, Clemson University.



However, he did not believe that African Americans had much in the way of intellectual maturity. He once wrote a friend, “Show me a Negro who can parse a Greek verb or solve a problem, in Euclid,” and he would grant that he was the human equal of the white man.¹⁷

Clemson’s association with John C. Calhoun forces researchers to wonder about his feelings toward African Americans. Calhoun, as mentioned earlier, was one of the most notorious racists toward African Americans of his period and one of the South’s leading advocates for slavery. He did not believe that African Americans had the mental or intellectual capacity to live as free people in a white society. Calhoun argued that slavery was a sort of school for civilizing Africans and moving them toward greater development. In an 1837 speech he said, “I appeal to facts, never before has the black race...attained a condition so civilized and so improved not only physically, but morally and intellectually.” He went on to say, “He came to us in a low, degraded, and savage condition and in the course of a few generations it has grown under the fostering care of our institutions.”¹⁸

Former Calhoun slave Nancy Legree, photographed at age 106. She was given to Ransome Calhoun and taken to Columbia, S.C. Presumably, she returned to the Upstate after the Civil War. Black Heritage in the Upper Piedmont of South Carolina Project Collection, Special Collections, Clemson University Libraries.





Former slaves Thomas Fruster and Frances Fruster, from a stereopticon photograph of Fort Hill during Thomas Clemson's last decade. Jane Prince, Clemson's caregiver, is seated on the porch, ca. 1880. Fort Hill Collection, Clemson University.

Clemson spent time with Calhoun watching how he ran his plantation at Fort Hill. Clemson thus gained valuable knowledge about plantation management and life from the time he spent managing his father-in-law's plantation. Many of the things he did later when he became a plantation owner were modeled after what he saw Calhoun do. Still, Clemson believed that his own knowledge of scientific agriculture would be beneficial to any plantation.

During the early 1840s Clemson was looking for new areas in which to invest his money. As the iron industry and other ventures began to decline, he turned toward agriculture as a possible profit venue. John C. Calhoun suggested that he purchase a plantation. Not long after that, Clemson heard about a plantation in Edgefield owned by Arthur Simkins, the brother-in-law of Francis Pickens and James Edward Calhoun. Clemson, who was away on business in Pennsylvania, asked his father-in-law to investigate the plantation to see if it was worth purchas-

ing. Calhoun encouraged him to make the purchase, but only after he looked the place over himself. On December 2, 1842, the two of them made an inspection of the plantation. Clemson named the property "Canebrake" in recognition of the thicket of canes on the bank of the river which ran through the lowlands. After inspection he decided to purchase the property and join the southern slavocracy. Clemson agreed to buy the 1,050-acre plantation for \$24,000. The deal gave him more than 1,000 acres of land in Edgefield in Saluda County, South Carolina.¹⁹

Clemson's foray into slaveholding occurred during some of the heaviest periods of abolitionist activity. Both southerners and abolitionists were hardening their positions as the nation's leaders debated the peculiar institution. At the same time, the Second Great Awakening was once again pushing the notion of Christian Brotherhood and denouncing slavery as sinful, unbiblical, and immoral. Clemson chose to become a slaveholder during this crucial era, and there is no evidence that he considered the wider implications of slavery when he made his decision. Whatever the case, Clemson was not forced into slave ownership; it was a role he deliberately chose.²⁰

Clemson immediately ran into problems with his new plantation. He had no slaves and immediately had to purchase them from his neighbors. He also did not have enough time to run the plantation personally, so he negotiated with Arthur Simkins to share the running of the plantation for the first year. In addition, the plantation was not in good shape, and the house was in ill-repair and weather-damaged. Clemson purchased a slave named William who had the responsibility of repairing their home and building other structures.²¹

Clemson knew that he was becoming a slave owner when he purchased Canebrake. He knew that the success of this investment was tied to getting good slaves who could help him turn a profit from the endeavor. In 1845, a year after the Clemsons had arrived in Belgium, John C. Calhoun wrote a letter informing Clemson that Canebrake was doing fine. The buildings were being repaired, the planting and plowing were nearly completed, the horses and mules were in reasonably good condition, and the crops consisted of 120 acres of cotton, 110 acres of corn, and seventy acres of oats. He also noted that the slaves were generally healthy, even though their housing remained in disrepair.²²

Clemson did not own his plantation long. However, during that period he accumulated thirty-seven slaves, mainly through purchase. Clemson became a strong supporter of slavery. In 1845, he tried to sell his plantation for \$13,000 while keeping his slaves to rent out. Clemson said of slaves, "they are the most valuable property in the South, being the basis of the whole southern fabric." He sold slaves when the situation called for it, once remarking, "My object is to get the most I can for the property....I care but little to whom and how the[y] are sold, whether together or separated...the affair should be kept as secret as possible on account of the Negroes." Clemson's personal correspondences have several al-

lusions to purchasing and selling slaves. He was a businessman who wanted to make a profit from his investment. It is clear that Canebrake was not the economic success story he hoped for. Moreover, in 1854 when Clemson was living in Maryland, he was no longer convinced that slavery was a viable labor source. In a letter to Elias Baker dated July 19, 1854, he wrote, "Negroes I think will be the resort that I shall be compelled to—they are hazardous & give much trouble & require constant watching."²³

The War Years

During the period leading up to the Civil War, the Calhoun family was active in rallying South Carolinians. Andrew Calhoun tried to remain out of the spotlight even though he felt slighted that he was not in an important political position in the state. His mother, though worried, expressed support for the Confederacy. On December 3, 1860, she wrote, "We are living exciting times here since Lincoln has been elected.... The South is now so wide awake that nothing could turn their course. The dissolution of the Union is inevitable, and I think nothing else will save us." Clemson did not support secession, but he also did not think the North should coerce the South. His major concern seemed to be finances as the war approached. On March 9, 1861, Clemson resigned from the government, and he and Anna quietly went south, leaving their children in Maryland.²⁴

On April 4, 1861, President Abraham Lincoln met with a delegation of Virginia Unionists in the White House. This meeting convinced Lincoln that he could not negotiate with them to avoid conflict. This meeting also convinced him to re-supply Fort Sumter, but not to send large numbers of forces. He wanted to make it clear that the South was the aggressor. That was in essence the last day to avoid conflict. On that day Clemson was in Montgomery, Alabama, a center of southern secession. He clearly could see that conflict was coming. In a letter to his uncle Elias Baker, Clemson stated, "We are preparing for war, and if the North wants it and the black republicans force it upon us, they will surely have it and they will find out that war will not take place in this ground, it will be carried home to them until they cry peace."²⁵

The Civil War began at 4:30 a.m. on April 12, 1861, when Confederate forces fired on Fort Sumter in Charleston. This event precipitated President Abraham Lincoln's call for forces to put down a rebellion in the South. Thomas and Anna Clemson quickly returned to Maryland to check on their children and business affairs. With the war starting, Clemson found himself in a strange position. He was a native northerner who had sworn he would never live in the South again. Also, he had several investments, including property, in the North. He transferred his property and finances into his wife's name, and he and his son Calhoun moved back to South Carolina.²⁶

During the first two years of the Civil War, Clemson stayed with his mother-in-law in Pendleton, giving speeches and caring for the plantation at Fort Hill. In 1863, he chose to join ranks with his southern neighbors and participate in the war as a Confederate officer. Clemson's decision to join the Confederate cause must not have been an easy one. Notwithstanding his Pennsylvania roots, Clemson was already disappointed that the Confederate government had not created, as he advised, an Agricultural Department. His son Calhoun also joined the Confederate Army, first as an enlisted man but then quickly rose to the rank of second lieutenant. The Army initially stationed him close to his family in South Carolina.²⁷

In the spring of 1863, Clemson and his son traveled to Richmond, Virginia, the capital of the Confederacy and where Clemson offered his service to the Confederacy. On May 7, 1863, he officially became a member of the Confederate military. Because of his extensive knowledge of science and technology, Clemson was assigned to a mining unit working at the Nitre and Mining Bureau, Trans-Mississippi Department. His son was later transferred to this same unit. One can assume that, by volunteering to serve in the Confederacy, Clemson was willing to fight and kill to preserve slavery. As James McPherson writes, "The Emancipation Proclamation announced a new war aim. Thenceforth, the Union army became officially an army of liberation. The North was now fighting to create a new Union, not to restore the old one."²⁸ By 1864 Clemson was in charge of ironworks in Texas and was building furnaces. In September he was transferred to an inspector role and given light duty.²⁹

There were no meritorious distinctions associated with Clemson's military service. In fact, his contributions to the Confederacy were not significant. Like many others, he provided services and material aid to the Confederacy, but provided little in the way of military skills. Apparently, Clemson did not see any real military action. His age and technical knowledge probably precluded him from dangerous duties. He did suffer a broken arm from a wagon accident in January 1864. Calhoun Clemson, however, was captured and placed in a Union prison on Johnson's Island in Lake Erie. Eventually, Calhoun Clemson was released, and Thomas Clemson was paroled officially on June 9, 1865. This ended his military career.³⁰

The Reconstruction Years

After the Civil War, the Clemson family reunited and lived at the home of Anna's mother in Pendleton, South Carolina, a place that had been devastated by the war. Clemson became convinced that the only hope for the South was education, and especially scientific education on agriculture. He wrote, "There is, in my opinion, no hope for the South short of widespread scientific education. Our condition is wretched in the extreme. Everyone is in trouble, many ruined, and

others are quitting the country in despair. The late harvests have been short, many are in want, and the State treasury is as empty as most of the inhabitants find their pockets and granaries."³¹

The Reconstruction years were very difficult for most South Carolinians. The state had been economically, socially, and politically devastated by the war. Agriculture was in disarray as the former slaves reveled in their newfound freedom. At the same time, the African American population steadily increased in South Carolina as blacks began to enjoy the fruits of their free labor. They began to move from rural areas to the rapidly developing urban areas of the state. Particularly in the coastal areas, where agriculture was still the dominant form of production, blacks outnumbered whites and had a freedom they did not have in more rural and western parts of the state.³²

White southerners were insulted by notions of black equality and freedom. Many of the southern leaders had come to believe that the key to solving the chaos was returning African Americans to their familiar state of slavery. This would ensure a stable labor supply and also solve the race problem. Southerners believed that the attempt to transform their slaves into free people had been a complete failure. Taking advantage of the chaotic conditions of the postwar society, white politicians moved in to reestablish the existing social order under a different guise. Many were of the opinion that it was foolhardy to believe that they would ever treat their former laborers as equals. To ensure an orderly transition and also to establish some semblance of order, President Andrew Johnson appointed Benjamin Franklin Perry, a former Unionist from Greenville, as the provisional governor of the state.³³

Perry seemed like a strange choice. Even though it was said that he wept like a baby at the state's choice to secede from the Union, he nevertheless served in the state legislature throughout the war. During the prewar debates he had expressed his support for the Union and his opposition to the political dominance of planters over the state. Being from Greenville, he represented the Upstate, supposedly a more progressive area. Nevertheless, Perry, a shrewd politician, chose to keep former Confederate officials in their positions of authority when he reorganized South Carolina's state government. Thus the staunchest rebels were able to maintain their political base under Perry. He hoped that by doing this he could placate the Lowcountry and the coastal planter class, which he believed were essential to his political career. These men would open Perry to the charge by his critics that he had, "put upon their legs a set of men who...like the Bourbons have learned nothing and forgotten nothing."³⁴

In order for the state to be restored to the federal fold, Perry's duty was to call a convention so that South Carolinians could amend their constitution. The convention was supposed to define citizenship for the state, determine who could vote and hold office, and determine who could make the rules and laws governing

the state. There was little discussion about African Americans' civil rights in the initial discussions. When Perry called the convention for September 13, 1865, in Columbia, most southerners continued to believe that the same status that governed free-blacks during slavery governed the former slaves after the war.³⁵

Most of the delegates knew, of course, that they had to abolish slavery. Still, Governor Perry opened the debates on African American rights by pointing out his opposition to giving blacks the vote. His rationale was that, because of their widespread ignorance and degraded condition, they were incapable of making wise political decisions. The governor also stated, "This is a white man's government and intended for white men only." He went on to say, "The Supreme Court of the United States has decided that the Negro is not an American citizen under the Federal Constitution." Therefore the governor encouraged the delegates to "settle this grave question as the interest and honor of the State demanded."³⁶

The constitution the leaders wrote did only the minimum as far as African American rights were concerned. It outlawed slavery, restricted the suffrage to white men aged twenty-one years or older, and specified that only voters could hold office. It specifically restricted officeholders in the state house of representatives or senate to free white men. The constitution further defined any one who had black blood either through birth or marriage as black. Blacks were not allowed to carry or keep a firearm, sword, or military weapon, without written permission from a judge. They could keep a shotgun or rifle used for hunting, but not a pistol, musket, or weapon appropriate for purposes of war. Blacks could not serve in the militia or own a distillery. Moreover, they could be arrested by any white person.³⁷

In addition, black orphans were to be apprenticed out under contract. Blacks could not own or operate businesses unless they had a license. Vagrancy and idleness were punished with a term of hard labor. Taken together these laws represented the so-called black codes. George Tindall said of these, "This code was the first effort by whites of the state to redefine the relations of the races under the new conditions. The nature of the black codes indicates that white South Carolinians could not conceive of Negroes [sic] as truly free agents in their relationship to the economy of the state." White South Carolinians viewed the freed slaves as they viewed free-blacks under slavery.³⁸

Ante- and Post-bellum Education in South Carolina

African American leaders refused to sit idly by while their hard-fought struggle for inclusion was ignored. Fifty-two African American leaders met in November of 1865 to plan a strategy for gaining black rights. They demanded the full gamut of rights and privileges enjoyed by whites. They specifically demanded unhindered access to the franchise, free public education, the right to bear arms, serve on juries, establish newspapers, assemble peacefully, enter all venues of agri-

culture, commerce, and trade, and “develop our whole being by all the appliances that belong to civilized society.”³⁹

While many of the other demands could be slowly negotiated, African Americans demanded immediate access to education. White South Carolinians had demonstrated a reluctance to educate African Americans from the area’s earliest days. After the Revolutionary War, when the Episcopal church attempted to form academies to teach African Americans to read and write, there was little initial objection. However, attitudes rapidly changed after the early 1800s with the Haitian Revolution, the Denmark Vesey conspiracy, and the Nat Turner rebellion. South Carolinians, like other southerners, came to believe that it was not wise to provide knowledge to the slaves. As one commentator noted, “In the face of earnest opposition of influential citizens, laws were then passed providing penalties for teaching slaves to read and write.” Nevertheless, several African Americans were able to gain an education through various means.⁴⁰

One thing that characterized early educational efforts for South Carolina was that very few people believed that the state should expend money educating their citizens. Therefore, education initially was the domain of religious institutions and private citizens. South Carolinians established a network of private schools which they used to educate the children of the most prominent citizens. As historian Henry Thompson has noted, “From the time of the founding of the colony up to the 1860’s...the well to do in South Carolina patronized private schools, or employed tutors for their sons and governesses for their daughters.” Children of wealthy white South Carolinians generally sent their children to northern or European universities for higher education. Even after South Carolina opened its colleges, wealthy parents continued to send their children elsewhere for advanced schooling. One British official said, “None of the British Provinces, in proportion to their numbers, sent so many of their sons to Europe for education as South Carolina.”⁴¹

In 1811, when Thomas Green Clemson was a four-year-old boy living in Philadelphia, Stephen Elliott introduced legislation to spend \$37,000 for developing a system of free schools open to all free white children in South Carolina. The legislation had the state providing \$300 for each school in proportion to the number of delegates its district had. There was a long protracted battle to defend this nascent system. Several prominent and wealthy South Carolinians opposed the increased taxation to support the system. They also argued that education was not under the purview of the state but instead a private and parochial matter.⁴²

Little action was taken to increase the number of public schools until the 1850s. During the so-called great American Common Schools movement, there was a drastic and rapid increase in the number of free schools. By 1852—a year after Thomas and Anna Clemson had returned to the United States from Belgium—South Carolina had increased its spending on public schools to \$74,000. By 1861

the state had increased its annual expenditures on education to \$200,000, and the enrollment had increased from 17,838 in 1850 to 20,000 by 1861.⁴³

The establishment of a functional public school idea was slowed by the attitudes of both poor and wealthy whites. Wealthy whites were reluctant to send their children to these schools. They did not believe that they needed free schools, since they could send their children to private schools or hire private tutors for them. The poor also were hesitant to send their children to free schools. They were worried about the stigma that was often attached to these schools. Those who sent their children to these schools were identified as paupers. Because parents were loathe to be identified as poor, they generally chose to keep their children ignorant and at home. As one South Carolina official said, "Many men would deprive their children of the means of education in preference to having them branded at school as paupers."⁴⁴

As a result of this opposition, South Carolinians slowly came to the opinion that public education was an unnecessary state expense, since those who desired an education could acquire one at their own expense. The attitudes of the upper class came to dominate the feelings of lower- and middle-class South Carolinians. The upper class argued that all the state had to do educationally was do something for the poor, and the 1811 school law fulfilled that requirement. They had established paupers' schools, and therefore any of the poor who wanted to educate their children could do so at one of those schools. There was another reason why public schools were not regarded as a necessity: no public clamor arose in favor of them. There were enough private schools to satisfy most people's thirst for public education.⁴⁵ Still in certain areas, people did make improvements in their public school systems. In Charleston, for example, C. G. Memminger implemented a plan for improving the city's schools. They hired trained teachers from the North who improved the curriculum and instituted an improved educational experience. The system worked so well that it attracted students from all classes.⁴⁶

One of the most improbable occurrences of the period was the expansion of African American education in South Carolina. With whites generally being in the minority through much of the early history of South Carolina, there was constant fear that their slaves might revolt. After the 1822 Denmark Vesey conspiracy and the 1830s slave rebellions, many South Carolinians came to believe that the South had to take a defensive stance on slavery. They passed new rigidly enforced laws designed to protect slavery and enforce the prevailing racial etiquette. Nevertheless, a surprising number of African Americans were able to gain a rudimentary education. There were several free-black societies that ran schools. Some of these schools were partially funded by whites, and at least one white teacher was employed in one.⁴⁷

Educational development and postwar Reconstruction went hand in hand. Many believed that the best way to rebuild the South was through innovative

educational initiatives that transformed the former slaves into useful members of South Carolina's society. Since late 1861, when Union forces captured Hilton Head and some of the adjacent islands, there were efforts to bring education to average South Carolinians. After the white plantation owners abandoned their properties on the Sea Islands, in a desperate attempt to avoid Union forces, they left more than 9,000 African American slaves with no supervision. A Union general, serving in the area, appealed to northern entities for some advice and aid. In response, these northern philanthropists organized a series of what became known as freedmen's aid societies.⁴⁸

Solomon Peck opened a school in 1862 on the Sea Islands at Port Royal. This attracted several teachers who came to the school to teach. With the help of the Pennsylvania Society, they helped found a series of schools on the islands. One of the most famous was the Penn School founded on St. Helena and named after the Pennsylvania Society. Several other schools were founded on the other islands, and an unorganized network of schools was established. There was early friction about what type of education was most pressing for the newly freed slaves. Many argued for an education that emphasized skills and trades which would arm the former slaves with the most needed skills and knowledge. Others believed that African Americans needed to be trained in the classics so that they could quickly dispel the racist notions about blacks.⁴⁹

Education in South Carolina was clearly going through a period of transition during the post-bellum period. In 1865 Governor James L. Orr recommended ending school funding. However, this did not end the nascent efforts to bring free public education to South Carolinians. By 1866, the year in which Thomas Clemson was elected president of the Pendleton Farmers' Society and began efforts to establish a scientific institution in the Upstate, nearly half of South Carolina's school districts still had schools which were educating some 2,245 students. Nevertheless, the notion of universal education was not a fully developed concept in the minds of most South Carolinians. It was clear, however, that the state was moving in that direction.⁵⁰

In 1867 an interracial delegation met and wrote a new constitution. There were seventy-six African Americans among the 124 delegates. Of those, fifty-seven had come from slavery. They wrote what most called the best state constitution the state had seen. Passed by a 70,558 to 27,288 vote, it was ratified on April 16, 1868. The new constitution created a biracial suffrage, cancelled debts incurred by purchasing slaves, provided a \$1,000 homestead exemption from debts, and a \$500 personal property exemption. It also included a provision requiring the General Assembly to establish a public school system.⁵¹

White South Carolinians exhibited a disdain for the 1868 state constitution. For all their bluster, however, they enjoyed the benefits and changes wrought by this document. One of the biggest changes was the introduction of universal

education. This education was modeled on the theory that “the whole people shall establish, organize, support and supervise the educational training of all children and youth.”⁵² For the first time since 1834, African American children could legally receive an education in South Carolina. The 1868 state constitution was the first organic law which made mention of education in South Carolina. By enacting this new constitution, South Carolinians ushered in a new era, thus bypassing the old system of private schools and replacing it with a new educational system of free public schools open to all classes and races. It also created an elected state superintendent of education and provided for county school commissioners who would be elected biennially. The name of the latter position would eventually be changed to county superintendents of education. This system set up a State Board of Education which delineated the state superintendent of education as chairman and the local county superintendents as the board.⁵³

The law called for the state legislature to “provide for a liberal and uniform system of free public schools throughout the State.” The legislature was to divide the state into workable school districts, and each district was to have at least one school which was open at least six months of each year. The state also mandated compulsory attendance for all school-age children between the ages of six and eleven. The constitution outlined three revenue sources for funding these schools: an annual general appropriation from the state legislature, a one dollar poll tax levied on all able-bodied male citizens, and a voluntary local tax, levied on non-property owners. The money raised from these taxes was to be distributed to the various districts in proportion to the number of students attending the schools. The legislature also set aside money for supporting the University of South Carolina and for establishing an agricultural college; a school for the deaf, dumb, and blind; a state reform school; and, within five years, a State Normal School. The legislation also called for a clear separation between the church and state in school matters.⁵⁴

Emphasizing the changed nature of the state, Section 10 of the 1868 state constitution stated, “All public schools, colleges and universities of this State, supported in whole or in part by public funds, shall be free and open to all the children and youths of the State, without regard to race or color.”⁵⁵ South Carolina’s first superintendent of education was Justus K. Jillison, a well-educated transplant from Massachusetts. He was a hard worker who went about his duty of establishing a school system with Yankee ardor. However, his efforts did not meet with the type of success that he wanted. The administrators misused funds, and the teachers suffered from constant harassment from whites who opposed educating blacks and were reluctant to pay for the schools.⁵⁶

Jillison’s first school reports were a precursor to the problems South Carolinians would have with public education. The system was chronically underfunded. The legislature provided only \$50,000 for education, and many people refused to

Constitution.

We, the People of the State of South Carolina, in Convention assembled, Grateful to Almighty God for this opportunity, deliberately and peaceably of entering into an explicit and solemn compact with each other, and forming a new Constitution of civil Government for ourselves and posterity, recognizing the necessity of the protection of the people in all that pertains to their freedom, safety and tranquility, and imploring the direction of the Great Legislator of the Universe, do agree upon, and ordain and establish the following
Declaration of Rights and Form of Government as the
Constitution of the Commonwealth of South Carolina.

Article 1.

Declaration of Rights.

Section 1. All men are born free and equal-endowed by their Creator with certain inalienable rights, among which are the rights of enjoying and defending their lives and liberties, of acquiring, possessing and protecting property, and of seeking and obtaining their safety and happiness.

Section 2. Slavery shall never exist in this State; neither shall involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted.

Section 3. All political power is vested in and derived from the people only; therefore they have the right, at all times, to modify their form of government in such manner as they may deem expedient, when the public good demands.

Section 4. Every citizen of this State owes paramount allegiance to the
 Constitution

CONSTITUTION.

We, the People of the State of South Carolina, in Convention assembled, Grateful to Almighty God for this opportunity, deliberately and peaceably of entering into an explicit and solemn compact with each other, and forming a new Constitution of civil government for ourselves and posterity, recognizing the necessity of the protection of the people in all that pertains to their freedom, safety and tranquility, and imploring the direction of the Great Legislator of the Universe, do agree upon, ordain and establish the following

DECLARATION OF RIGHTS AND FORM OF GOVERNMENT AS THE CONSTITUTION OF THE COMMONWEALTH OF SOUTH CAROLINA.

ARTICLE I.

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SECTION 3. All political power is vested in and derived from the people only; therefore they have the right, at all times, to modify their form of government in such manner as they may deem expedient, when the public good demands.

SECTION 4. Every citizen of this State owes paramount allegiance to the Constitution and Government of the United States, and no law or ordinance of this State in contravention or subversion thereof can have any binding force.

SECTION 5. This State shall ever remain a member of the American Union, and all attempts, from whatever source, or upon whatever pretext, to dissolve the said Union, shall be resisted with the whole power of the State.

SECTION 6. The right of the people peaceably to assemble, consult for the common good, and to petition the Government any department thereof, shall never be abridged.

pay the one dollar poll tax. White politicians expressed open hostility toward education, particularly as it related to African Americans. The superintendents were ill-prepared and overwhelmed by the problems. There was opposition from both black and white parents to integrated education. Moreover, there was a culture of poverty and ignorance that Jillison found difficult to overcome.⁵⁷

While many were pressing for the development of free public education, Thomas Clemson was traveling the state pressing his case for scientific education. He used speeches, circulars, and town meetings to push his case. Clemson was convinced that the best way to foster economic and commercial development in South Carolina was through the expansion of scientific education. One writer said of him, "Clemson was very much in earnest about scientific education for South Carolina and for the South. In season and out he never missed an opportunity to urge its importance." While the state moved toward public education, Clemson made a strong case for scientific education.⁵⁸

Clearly, the early enthusiasm for free public education came from the former slaves who had suffered so many years of ignorance and lack of opportunity. As scholar Lewis P. Jones notes, "To blacks, reading and writing were as much symbols of liberty as were the words forty acres and a mule."⁵⁹ Within five years of the end of slavery, literally thousands of African American children had been exposed to their first taste of education. It was these former slaves and their northern white allies who convinced ordinary citizens that education was beneficial to them and their children. White philanthropists combined their resources with the efforts of white missionaries, who came south, to set the stage for public education. The federal government, in the person of the Freedmen's Bureau, helped facilitate these efforts.

Nevertheless, white South Carolinians led by the state's governor had resisted these federal efforts since 1865. Undaunted, the federal initiatives continued. For instance, in early fall 1865, Reuben Tomlinson was named the state superintendent by the Freedmen's Bureau. His job was to coordinate and help facilitate the educational efforts.⁶⁰

Tomlinson was a Pennsylvania Quaker who had worked with educational organizations on the Sea Island Experiment. He served as superintendent for three years bringing order to the chaotic educational scene. His coordination of the facilities and teachers helped to make sure that each school had an instructor and adequate facilities. Though the teachers were paid by private organizations, many of the facilities were funded by the Freedmen's Bureau. During the 1865-1868 period, whites demonstrated mixed feelings about the educational efforts. In some areas they supported educational efforts for blacks as long as the teachers were southern. They were adamantly opposed to Yankee teachers coming south and filling their children's heads with radical, Yankee ideas. By 1865 there were 6,000 predominantly black students being taught by 108 teachers. By 1867 most

religious denominations had endorsed education for African Americans. Slowly, they were able to convince whites to support public education.⁶¹

Nevertheless, white opposition to African American education gradually began to solidify. Many white leaders began to see the potential dangers in having an educated black mass. While many supported elementary public education for blacks, they did not support providing secondary education to blacks. At the same time, there was a growing opposition to integrated education. Whites were also concerned about the type of education the African American children were receiving. They believed that a classical education which emphasized reading, writing, and arithmetic was inappropriate for their former slaves. They instead preferred a vocational education with heavy emphasis on skills like carpentry, agriculture, and homemaking.⁶²

The northern missionaries who staffed the South Carolina schools had a totally different concept of education. They argued that they wanted “to educate, convert, and save” through their education. Therefore, they preached a heavy dose of religion and moral inspiration with their lessons. They also were dedicated to providing the former slaves with a classical education which would prepare them to become teachers, preachers, and leaders within their communities. They rejected the notion that African Americans needed only to learn how to farm, nail, or carry something. Instead, they provided instruction in classical literature, geography, philosophy, Latin, and mathematics. This was clearly the type of education that African Americans preferred.⁶³

As white opposition began to congeal, there was a corresponding decrease in enthusiasm for public education. The teachers who had come south with such great hope were discouraged as they suffered harassment from local whites and suspicion from local blacks. The embryonic school system did educate some people and could boast of some victories. However, it never was able to reach the promise it held out. Schools like the Avery Institute in Charleston served as a shining example of what could have been. Founded in 1865 by the American Missionary Association and headed by Frank L. Cardoza, this was one of the best schools in South Carolina.⁶⁴

Cardoza, a native, freeborn black, was the best-educated African American in the state. He was positive proof of the potential of education for African Americans. However, it was that potential which frightened white South Carolinians the most. It threatened to rob them of their work force and upset their delicate racial hierarchy. South Carolina’s educational story was not a pretty story during the 1870-1876 period. The money dedicated to education was often squandered and never made its intended impact. Also, efforts to engage in the social experiment of integrating the schools led to the withdrawal of whites from public schools, with the added insult of many white leaders undermining the efforts. The state

university system also saw a dramatic decrease in the number of white students as the state tried to implement integration.⁶⁵



Principal Benjamin F. Cox addressing a weekly chapel meeting at the Avery Institute. Reproduced from *The Pinnacle: A Book of the Class of 1916*. Avery Research Center for African American History and Culture, College of Charleston.

During the 1871-1872 session, the state legislature approved \$300,000 for education. Amazingly not one dollar of that money was used to pay teachers. Black students were able to sustain their educational efforts with the aid of benevolent societies. White children who were dependent on the state monies were disadvantaged. As researcher Henry Thompson writes, “The school sessions were irregular, the teachers became discouraged, the white taxpayers were naturally disgusted, and the entire system had sunk into a state of disrepute and worthlessness.”⁶⁶

By far the biggest challenge faced by South Carolinians was the rampant corruption, which characterized their system. The white political allies of African Americans proved to be more interested in lining their pockets than in establishing a workable school system. They often were associated with misappropriations of school funds. Blacks also were implicated in some of these scandals. Historian Alruthus A. Taylor wrote, “Through inexperience and ignorance the dupes of designing rascals, the Negro legislators were led to sanction schemes of the despoil-

ers and to that extent contributed to the failure to promote an efficient system of universal free education in South Carolina.” However, the progress they made was remarkable, considering that for more than 200 years white South Carolinians had not been able to get that far.⁶⁷

When Hugh S. Thompson took control of the educational system from Jilison in 1877, he found that a strong foundation had already been laid. The school attendance had been increased from 25,000 to 123,000. Several thousand schools were in operation and staffed by more than 3,000 teachers. In 1878 the state legislature passed a new school law which put control of the local school systems in the hands of district trustees, subject to the supervision of the county board of examiners. It also said that local poll taxes would be used in that area. The local management of schools meant that blacks could expect minimal attention to their educational needs. Moreover, the revised tax structure meant that black schools would be starved of funds because generally blacks did not pay the poll tax because of ignorance or poverty.⁶⁸

The evidence is clear that once schools were removed from African American influence, whites received the lion’s share of the benefits from public education. Certainly, there were improvements made by white school officials that aided both races, improvements such as greater efficiency of teachers, longer school terms, and an increasing number of schools open to both races. However, blacks in rural areas found that their school facilities were in a declining state. In cities like Charleston, blacks could still get a good education. In other urban areas, however, the schools were not much better than they were in rural areas where the school term rarely exceeded two and one-third months.

Clemson and South Carolina Education

Though not initially a part of the educational debates, Thomas Green Clemson was one of the leading advocates for education in South Carolina. He spent much of his life advocating for agricultural education and the benefits of such an education in shaping American life. He was a particularly strong supporter of scientific education and the potential it showed for helping to build a state’s economy. Clemson’s advocacy of agricultural and scientific education was well-known. He had helped establish the Maryland Agricultural College and was one of the school’s most vocal proponents. For example, prior to that college’s establishment, Clemson often declared, “The only hope we have for the advancement of agriculture is through the sciences and yet there is not one single institution on this continent where proper scientific education can be obtained.”⁶⁹ Another example, which was later published in the *American Farmer*, is a letter Clemson sent to James Earle, president of the Maryland Agricultural Society. In words that echoed many of his other statements, Clemson wrote, “The subject is one of momentous interest, one of light and darkness, poverty or wealth, and comparative

degradation or elevation. The only possible hope for the advancement of the arts is through science."⁷⁰

When educational proponents began to advocate in favor of a national system of land-grant colleges in each state, Clemson was a part of those discussions. The U.S. Agricultural Society was very active in pushing the country toward a system of agricultural and industrial colleges in each state. Organized in 1852, the Agricultural Society published a journal and organized exhibitions in each state. Justin Smith Morrill, a Whig representative from Vermont, became very interested in this movement. On December 14, 1857, Representative Morrill introduced the first bill calling for land-grant colleges. The so-called Morrill Land Grant Act was passed by both houses of Congress but was vetoed by President Buchanan. In 1862 Morrill, now a Republican, reintroduced the bill. Again it was passed by Congress; this time it was signed by President Abraham Lincoln on July 2, 1862. The new piece of legislation granted to each state 30,000 acres of public land for each U.S. senator and representative under apportionment based on the 1860 census. Proceeds from the sale of these lands were to be invested in a perpetual endowment fund which would support colleges of agriculture and mechanical arts in each of the states. This new law provided federal aid to states for establishing state agricultural colleges. It also ensured that farmers would have access to the latest scientific techniques for agriculture.⁷¹

Clemson, of course, had a long history of advocacy for education. However, there is no evidence that he was a supporter of integrated education. By the time Clemson was contemplating his school, segregated education was a recognized feature in South Carolina. During the early Reconstruction period, the University of South Carolina experimented with integrated education. The first blacks enrolled there in October 1873—William Dart even graduated. Their presence resulted in resignations by faculty and withdrawals by some students. Nevertheless, the university remained open until 1877, when the Democrats regained control and closed the institution. In 1880 the school was reopened, for whites only, as the South Carolina College of Agriculture and Mechanical Arts. The South Carolina Agricultural and Mechanics' Institute in Orangeburg had opened for African American students in 1872.⁷²

Clemson seems to have remained aloof of the racial issues surrounding education. He clearly did not believe that white children would attend schools where black children were present. His focus remained on scientific education. In 1875 Clemson's wife suddenly died. Anna Calhoun Clemson left her share of the Fort Hill estate to Clemson. Her will specifically called for Clemson to establish a scientific institution which would serve the state of South Carolina. He dedicated the remainder of his life to creating this institution. Clemson fired off a letter to his old friend W. W. Corcoran enlisting his aid in establishing this school. Clemson wrote, "The necessity is paramount, and I have been solicited again to use

my feeble exertions to convert Fort Hill into such a purpose, and thus save from desecration that beautiful hallowed spot, and pass it down for future time to the diffusion and investigation of the laws of the Creator."⁷³

In the early 1880s Clemson began to put into place a plan to open an agricultural and technical college. He planned to endow the project through a gift from his will. Clemson proposed to give his 800-acre Fort Hill plantation to the state for this college. He wanted to make sure that South Carolina had trained farmers, scientists, and engineers. Much has been made about the will which left the bequest. For example, many argue that the bequest's not specifically barring African Americans or women from the college proves that Clemson was a progressive and well ahead of his time.

This argument, however, warrants closer examination. Clemson obviously did not believe that integrated education was viable. The state had outlawed such education a few years earlier. In 1873 Clemson's friend Henry Trescot wrote him a letter outlining the problems at the University of South Carolina. In this letter Trescot points out, "As far as white people of the state are concerned, the University may be considered as closed for whether such prejudice be natural or artificial, right or wrong, wise or foolish, it is eradicable that where the black scholar goes, the white will not."⁷⁴ He went on to suggest that Clemson needed to start a new school to save education in South Carolina.⁷⁵

The other issue that must be considered is that Benjamin Tillman was one of the people consulted when the school was proposed. Tillman, one of the leading anti-black proponents in the state, would not have had any part in a plan to open a school where integrated education was allowed. A powerful politician who represented Clemson's part of the state, Tillman had built his reputation on his opposition to black people. This was no secret, and if Clemson had wanted to advocate for a progressive style of education, he would not have consulted such a conservative politician. Clemson's goal was unwavering: "My purpose is to establish an Agricultural College which will afford useful information to the farmers and mechanics."⁷⁶ That purpose did not include fostering a social revolution.

Certainly, it is always difficult to judge a man after the fact. Thomas Green Clemson, in particular, is a difficult man to understand. His life and work were a series of contradictions. For instance, this descendent of Quakers owned, sold, and traded in slaves. He volunteered to join the war effort, becoming an officer in the Confederate Army. Even though he was born and reared in the North, he somehow developed a greater affinity for the South. Clemson, an internationalist who participated in social revolutions, fought to maintain the conservative southern oligarchy of which he had become a part.

Even as a slaveholder he is difficult to understand. His letters never mention developing strong personal ties with any of his servants. He never wrote any personal treatises about his views on slavery, even though he was friends with some

of the most vocal racists and defenders of slavery. In other words, Thomas Green Clemson became a white southerner whose racial views seem no different from those he befriended. Of course he was different in the visionary passion that drove his bequest for the establishment of Clemson Agricultural College. To achieve that goal he was an old-line pragmatist on the difficulty of integrating colleges in South Carolina. Even though his correspondences with friends, such as Henry Trescot, indicated that they discussed the racial difficulties for South Carolina's colleges, Clemson's final decision was limited by what was possible at the time. Nevertheless, Clemson was a man who chose to do what African Americans and many others would have called the wrong things when the right things were presented to him.

Notes

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4. Alester Holmes and George Sherrill, *Thomas Green Clemson: His Life and Work* (Richmond, VA.: Garrett and Massie, 1937), 2.
5. Holmes and Sherrill, *Thomas Green Clemson*, 1; *Thomas Green Clemson Farsighted Farmer*, 6.
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7. *Ibid.*
8. Holmes and Sherrill, *Thomas Green Clemson*, 11.
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23. Lander, *Calhoun Family and Thomas Green Clemson*, 90–92; Walter Johnson, *Soul to Soul: Life Inside the Antebellum Slave Market* (Cambridge: Harvard University Press, 2001), 39; TGC to Elias Baker, 19 July 1854, Clemson Papers, MSS 2, Special Collections, Clemson University Libraries (hereafter cited as SCCUL).
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25. James McPherson, *Ordeal By Fire: The Civil War and Reconstruction*, 2nd ed. (New York: McGraw-Hill, 1992), 148; TGC to Elias Baker 4 April 1861, Clemson Papers, MSS 2, SCCUL.
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27. Lander, *Calhoun Family and Thomas Green Clemson*, 210.
28. McPherson, *Ordeal By Fire*, 297.
29. Ibid., 212–213, 297.
30. Lander, *Calhoun Family and Thomas Green Clemson*, 212–214; Parole of Thomas G. Clemson Issued by U.S. Government, 9 June 1865, Clemson Papers, SCCUL.
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52. Thompson, *Establishment of Public Schools in South Carolina*, 9.
53. Ibid., 9–10.
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61. Ibid., 17.
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63. Ibid., 18.
64. Ibid., 19.
65. Thompson, *Establishment of the Public School System of South Carolina*, 12–13.
66. Taylor, *Negro in the Reconstruction*, 101.
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74. Ibid.
75. Ibid.
76. Holmes and Sherrill, *Thomas Green Clemson*, 160.