

ARCHIVAL



SURVEY

Representing the Lutheran Southeast and Caribbean

Fall 2021

A Publication of the James R. Crumley Jr. Archives

Issue 33

This newsletter, in its title and masthead, pays homage to the American Lutheran Survey published by noted Lutheran leader, The Rev. Dr. Walton Greever, and originally published at a site near the present-day Archives.

WORTH RECOLLECTING: CELEBRATING THE NORTH CAROLINA SYNOD

By Wayne C Kannaday

Covering the 1943 synod convention for the North Carolina Lutheran, Pastor L. Boyd Hamm described an address by United Lutheran Church secretary, the Reverend Walton Greever, the official representative of the ULC.

“His presence and his message were profitable, pleasing, and challenging. While he was speaking on Wednesday evening we experienced a state-wide blackout, but he went on with his message in the dark. . . . It was during his appeal for the million-dollar fund for Lutheran World Action that the black-out came.”

Pastor Hamm’s care to note that the lights went out at the very moment Secretary Greever began

to talk about funding might well reflect how reticent some Lutherans can be to talk about money, or maybe it was merely an instance of Hamm’s dry wit. It seems, however, that the weightier words in that report are these: “...he went on with his message in the dark.”

Since 1803, the various iterations of the people and congregations of the North Carolina Synod have faithfully labored to continue “on with their message in the dark.” Over the years that darkness has come manifest in myriad guises: doctrinal disputes and synodical schisms; epidemics and exigencies; civil war and world war; issues of social justice, race, and gender; economic depression and spiritual malaise. Yet, despite such shade and shadows, these Lutherans born of German immigrants have kept on with their message in the dark, bearing a light that would not be overcome.

Thus, it is good news that the Crumley Archives houses, safeguards, and continues the work of indexing those tales of Tar Heels shining Christ’s light amid the blight and blackness. One of the gems of the Archives, for example, is the Tryon document of 1771. This manuscript records NC Governor Tryon’s official letter of recommendation addressed to the Bishop of London supporting an appeal to secure a German-speaking pastor for the Lutherans of North Carolina. Consequently, the pair of Lutheran laymen delivering the letter, Christopher Rintelmann and Christopher Layrle, were well received, first from London, and then, Hanover, Germany. Their efforts

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LUTHERIDGE: CELEBRATING A PLACE APART

By Susan Wilds McArver

*Dear Grandmother,
I hope you like this postcard I got for you. I am
having a real nice time. Please write me soon.
Write Baker Cottage, Lutheridge, Arden, N.C. I
miss you and will see you soon.*

Camper, July 11, 1966

As early as the 1920s, Lutherans across the Southeast began dreaming of purchasing land in the mountains of North Carolina to serve as a “summer assembly grounds”. It took three decades and the labor of many for that dream to actually become a reality.

The impetus to obtain such a gathering place originally grew out of a desire to provide organized classroom training for Sunday School teachers and superintendents. Beginning in 1912, the South Carolina Synod sponsored a very successful series of “Summer Schools for Church Workers” that were held annually at either Newberry College or Summerland College (the Lutheran school for young women in Leesville, SC).

But many expressed a desire to build a more permanent home for such schools in a cooler climate than that afforded by central South Carolina in July. In 1921, the Rev. H. A. McCullough Sr. reported to the Synod that “Assembly Grounds at some point in the mountains owned and operated by the Lutheran Church where all our Lutheran Church workers in the South could assemble for such work are highly desirable.” (SC Synod Minutes 1921, p. 54)

Despite McCullough’s plea, it took another twenty-five years for southern Lutherans to act. “Assembly Grounds” belonging to the Associate Reformed Presbyterians and Episcopalians in the Blue Ridge mountains had to suffice for the next two and a half decades, as the annual “Summer Schools” grew ever-larger, with participants from the North Carolina and Georgia-Alabama synods joining in. (Prefiguring our own pandemic year, South Carolina was not able to participate in the 1939 gathering because of a polio epidemic.)

Finally, in 1947, the three participating synods (later joined by the Mississippi Synod) voted to approve the purchase of a tract of 172 acres near Arden, North Carolina, halfway between Hendersonville and Asheville, at a cost of \$34,500, or approximately \$428,000 in 2021 dollars. The Rev. J. Lewis Thornburg, a powerful personality, was appointed Executive Director in 1949, and Lutheridge officially opened for business in the summer of 1950.

“Summer Church Schools” eventually gave way to weekly camping programs throughout the summer months for children, youth and adults, and in 1968, Lutheridge began offering year-round programming as well. It has grown from an empty tract of land, accessible only by a two-lane, winding road through the mountains, to a major camping and conference facility that serves thousands of guests each year. Despite the encroachment of Asheville and the building

OUR LUTHERAN VISITOR: THE REV. DON AND MRS. BRENTA POOLE

Don and Brenta (Koch) Poole served as missionaries with the ULCA/LCA World Missions Board in Malaysia from 1968 to 1975. Both Don and Brenta grew up in the homes of ULCA ministers in the southeastern United States. Don was born in Renovo, PA but moved to Albany, GA at the age of 10 when his father accepted a call from the ULCA Home Missions Board. Brenta, whose father served as a military chaplain in WWII, spent some of her earliest years in the home of her grandfather who was also a Lutheran pastor in Jackson, MS. After the war the family moved to Virginia and later to Chapin, SC.

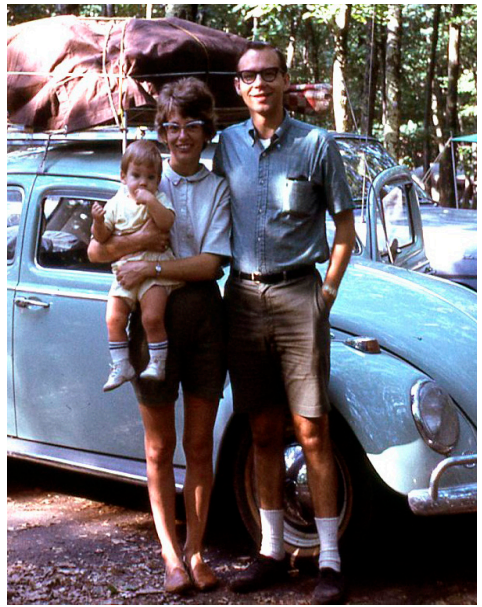
Don began college at Gettysburg with the idea of becoming an engineer, but by 1957 he had transferred to Newberry College and was consciously preparing to pursue a life in church ministry. Brenta and Don first became acquainted as Newberry College students and working as summer staff at Lutheridge, and began dating when Brenta was a senior at Newberry College and Don was a Middler at LTSS.

Following are excerpts from an interview about their call and years as missionaries to Malaysia:

Don, what led to your commitment to become a missionary, and what was life like in Asia during your first year?

The idea of becoming a missionary began to jell in my mind after Frankie-San entered Southern. This young man from Japan who barely spoke English was a delight to be around. And I began to develop this idea of becoming a missionary to Japan.

Every year a staff member from the ULCA Board of World Missions (BWM) would visit the seminaries to meet with and recruit students. So I met with this gentleman during my Middler year. He encouraged me to continue considering world missionary work and said that we would meet again in my Senior year. At that senior year meeting, he told me and my fiancée as we met with him that the normal practice of the World Mission Board was to call pastors who had served at least two years in a parish. And he gave me the



Don and Brenta with Charlie in 1965

word that the ULCA/LCA was no longer sending “evangelistic missionaries” to Japan. Would I be interested in Malaysia? Sure, why not. When we left our meeting, I rushed over to the library to find where in the world was Malaysia!

Following graduation from Southern Seminary in May 1963, I was ordained a Lutheran pastor... got married... and moved into my first parish (St. Paul LC, Decatur, GA) ... all in less than a month! After two years in the parish, I wrote to friends who were missionaries in Malaysia, Carl & Miriam Fisher. I told them of my interest in becoming a missionary in Malaysia; in their almost immediate reply they strongly encouraged us toward that end. I then wrote to the pastor from the Board of World Missions who had interviewed me when I was in seminary; told him we were still very much interested in mission work in Malaysia; and had a quick reply saying that he had a business trip planned for Florida and would stopover in Atlanta for another interview. Then in early December 1965 Pastor Art Bauer from the BWM came to Atlanta, and sat in our living room, and said: “Right now we have no requests from the church in Malaysia for missionary pastors. Would you be interested in going to Liberia?” Short answer: NO! Long story short,

“Our Lutheran Visitor” Continues on page 7

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FRANKIE SAN PROJECT

By Scott Reeves

The documentation and preservation of history is an important but often challenging work because, to quote the old proverb, “Time and tide wait for no man.” We are constantly in pursuit of a moving target ... or more accurately, in a race against decay.

In our efforts to “cheat” time with limited space and resources, an issue that is always present for us is, “What do we preserve?” Obviously, many things are determined for us as archivists by law and/or policy. However, sometimes we are given something or stumble upon something so compelling that it demands our attention and efforts towards preservation. In the summer of 2018, I discovered the story of Frankie San; I told a couple of people that his life was worthy of a documentary film.

In fall of 2021 we received a grant from the SC Synod. With this financial support and the help of Frankie’s long-time friend, Larry Tyree, this project is becoming a reality.

In addition to my work with Crumley Archives, I also teach in the SC Prison System. It was during my summer teaching that I first heard the name Kyuzo Miyaishi, better known as Frankie San. Frankie was the American name of a Japanese man who had graduated from LTSS and spent nearly half a century ministering to SC inmates. When I asked my prison students about Frankie, I found out that Jimmy MacPhee, one of my oldest students who had been in prison for about 40 years, was actually led to faith in Christ and a life of service by Frankie’s love and example.

Frankie’s story is quite compelling. He had been a Buddhist and member of the Japanese Imperial Navy. Following a failed suicide attempt after the end of WWII, he became a Christian. Shortly thereafter he came to SC where he entered seminary.

While in seminary he discovered a deep burden for “the least of these” in prison. He spent years teaching prisoners to read, working in the prison library, and serving AIDS patients in the prison hospice ... all the while sharing the



*Frankie San with his long-time friend and student,
Jimmy MacPhee.*

love of Jesus, even with some of the worst of the worst on death row. He ministered through prison riots and faced assailants with knives. One inmate who knew Frankie in his years working at the Central Correctional Institution (CCI) in downtown Columbia described him as follows:

“One of the most sincere, honest, and caring persons that I ever met in my life was Frankie San. Although he was clearly very religious, telling me God sent him to CCI, he never condemned me or anyone else on death row, or otherwise that I am aware of. He expressed love and care for me that I had never experienced before.” (Statement by Willie Ingram, an inmate of CCI sentenced to death row in 1975, page 38, *The Legacy*.)

Any of our readers who remember Frankie San may recall his efforts to collect toiletries and candy to give as Christmas gifts or his drives to recruit people to decorate Easter eggs and prepare festive foods for inmates on death row. He’s remembered best as the Japanese Santa Claus. Frankie is legendary to prisoners who knew him and other ministers who have followed in his steps to minister to “the least of these” in SC prisons.

“Frank San Project” Continues on page 9

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In memory
MARTHA FRICK HAIGLER
1935-2021
Walton H. Greever Award 2017

We remember our sister, Martha, and give thanks for having her as a companion in our pilgrimage on earth. Martha faithfully served the Lutheran church as a choir member, bookkeeper, and as a trustee of several church institutions. We especially remember her service as the bookkeeper of Crumley Archives. She is survived by two daughters, Brigadier General (Ret.) Janice Haigler and Mrs. Rachel Cockrell, three grandsons and two sisters, Anna Catherine Snyder and Sara Russell. Funeral services were held Monday, September 13, at Good Shepherd Lutheran Church, Columbia, SC. May she rest in peace and rise in glory. ♦



HENDRIX SCHOLARSHIP

We are proud to announce the establishment of a scholarship in honor of the Rev. Dr. Scott H. Hendrix, who is a renowned scholar of Lutheranism. The scholarship will be awarded annually to a Region 9 ELCA seminarian, leader, or lay leader who is conducting significant research in Lutheran Church history at the James R. Crumley Jr. Archives. In the spring we look forward to seeking applicants as well as making the first award.

Donations to the scholarship will ensure that historical research can continue to be conducted at the James R. Crumley Jr. Archives. ♦

"Lutheridge" Continued from page 2

of I-26 and the multi-lane roads surrounding it, Lutheridge remains "a place apart" for those who have grown up under its influence.

The records of Lutheridge (and now, of its sister camps and parent organization, Novus Way) are housed at the James R. Crumley Jr. Archives. These historical and contemporary documents, papers, photographs, and artifacts record the evolving growth of this ministry over the decades and preserve its stories for future generations. Few institutions have shaped and nurtured the faith of more lay people, pastors, deacons and others than has Lutheridge, over the course of its more than seventy years. ♦

Office Hours

Monday and Wednesday 10 – 3

Tuesday and Thursday 9 – 3

We will closed for Christmas December 18 – January 2, 2022.

Please contact us at: crumleyarchivist@gmail.com or 803-461-3234 for an appointment.

culminated in the call of the Rev. Adolph Nussmann to serve as the first pastor to NC Lutherans. Nussmann's diary also belongs to the collection.



Tryon Document, July 1771

Exploring the "Finding Aids" subheading under the Special Collections tab, for example, one finds much more. Alongside records and registers from virtually all the NC Synod congregations reside the papers of Mr. Harry E. Isenhour, a member of the laity who played key roles in the United Lutheran Church merger and the subsequent organization of the NC Synod; a catalogue to Bernard Cruse's impressive store of records related to his passion for genealogical research; the diaries of NC pastor and missionary to Japan, A. J. Stirewalt (1900-1968); and even a YouTube video account of the three oldest churches in the synod: St. John's, Salisbury, Zion (Organ) in Rowan County, and St. John's in Cabarrus County. For curious researchers, treasures abound. All of this is due to the faithfulness of NC Lutherans in depositing and preserving their cherished records in the Crumley Archives.

We remember ministry in order to inspire ministry. We can shine our lights because we have first seen the light. And often, like Moses from the cleft of the rock laying eyes on the Lord only after God passed by, we see God's work best in retrospect. Archives are worth collecting because ministry is worth recollecting. So that the gospel keeps on reverberating through time and space, so that the message of light keeps on in the dark, through this church and the world. ♦

FINDING AIDS

The Crumley Archives is continuing to make our collections more accessible. Ashley Ragland has been creating finding aids, which are shared on our website, www.crumleyarchives.com. Below is a current listing.

Crumley Archives

Archival Collections
Service Books Collection
Reference and General Library

People

John Bachman
Bishop Leonard Bolick
The Rev. A.J. Stirewalt
Frankie San (Kyuzo Miyaishi)
The Rev. J.P. Margart
The Rev. Adam Miller, Jr.

Congregations

Amazing Grace – Granite Falls, NC and Predecessors (St. Paul, Hickory and St. Matthew, Granite Falls)
Pilgrim – Lexington, SC
St. Paul – Roanoke, VA
Swedish Evangelical Lutheran Concordia – Thornsby, AL
Holy Trinity – Hickory, NC
Mt. Tabor – West Columbia, SC
Bethlehem – Lake City, FL
St. Matthew's Lutheran Church – Charleston, SC
Frederick Evangelical Lutheran Church – St. Thomas VI
Cross and Crown Lutheran Church – Chamblee, GA
Holy Spirit Lutheran Church – Charleston, SC
St. Stephen – Lexington, SC
First – Norfolk, VA
St. John's – Pomaria, SC
St. Peter's (now NALC) – Lexington, SC
Mt. Pleasant Collegiate Institute – Mt. Pleasant, NC
Western Male Academy/ NC College – Mt. Pleasant, NC
Mont Amoena Seminary – Mt. Pleasant, NC
Elizabeth College, Charlotte – NC
Mountain Boys School – Konnarock, VA
Trinity Lutheran Seminary – Columbus, OH

Ministries

Lutheran Association for Maritime Ministry (LAMM)
Williams-Henson Home for Boys

Other Collections

LTSS Publications
Lenoir Rhyne College – Hickory, NC
LTSS: Photographs circa 1830 - 2015
Salzburger Collection
Cruse Collection Catalogue

within a month they had such a request from the church in Malaysia... and the process leading up to a Call from the BWM began in earnest. By June we had the Call in-hand... resigned from our parish in Decatur... and in mid-August moved to Chicago where we were to attend the School of Missions. We moved when my wife was 8 months pregnant! We attended the School of Missions for a full school year, leaving in May 1967... preparing to move in July to Hong Kong where we were enrolled in the Yale-in-China Language School to learn the Cantonese dialect in preparation for work in Malaysia.

Brenta, how prepared were you to move to Hong Kong and Malaysia? What did you enjoy the most? What did you miss the most?

I wasn't really ready to go overseas, but the move took place over two years and that helped prepare me. We already had one child at the time Don accepted the Call to go to Malaysia; and our second child was born in Chicago during the School of Missions year of study. My family had done some traveling as I grew up, and living in a country area left me prepared for shanty toilets and things like that. I wasn't afraid of cockroaches and rats! Other missionaries taught us a lot—how to pack barrels, for example, since we shipped our belongings overseas in 55-gallon steel barrels. We first traveled to Hong Kong with two other missionary families, and in Hong Kong lived beside missionaries who looked after us. I enjoyed learning Cantonese and got fluent enough to carry on a simple conversation. I did all my shopping in Cantonese. After a year or so in Hong Kong, we moved on to Malaysia. Malaysia is a beautiful country, and while we lived there, we visited both the mountain highlands and the west and east coast beaches. The people in the church were very nice, too. I missed some of the foods we ate back home, but we learned to eat new foods, too. We could get almost anything we wanted—as long as we were willing to pay for it.

Don, how did this ministry impact family life?

We were not certain about what life would be like in Malaysia, or what my work as a missionary pastor there would entail... but we tried to live by

the "missionary motto": Be Flexible! In September 1968 we headed for Kuala Lumpur, Malaysia... with a several days stopover in Bangkok, Thailand, where we had friends from my Dad's congregation in Severna Park, MD. We arrived in Malaysia in the evening, and were greeted at the airport by several missionary families. We felt immediately at ease... especially since the Missionary Association and Lutheran Church business manager and his family had been our neighbors in Hong Kong for most of the time we lived there. After a day or so in Petaling Jaya (a suburb of Kuala Lumpur) where several of the missionary families lived, we were sent to our first assignment in the town of Menglembu, a "suburb" of the northern Malaysian city of Ipoh. Our friends, Carl & Miriam Fisher and their family, lived and worked in Ipoh... so we felt immediately welcome and comfortable. Our home was a beautiful 3-bedroom, 2-bath, bungalow situated near the edge of the town of Menglembu. The church where I would be serving with Chinese Pastor Timothy Lai, was located about a block from where we lived. Our children loved where we lived, as there was plenty of room to play in the yard. We served in this location for about a year and a half, before we moved into the home where the Fishers had been after they moved to Petaling Jaya. And we stayed in that location in Ipoh until we returned to the USA on a 1-year furlough in 1971.

Life for us in Malaysia was fulfilling and eventful. I served three different congregations in the Lutheran Church in Malaysia, and in all three I worked with a Chinese pastor who was designated the "Worker-in-Charge." We made good friends, especially among the young people, who were the focus of our ministry, since it was the English educated youth (mostly Chinese) who were inquiring, and who were open to the Gospel message. In Menglembu Pastor Lai was the Chinese language pastor while I focused on the English language ministry. Our third child (a daughter) was born about 6 months after we arrived in Malaysia. So with three young children and my wife and I, we lived, worked, and played in Malaysia for a

total of six years. After our 1-year furlough, we returned to Malaysia and were assigned a church in Kuala Lumpur. The three years we spent at Christ Lutheran Church were the highlight of our 6-year ministry in Malaysia. We left Malaysia and returned permanently to the USA in the summer of 1975. I have always felt that I gained so much more than I contributed to the church in Malaysia. And to this day, I continue to maintain contact through social media with several of the "young people" (now senior citizens!) from that Kuala Lumpur congregation.



Rev. Don Poole with the Christ Lutheran Church congregation (Kuala Lumpur, Malaysia) on Easter Sunday, 1974. Each congregant was baptized the day the photo was taken.

Brenta, your family began while you were abroad. What was life like as a new mother?

I had a good life as a new mother. It helped to have already had two children by the time we arrived in Malaysia. However, I was pregnant with our third child when we arrived in Malaysia, so I had to find a doctor fairly quickly. I had a Portuguese doctor, and went to midwives of a Catholic order that ran a small hospital in the city of Ipoh. I had had the first two children without anesthesia, and this one was that way, too. I stayed in the hospital five days and was pampered with morning coffee and afternoon tea, served in silver dishes! We had an "amah" at home—a great "luxury" for us. We were members of the Ipoh swim club and our amah, Ah Long, took care of baby Diane while I took the boys swimming. I enjoyed my weekly shopping trips to the market. But I really didn't have much contact with the local people other than shopping and at church. Perhaps that was our fault, but that was the way it was. Don's work was mostly with young people, and during our second

term in Malaysia, we did not have a servant, which greatly restricted what I could do. That being said, I did play the organ for church services; I taught piano to some of the young people; and, as needed, I taught Sunday School. During our second term I was in a Bible Study with other missionary wives. It was good for me because, except for Thursdays which Don took as his day off, I was without transportation most of the time.



Brenta Poole with second son, Stephen, in Shatin, Hong Kong in 1967

Don, did you find the people of Hong Kong and Malaysia to be very open to the Gospel?

Yes, especially the English-educated young people.

Don, from your point of view, how did this ministry impact you and your young family?

Our children were well aware of what was going on in the world. They loved to travel, and as they grew, they had a world view unlike that of most American children. Often, this caused problems because they found local people (in America) shallow and uncaring. Two of our children have lived and worked outside the USA, and the third has done much travel overseas. ♦

The legend himself turned 92 this past September and is suffering from Alzheimer's. Some of those who knew him well in his younger years and who could have shared their experiences with Frankie have already passed away. "Time and tide wait for no man." Still, it is not too late.

We were able to film Frankie alongside the former inmate, Jimmy MacPhee, in October. We will also interview Deacon Sue Setzer, the wife of Frankie's late friend and seminary roommate, the Reverend Peter Setzer. There are things Frankie has forgotten, and when this happens he cheerfully admits, "I don't remember." In July we hosted him in the Archives and took him to Beam Hall where he lived with Peter. While he remembers his friend, he told us as he gazed at Beam Hall, "I don't remember living here. I remember living with the prisoners."

But Frankie is sharing other memories with us and we are documenting them on film. In the months ahead we will be sharing segments from the film online through our Crumley Archives Facebook page and website. We believe that opportunities to share Frankie's story will continue for generations to come.

Frankie's work persists even as his memory declines. On the day that we filmed Frankie and Jimmy, he kept trying to show us documentation for his foundation, each time forgetting that he had already shown it to us. He has no wife or biological children, and so he has prepared to leave a legacy to the continued ministry to those in prison ... his spiritual children. Everything he has will go to serve "the least of these" in the prisons. As in life, so in death, he will give himself to service. ♦



James R Crumley Jr. Archives

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The following friends have made gifts in recent months. We are most grateful for your help to continue to preserve our church's history and to assist researchers, congregations, and institutions.

These gifts were made between April 27 and November 16, 2021. If your name has been omitted, please let us know. Please be assured we have written to folks who have been honored with your gift. Again, **THANK YOU**, for your generosity.

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