Descriptive Summary

Title: Warren A. Candler papers, 1846-1977
Call Number: Manuscript Collection No. 2
Extent: 38.25 linear ft. (80 boxes), 2 bound volumes (BV), 1 oversized bound volumes (OBV), and 1 oversized papers box (OP)
Abstract: Papers of Methodist clergyman and bishop, editor, and educator Warren Aiken Candler.
Language: Materials entirely in English.

Administrative Information

Restrictions on Access
Unrestricted Access

Terms Governing Use and Reproduction
All requests subject to limitations noted in departmental policies on reproduction.

Source
Gift, 1942, with subsequent additions.

Citation
[after identification of item(s)], Warren A. Candler papers, Stuart A. Rose Manuscript, Archives, and Rare Book Library, Emory University.

Processing
Processed by Harriet E. Amos, July 1977; Revision by Virginia J. H. Cain, Processing Archivist, March 1989

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Warren Akin Candler (August 23, 1857-September 25, 1941), Methodist clergyman and bishop, editor, and educator, was born near Villa Rica in Carroll County, Georgia. The tenth of eleven children, he was the son of Samuel Charles Candler (b. 1809), planter, merchant, and state legislator, and Martha Bernetta Beall Candler. Among his siblings were several who achieved regional or national prominence. They were Milton Anthony Candler (1837-1909), attorney and Georgia state legislator; Ezekiel Slaughter Candler (1838-1915), attorney, politician, and principal of the Iuka [Mississippi] Male Academy; Florence Julia Candler Harris (1842-1926), principal of the West End Institute in Cartersville, Georgia; Asa Griggs Candler (1851-1929), druggist, founder of the Coca-Cola Company, mayor of Atlanta, and philanthropist; and John Slaughter Candler (1855-1911), attorney and Georgia Supreme Court justice.

After attending schools in Villa Rica, Warren Candler entered Emory College in Oxford, Georgia in January, 1873 as a sophomore. At Emory he served successively as president of both campus debating organizations, the Few Society and Phi Gamma. He also belonged to Kappa Alpha social fraternity. He received first honors in his class at his graduation, July 21, 1875. He received his A.M. from Emory College in 1878.

Candler began preaching in May, 1875. Soon after his graduation from college he filled a supply pastorate in Sparta, Georgia for a few months. He was admitted to the North Georgia Conference of the Methodist Episcopal Church, South in December, 1875. Candler served circuits in Newton and Watkinsville before he was assigned in 1877 to the Sixth Church in Atlanta (succeeded by St. Mark's) for three years. He then served one year as presiding elder of the Dahlonega District, which was the missionary district of the conference. From 1883 to 1886 he was the pastor of St. John's Church in Augusta.

In 1886 Candler became assistant editor of the Nashville Christian Advocate, official publication of the Methodist Episcopal Church, South. Two years later the trustees of Emory College elected him president of the institution. They conferred on him an honorary Doctor of Divinity degree in 1888 and Doctor of Letters in 1897. Candler's responsibilities included teaching mental and moral science and biblical literature and preaching in the college pulpit monthly. In addition, he served as financial agent of the college from 1889 to 1898. Bringing sound management, he increased the endowment, raised faculty salaries, and arranged for the construction of a new library building. Candler also strengthened the curriculum by lengthening the programs leading to a bachelor's degree from three to four years and by adding two academic chairs (mathematics and history and political economy). He upgraded the law school until the state legislature recognized its graduated as equal to law graduates of the University of Georgia. Candler banned intercollegiate athletics from Emory College from 1891. He sat on the Board of Trustees from 1891 to 1915, serving four years (1898-1901) as president.

On May 17, 1898 Candler was elected a bishop of the Methodist Episcopal Church, South, a position he held until he reached the age of compulsory retirement in 1934. He continued to live in Oxford for a brief period but soon made his home in Atlanta. His Episcopal responsibilities
required that he, as an itinerant general superintendent, travel throughout the Southern states and to Kansas and Missouri to supervise conferences. Candler also maintained an active interest in foreign missions, particularly in Cuba. In 1898 he made the first of twenty trips there in an effort to build a strong native ministry. At various times he had Episcopal responsibility for Mexico (1903-1906, 1909-1910) and for the Orient (China, Japan and Korea) (1906).

Between 1898 and 1910 Candler was one of the bishops on the Board of Trustees of Vanderbilt University in Nashville, Tennessee, who opposed the weakening of denominational control over the Southern Methodist-founded institution. The issue became heated in 1913 when Andrew Carnegie (1835-1919) offered the Vanderbilt medical school $1,000,000 on the condition that its governing board include administrators from the best medical schools in the country without regard to their religion. Candler denounced the Carnegie offer and the decision of the Tennessee Supreme Court in 1914, on a suit filed in 1910 by the Methodist General Conference against Vanderbilt, rejecting the Conference's right to elect trustees and to veto their actions.

After the Southern Methodist Church had thus lost Vanderbilt, Candler led the move for the church to take over Southern Methodist University in Dallas from the Texas Conference and to establish a new university in Atlanta. The latter was called Emory University, since it absorbed Emory College. Candler obtained aid for the new university from his brother Asa, who made an initial gift of $1,000,000 and subsequently gave $6,000,000 more. The two brothers put the administration of Emory University on a solid financial basis while Warren served as the first chancellor (1914-1919, 1920-1921) and Asa served as the first chairman of the board of trustees. They also helped to build the Wesley Memorial Hospital in Atlanta, which later became part of Emory University. During Warren Candler's chancellorship, Emory University opened a School of Theology (1914), acquired Emory College (1915), opened Emory University Academy (1915), purchased Atlanta Medical College (1915), and opened a School of Law (1916), School of Business Administration (1919), Graduate School (1919), and Summer School (1919).

Candler strongly supported efforts to provide religious education for black teachers and preachers. In 1882 he was a representative from the Methodist Episcopal Church, South who cooperated with representatives from the Colored Methodist Church to found Paine Institute (now Paine College) in Augusta. This school for blacks opened in 1884. Serving on the board of trustees for 30 years, Candler was chairman from 1911 to 1915 and a frequent fundraiser.

One of Candler's major concerns was opposition to reunification of the Northern and Southern Methodist churches. He served on the Joint Commission on Unification, which considered various plans of unification. After the General Conference of the Methodist Episcopal Church, South adopted one plan in 1924, Candler, as the church's senior bishop, helped to defeat its ratification in the annual conferences. He headed the Association to Preserve Southern Methodism by Defeating Proposed Plan of Unification. When union of the churches was finally arranged in 1939, Candler acquiesced though he did not approve of it.

For many years Candler served on the committee with responsibility for locating a church to represent the denomination in the national capital. His work for the so-called Washington City Representative Church, which became the Mount Vernon Place Church, involved him in demographic studies of the city, real estate, architectural and construction arrangements, and fund raising.
Throughout his life Candler was a prohibitionist, but he opposed organizations or causes that linked prohibition to political issues. Thus he consistently opposed the Woman's Christian Temperance Union because of its support for women's suffrage. He refused to speak against Alfred Emanuel Smith (1873-1944), Democratic candidate for president, during the campaign of 1928 since he thought that the church should separate itself from politics.

Candler was a prolific writer of short articles for both religious publications and secular newspapers, some of which were separately printed. His books included three biographies: *Bishop Charles Betts Galloway* (1927), *Life of Thomas Coke* (1923), and *Young J. Allen* (1931).

Warren Candler received many honors. His name was given to the school of theology at Emory University, to a college in Havana, Cuba, and to a hospital in Savannah, Georgia. In 1932 he was recognized as First Citizen of Atlanta. Emory University awarded him an honorary Doctor of Humane Letters degree in 1935.

Candler married Sarah Antoinette Curtright (d. 1943) on November 21, 1877. She was the daughter of the late John C. Curtright, a former mayor of LaGrange and Confederate officer who died in the battle of Perryville in 1861, and Mary Evans Curtright. The Warren Candlers had five children, Annie Florence, John Curtwright, Warren Akin, Emory, and Samuel Charles. Two, Warren Akin and Emory, died in infancy.

Candler died at his home in Atlanta on September 25, 1941 and was buried in the Oxford, Georgia, cemetery. Biographical sources: Mark Keith Bauman, "Warren Akin Candler: Conservative Amidst Change," Ph.D. dissertation, Emory University, 1975; "'Father of University' Dies," *Emory Alumnus*, XVII (October, 1941), pp. 3-4; and Alfred M. Pierce, *Giant Against the Sky: The Life of Bishop Warren Akin Candler*. (1948)

**Scope and Content Note**
The collection consists of the papers of Warren A. Candler from 1857-1941. The papers include correspondence, subject files, writings, financial records, appointment books, notebooks, and scrapbooks, clippings, photographs, miscellaneous papers and memorabilia. Most correspondence is official in nature and reflects the various positions Candler held, 1877-1934, related to the Methodist Church. Topics include the organization of Emory University in Atlanta; mission work in Cuba, Mexico, and Asia; rights for women and blacks, and anti-lynching campaigns, women's suffrage, prohibition, and the Democratic nomination of Alfred E. Smith in 1928. Also included are Emory College financial correspondence and records (1887-1915) and family letters. Correspondents include prominent members of the Methodist Church and the Atlanta business community.

**Arrangement Note**
Organized into nine series (1) Correspondence, (2) Subject files, (3) Writings, (4) Appointment books, notebooks, and scrapbooks, (5) Clippings, (6) Photographs, (7) Miscellaneous papers and memorabilia, (8) Emory College financial correspondence and records, and (9) Financial Papers and Correspondence.

**Finding Aid Note**
An index to selected correspondents and an informal chronological analysis of correspondence are also available.
Description of Series

Series 1: Correspondence, 1846-1946
Series 2: Subject files, 1894-1926
Series 3: Writings
Series 4: Appointment books, notebooks, scrapbooks, 1877-1936
Series 5: Clippings, 1869-1960
Series 6: Photographs
Series 7: Miscellaneous Papers and Memorabilia, 1895-1977
Series 8: Emory College financial correspondence and records, 1887-1915
Series 9: Financial Papers and Correspondence 1887-1915
Series 1
Correspondence, 1846-1946
Boxes 1-43 and BV1-2

Scope and Content Note
The correspondence, 1846-1946, is official in nature, relating to Candler's responsibilities as a minister, editor, college president, bishop, and university chancellor. Most of the letters fall between 1877, the year of his marriage, and 1934, the year of his retirement as a bishop. There is particular concentration in 1914-1915 and 1925. Scattered throughout the correspondence are family letters. The letters, both general and personal, are detailed and well written.

Among the early items is a resolution passed on October 27, 1862 by the mayor and council of LaGrange expressing sympathy on the death of Captain John C. Curtright, Candler's father-in-law. There is some correspondence regarding Candler's ministries at the Sixth Church, Atlanta, and St. John's Methodist Episcopal Church, South, Augusta, Georgia. Several documents relate to a morals investigation (1884) of members of St. John's Church. Other correspondence pertains to Candler's work in founding Paine Institute. Included is the petition for a charter filed with the Richmond County Court (1882).

From the period when Candler was assistant editor of the Nashville Christian Advocate (1886-1888), the largest body of correspondence relates to the so-called Abbot Sensation, caused by a sermon on the evils of theater going that Candler delivered on October 9, 1887 in the McKendree Church in Nashville. Present in the congregation was Emma Abbott, a well known actress and singer, who responded briefly to Candler's criticisms. Comments about the incident and issues it represented appear throughout the correspondence for the remainder of 1887.

Correspondence focuses on Emory College after Candler's election to the presidency in June, 1888. Topics discussed include college finances, faculty selection, student discipline, student aid, academic chairs, construction of the library building (1896-1898), and organization of an Alumni Association (1896-1898). The resignation of Henry Anselm Scomp (1843-1913) from his chair of Greek in the summer of 1894 after a dispute with Candler over curriculum changes was a subject of much correspondence. Letters on this issue continued into October and November, 1894, when Scomp solicited recommendations from trustees as he sought teaching positions elsewhere. Two letterbooks (497 pp.; 494 pp., 288 of them blank; filed with bound volumes) with letterpress copies of some of Candler's outgoing correspondence from 1889 to 1895 contain more information on college finances, faculty appointments, and the Scomp controversy.

Correspondence during his college presidency also discussed women's suffrage, temperance, prohibition (especially in conjunction with Georgia elections of 1892), education, and missions in China and Korea. In addition, there are many letters regarding Candler's service as personal financial trustee for Atticus Greene Haygood (1839-1896), Methodist bishop and former Emory College president, from 1892 through 1896. Candler supervised payments on debts and conducted a subscription drive to purchase a home for Haygood in 1894. A ledger book and subscription list relating to these matters are filed in the special folder of Haygood/Candler letters. Correspondence in 1898 and 1899 deals with Candler's efforts to help Lundy Howard Harris (1859-1910), clergyman and former Emory College faculty member, obtain a teaching position, and to advise his wife Corra May White Harris (1869-1935).
Candler's Episcopal correspondence regularly includes discussions of appointments of ministers and presiding elders in conferences under his supervision. Many letters during the first four years of his bishopric (1898-1902) relate to the controversial claim of the Publishing House of the Methodist Episcopal Church, South against the United States for property damages caused by Federal occupation of its building from 1863 to 1865. Mission work in Cuba receives frequent discussion beginning in fall, 1898. There are also letters in 1899 regarding Sarah Antoinette (Nettie) Candler's efforts to raise funds to purchase organs for Cuban mission stations and to repair the church in Oxford, Georgia.

In 1902 and 1903 much correspondence relates to the forced resignation of Andrew Sledd (1870-1939), Candler's son-in-law, from the faculty of Emory College for his article "The Negro: Another View" in Atlantic Monthly (July, 1902). The article, which criticizes lynching and emphasizes human rights of Negroes, achieved notoriety for Sledd after Rebecca Latimer Felton (1835-1930), an enemy of Warren Candler on educational and racial issues, gave it publicity in the Atlanta Constitution. Candler defended Sledd and helped him to find another academic position. An article Candler wrote in the Constitution (September 9, 1903) denouncing mob rule in regard to lynching drew many favorable letters from blacks.

Topics discussed after 1903 include mission work in Cuba, Mexico, China, Japan, and Korea; organization of the Wesley Memorial Hospital; changes in the church's position toward Vanderbilt University; woman's suffrage; and Paine College. In addition, there is a wealth of detailed correspondence regarding the Mount Vernon Place Methodist Episcopal Church, South, Washington, D.C. Subjects examined include selection of the site based on demographic analysis of the city, real estate purchases, architectural plans, construction operations, subscriptions to the building fund, and pastors.

Much of the correspondence in 1914 relates to Candler's work as chairman of the Methodist Episcopal Church South – Educational Commission, which arranged the severing of ties with Vanderbilt University and establishing of two other Methodist universities. There is a particularly detailed account of the organization of what came to be called Emory University. Topics considered include recruitment of students, selection of faculty, organization of the School of Theology, purchase of Atlanta Medical College, campaign for endowment, position of Emory University Academy, relocation of Emory College to Atlanta, organization of the School of Law, construction of buildings, and adjustments necessitated by World War I. Southern Methodist University in Dallas also received much attention.

From 1916 through 1926 the proposed union of the Northern and Southern Methodist churches was the subject uppermost in Candler's correspondence. Many of the letters came from opponents of unification, who were especially interested in the role suggested for blacks in the unified church and in what they perceived as Northern subjugation of the Southern church. Included are letters and reports regarding the Methodist Episcopal Church, South - Commission on Unification, of which Candler was a member. Much correspondence from 1924 to 1926 deals with his activities as chairman of the central committee of the Association to Preserve Southern Methodism by Defeating Proposed Plan of Unification. This group led the successful fight against ratification of the plan in the annual conferences in opposition to the Friends of Unification directed by Bishop Edwin DuBose Mouzon (1869-1937).
Correspondence from Candler's last seven years as a bishop (1927-1934) relates to a wide variety of subjects, none of which are examined as deeply as unification was in the preceding decade. These subjects include the Methodist Episcopal Church, South - General Hospital Board; relief work among Cuban missions after storm damage in spring, 1927; and relief work in flooded areas of Mississippi in summer, 1927. Much correspondence from July through November, 1928 examines the appropriate position of the Southern Methodist church in regard to prohibition and the Democratic presidential candidacy of Alfred Emanuel Smith. The subject of unification recurs sporadically between 1929 and 1938. Charges against Bishop James Cannon (1864- ) for his alleged gambling with stock investments, inappropriate political involvement, and personal liaisons provided a topic of much correspondence from July, 1929 through December, 1931 and in April, 1934. A number of other letters deal with Candler's efforts to raise funds for repairing the church in Oxford, Georgia (1932-1933).

Correspondence following his retirement contains little of particular interest.

The family correspondence, which is interfiled chronologically with the general correspondence, includes many exchanges of letters between Warren and Nettie Candler when his travels separated them. These begin with thirteen letters that Nettie Curtright wrote to Warren during their courtship (June-November, 1877). In these letters Nettie discusses her attitudes toward marriage and the education of women, including her studies at LaGrange College. There are also a number of letters from Nettie to her mother commenting on her marriage and routine household and social activities. The family correspondence includes condolences on the deaths of the Candlers' infant sons Warren (1888) and Emory (1894). Several letters to Warren Candler from his youngest son Samuel Charles mention his wartime army service in France (October, 1918) and Germany (January, 1919). In addition, there are numerous letters criticizing Asa Griggs Candler's plan to marry a Catholic divorcée as his second wife (September-October, 1922). Personal correspondence also relates to Warren Candler's seventieth and seventy-fifth birthday celebrations (1927, 1932), fiftieth wedding anniversary (1927), loss of his brother Asa (1929), recognition as First Citizen of Atlanta (1933), and retirement (1934). The personal correspondence concludes with condolences on the deaths of Warren Candler (1941) and Nettie Candler (1943).

Prominent family members whose correspondence is represented in the collection include Asa Griggs Candler, Charles Howard Candler, Charles Murphey Candler, Ezekiel Samuel Candler, John Slaughter Candler, Milton Anthony Candler, Samuel Charles Candler, Walter Turner Candler, Florence Candler Harris, and Andrew Sledd.


Arrangement Note
Primarily arranged in chronological order.

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<th>Box</th>
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<td>1-19</td>
<td>1889 January - 1894 December</td>
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22 1-16 1918 May 30 - 1918 December
23 1-17 1919 January - 1920 February
24 1-17 1920 March - 1921 April
25 1-16 1921 May - 1922 June 16
26 1-18 1922 June 16 - 1923 October
27 1-16 1923 November - 1924 July
28 1-17 1924 August - 1924 December
29 1-16 1925 January - 1925 March 9
30 1-14 1925 March 9 - 1925 April 27
31 1-15 1925 April 28 - 1925 June 30
32 1-15 1925 July - 1925 September
33 1-14 1925 October - 1926 March 23
34 1-19 1926 March 24 - 1927 June 9
35 1-17 1927 June 10 - 1927 December
36 1-17 1928 January - 1928 July 24
37 1-16 1928 July 25 - 1929 March 14
38 1-18 1929 March 15 - 1929 October 15
39 1-20 1929 October 16 - 1931 February
40 1-22 1931 March - 1933 December
41 1-18 1934 January - 1938 April 29
42 1-9 1938 May 8 - 1946 and undated

Family and Miscellaneous, no date
42 10 Warren Akin Candler to Sarah Antoinette Candler, no date
42 11 Sarah Antoinette Candler to Warren Akin Candler, no date
42 12 Sarah Antoinette Candler to her mother, brother, and sister, no date
42 13 Miscellaneous family letters, no date
42 14 Emory University, no date
42 15 Missions, no date
42 16 Publishing House Case, no date
42 17 Washington Representative Church, no date
42 18-20 Undated and fragments
43 1-7 Undated

Letterbooks
BV1  1889-1893
    Volume also includes letters from 1895.
BV2  1894-1895
Series 2
Subject files, 1894-1926
Box 44

Scope and Content Note
The subject files contain printed matter (petitions, resolutions, minutes, etc.) relating to various issues that occupied Candler's attention between 1894 and 1926. The largest bodies of material are available on the investigation into alleged misappropriation of funds and other misconduct by W.G. Fletcher of the Board of Missions (1909) and on unification (1923-1926).

Arrangement Note
Arranged in alphabetical order.

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<th>Box</th>
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<td>4</td>
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<td>Sledge, J. H., speech, 1898</td>
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Series 3  
Writings  
Boxes 45-55

Scope and Content Note  
The series consists of manuscripts, typescripts, or printed copies of many of Candler's short articles and sermons. There are also files regarding his biographies of Young John Allen, Thomas Coke, and Charles Betts Galloway; and clippings (1906-1938) of many of the columns Candler published in Atlanta newspapers.

Arrangement Note  
Manuscript/Typescripts arranged in alphabetical order; Clippings arranged in chronological order.

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<thead>
<tr>
<th>Box</th>
<th>Folder</th>
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<td>1</td>
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<td>Absalom revolt, ancient and modern</td>
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<td>45</td>
<td>3</td>
<td>Again I ask who misunderstands and who is misled</td>
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<td>5</td>
<td>Aged, The</td>
</tr>
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<td>6</td>
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<td>7</td>
<td>America has gone mad over amusements</td>
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<td>Annual Report of the Educational Commission</td>
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<td>11</td>
<td>Apotheosizing the dead and affecting the living</td>
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<tr>
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<td>12</td>
<td>Archbishop's complaint about preaching, The</td>
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<tr>
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<td>13</td>
<td>Archeologists and the evolutionists, The</td>
</tr>
<tr>
<td>45</td>
<td>14</td>
<td>Are the games worth the candle?</td>
</tr>
<tr>
<td>45</td>
<td>15</td>
<td>Are they pessimist or patriot?</td>
</tr>
<tr>
<td>45</td>
<td>16</td>
<td>As &quot;An Evolutionist looks at religion&quot;</td>
</tr>
<tr>
<td>45</td>
<td>17</td>
<td>As some wise laymen see it</td>
</tr>
<tr>
<td>45</td>
<td>18</td>
<td>Atheism</td>
</tr>
<tr>
<td>45</td>
<td>19</td>
<td>Atheism not our danger</td>
</tr>
<tr>
<td>45</td>
<td>20</td>
<td>Atticus Greene Haygood</td>
</tr>
<tr>
<td>45</td>
<td>21</td>
<td>Authority of the epistles</td>
</tr>
<tr>
<td>45</td>
<td>22</td>
<td>Autobiographical sketches</td>
</tr>
<tr>
<td>45</td>
<td>23</td>
<td>Awful tragedy and the glorious salvation, The</td>
</tr>
<tr>
<td>45</td>
<td>24</td>
<td>B.C. and A.D.</td>
</tr>
<tr>
<td>45</td>
<td>25</td>
<td>Babel among the scientists, A</td>
</tr>
<tr>
<td>45</td>
<td>26</td>
<td>Backward and forward look</td>
</tr>
<tr>
<td>Page</td>
<td>Title</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>A Battle of Bloody Marsh, The</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Beast on a clod of mud, A</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Belief and behavior</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bethlehem's babe, lord of history</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bible reversing the miracle of Babel, The</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bible Sunday and its Observance</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Big games and little godliness</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bill of particulars required, A</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bishop Candler's Reply to an Anonymous Article</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Bishop James Edward Dickey</td>
<td></td>
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<tr>
<td>45</td>
<td>Bishop's call to go forward</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Boastful baseness</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Booms and depressions</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Boosting and building by bonding</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Both urgent and important</td>
<td></td>
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<tr>
<td>45</td>
<td>Brave men more than bulky bodies</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>&quot;Brave retreat, A&quot;</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Builder and destroyer of civilization, The</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Burden imposed on all the people by crime, The</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Can one be a Christian and an Evolutionist?</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Case of evolution in court</td>
<td></td>
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<tr>
<td>45</td>
<td>Celebrating a great conversion</td>
<td></td>
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<td>45</td>
<td>Celebrating one's birthday</td>
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<tr>
<td>45</td>
<td>Celebration of Christmas</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Charles Wesley and his hymns</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Cheapening of human life, The</td>
<td></td>
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<tr>
<td>45</td>
<td>China awakening</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Choice of a home, The</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Christ and the Creed, The</td>
<td></td>
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<tr>
<td>45</td>
<td>Christ claims imperishability for his words</td>
<td></td>
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<td>45</td>
<td>Christ in the creed - His resurrection</td>
<td></td>
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<td>45</td>
<td>Christ in the creed - His virgin birth</td>
<td></td>
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<td>45</td>
<td>Christian citizenship</td>
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<td>45</td>
<td>Christian education</td>
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<td>45</td>
<td>Christian experience of a great Chinese leader</td>
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<td>45</td>
<td>Christian faith our fixed foundation</td>
<td></td>
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<tr>
<td>45</td>
<td>Christian gentleman and brave soldier of Christ, A</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Christian Ministry, The</td>
<td></td>
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<tr>
<td>45</td>
<td>Christian Sabbath and the resurrection of Christ, The</td>
<td></td>
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<tr>
<td>1</td>
<td>Christian unity and unchristian unionism</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Christianity and children</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Christianity and civilization</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Christianity neither dead nor dying</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Christly creed and the Christly life, The</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Christ's conquest of the world is by means of conversion</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Church attendance in the leading Protestant churches</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Church discipline</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Church is of God, The</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Church of God and the care of men, The</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Church of Jesus Christ, The</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Church today, The</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Church the Fulness of Christ and the hope of the Universe</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>The Church vs. The Theater</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Church without a God, A</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Church's real business, The</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Colleges and the show business</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Color line, north and south, The</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Colored troops fought nobly, The</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Commencements seen to rank high</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Commercializing colleges and demoralizing youth</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Common people and the common salvation, The</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Common sense view of the matter, A</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Concerning booms</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Concerning Christ and the Church - September 20</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Concerning Christ and the Church - September 27</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Concerning strikes</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Confederated criminals and corporated crime</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Confused and fearful world, The</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Consecration of self, The</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Continued relief and ultimate revolution</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Controlling considerations in choosing a college</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Conviction of sin indispensable</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Cook or the book - which? The</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Countersigns of Christian character</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Covetousness the root of every form of evil</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Creed and conduct</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Creedlessness not the cure</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Crime and its cure</td>
<td></td>
</tr>
</tbody>
</table>
Crime increasing especially among youth
Crimes of covetousness and hate
Cuba after thirty years
Cuba after thirty years - Moral and Religious Progress
Cuckoo-freedom and inverted tolerance
Cutaneous treatments for constitutional ills
Dangerous Donations and degrading doles
Dangerous to the nation and especially to the south
Dangers, duties, and delights of old age, The
Darrow the doubter, The
Day and the book, The
Deaths in war and on our highways
Decrease in church membership ages
Dedicatory Service of the Wesley Memorial Church
Defiant interest which must be put down by the people, A
Delusive decrying of denominationalism
Demoralized and demoralizing business
Determining the limits of self-determination
Dethronement of reason, enthronement of sentimentality
Divine purpose and human nationalities, The
Doctrine and duty
Drinking in the colleges since repeal of national prohibition
Earth is the Lord's, The
Earthquakes, evolution, et cetera
Easy lessons from two hard cases
Economic recovery awaiting spiritual recovery
Ecumenical Methodist conference, The
Education that shatters faith
Element of heroism in preaching, The
Emory hospital at Oxford during the Civil War
Emory University Owned by the Church to Bless Mankind
Emory's position on intercollegiate athletics
Emotion in religion
Emotion of religion, The
End of sin will bring the end of war
Enemies of the home
Enforcement the issue now
Enlist in college in order to render your country longer service
Episcopal address, 1930
Epistle to the Hebrews, The
Evangel of light we need, The
Evolution
Fact and force of Christ's resurrection
Family, The
Farewell speech of Stanley Baldwin, The
Federal constitution, The
Feeble men of a faithless age
Few Family in the South, The
First objective of the church, The
Foes of faith at home and abroad
Foreword
Forgetting and going forward
Fouling civilization for cash
Fraternal address before the British Wesleyan Conference, York, England, July, 1908
Fraternal address delivered before the General Conference of the Church of the United Brethren in session at Indianapolis, Indiana, May, 1921
Free-thought and free-will
Freedom of God, The
Further concerning economic conditions in Cuba
Further concerning unification and foreign missions
Futile purposes for peace
Futility of war, The
Gainful godliness
Gambling widely prevalent and dangerously contagious
General apathy
Georgia leaders great Christians
Georgia's Educational Work. What It Has Been-What It should Be, September 6, 1889
Georgia's great heart (Alexander Stephens)
God, Creator, Ruler and Redeemer (April 11, 1926)
God, Creator, Ruler and Redeemer (April 18, 1926)
God, Creator, Ruler and Redeemer (April 25, 1926)
God, Just, Merciful and faithful
God who is a horizon, A
God's purpose in the floods
Good sign in Germany, A
Great teachers and great men
<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>47</td>
<td>Greatest of all miracles, The</td>
</tr>
<tr>
<td>47</td>
<td>Greed vs. godliness</td>
</tr>
<tr>
<td>47</td>
<td>Grievances and churches</td>
</tr>
<tr>
<td>47</td>
<td>Hard way, The</td>
</tr>
<tr>
<td>47</td>
<td>Hebrew prophets and Christian preachers</td>
</tr>
<tr>
<td>47</td>
<td>High cost of superstition, The</td>
</tr>
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<td>47</td>
<td>Historic bell at Oxford, The</td>
</tr>
<tr>
<td>47</td>
<td>History of Libraries</td>
</tr>
<tr>
<td>47</td>
<td>Hold fast our faith without wavering</td>
</tr>
<tr>
<td>47</td>
<td>Home and the nation, The</td>
</tr>
<tr>
<td>47</td>
<td>Home-builder of the ages, The</td>
</tr>
<tr>
<td>47</td>
<td>Hospitals promoting medical science</td>
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<td>47</td>
<td>Hostility of secular education to the founding of Emory</td>
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<td>47</td>
<td>Huge expenditures in political campaigns</td>
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<td>47</td>
<td>Ideals of the family</td>
</tr>
<tr>
<td>47</td>
<td>If Christ be not risen</td>
</tr>
<tr>
<td>47</td>
<td>Ignatius Alphonso Few, Junior</td>
</tr>
<tr>
<td>47</td>
<td>Imminent educational dangers</td>
</tr>
<tr>
<td>47</td>
<td>Important impudence and impudent importance</td>
</tr>
<tr>
<td>47</td>
<td>Income and expense of government</td>
</tr>
<tr>
<td>47</td>
<td>Indispensable requisite, The</td>
</tr>
<tr>
<td>47</td>
<td>Inevitable prayer, etc.</td>
</tr>
<tr>
<td>47</td>
<td>Inevitable resurrection, The</td>
</tr>
<tr>
<td>47</td>
<td>Informing book and alarming conditions, An</td>
</tr>
<tr>
<td>48</td>
<td>Intellectual doubt begets moral disorder</td>
</tr>
<tr>
<td>48</td>
<td>Interesting history in Whitfield County</td>
</tr>
<tr>
<td>48</td>
<td>Interesting news about &quot;The Inter-church movement&quot;</td>
</tr>
<tr>
<td>48</td>
<td>Invitations of Jesus and their contrasts, The</td>
</tr>
<tr>
<td>48</td>
<td>Is Christian life possible?</td>
</tr>
<tr>
<td>48</td>
<td>Is it increasing indifference or increasing tolerance?</td>
</tr>
<tr>
<td>48</td>
<td>Is the betrayal or defeat of a trust right?</td>
</tr>
<tr>
<td>48</td>
<td>Is the south a sinner above all others?</td>
</tr>
<tr>
<td>48</td>
<td>Issue of life and death, An</td>
</tr>
<tr>
<td>48</td>
<td>It is final</td>
</tr>
<tr>
<td>48</td>
<td>Japan and Christian missions</td>
</tr>
<tr>
<td>48</td>
<td>Japan's reckless aggressiveness</td>
</tr>
<tr>
<td>48</td>
<td>John Wesley and Evolution</td>
</tr>
<tr>
<td>48</td>
<td>John Wesley and Methodism</td>
</tr>
<tr>
<td>48</td>
<td>Keepers at home and home keepers</td>
</tr>
</tbody>
</table>
Kitty's cottage
Land is full of blood, The
Land of plenty and a people of principle
Lecture #2 (April 18, 1917)
Lecture #3 (April 19, 1917)
Lecture #4 (April 20, 1917)
Lecture #9, The last things
Lessons concerning Christ and the Church
Lessons from the life of lives (41 folders)
Lessons of light and life (14 folders)
Let us go even unto Bethlehem
Let us go forward Letter and spirit
Letter and spirit
Liberalism proposing to liberate the south
Liberalism, unionism, and humanitarianism
Liberalized theology and lax conduct
Life and lawlessness
Life and leisure
Life under conflicting governments
Living way through the risen Christ, The
Lorenzo Dow's denunciation and Jacksonboro's decline
Luxury and liberalism
Lynchings and the like
Lynchings in the south and murders in the north
Mad pursuit of pleasure, The
Magnifying organization and minifying truth
Main matter, The
Make your liberty bonds do double service
Making the home Christian
Man and his country, A
Mania for gambling, The
Mania for mergers, A
Manufacturing leaders
Marked and wholesome reaction, A
Mass production in education
Master's measure of himself, The
Matching morals
Material and spiritual foundations of civilization
Materialism unmans man
50 27 Meaning of Christmas day, The
50 28 Measure to be opposed, A
50 29 Meddlesome and mischievous measure, A
50 30 Medical ministry of Methodism, The
50 31 Men in high places must set high examples
50 32 Men want salvation more than solution of problems
50 33 Menace of religious power, The
50 34 Message from the bishops, A
50 35 Messages from Genesis (May 9, 1926)
50 36 Messages from Genesis (May 16, 1926)
50 37 Messages from Genesis (May 23, 1926)
50 38 Messages from Genesis (May 30, 1926)
50 39 Messages from Genesis (June 6, 1926)
50 40 Messages from Genesis (May 13, 1926)
50 41 Messages from Genesis (May 21, 1926)
50 42 Messages from Genesis (May 27, 1926)
50 43 Methodism and Anglo-Saxonism
50 44 Methodists, from the beginning were zealous for education, The
50 45 Methodist unification in England defeated
50 46 Midas of today, The
50 47 Migration of Negroes, The
50 48 Missionaries and merchants
50 49 Modernist indicts modernism, A
50 50 Mongrel-making modernism
50 51 Moral causes of commercial depression
50 52 More than dangerous measure, A
50 53 Most famous alumnus of Emory College
50 54 Most fruitful root of sin and crime
50 55 Most tragic ignorance, The
50 56 Mr. Wesley and evolution
50 57 My brethren
50 58 My brethren of the alumni and other friends
50 59 Nature and Need of a creed, The
50 60 Need for revival
50 61 No Christianity without the risen Redeemer
51  1 No dissent from the position of my church
51  2 No peace for a selfish and sinful world
51  3 Northern Methodists who oppose unification
51  4 Northern view, A
Not a sectional issue
Not heard for much speaking
Not less culture but more Christianity
Notable and noble family, A
Notes
Notes, April 11, 1926
Notes, April 25, 1926
Obligation of belief, The
Of doctrines
Old cemetery in Oxford, The
On the death of Bishop Dickey
On the wrong track
On with the revolution
Oneness of humanity and national varieties
Only preventive of war, The
Osborne L. Smitt D. D.
Other refuge have we none
Our advancing and victorious Methodism
Our advancing nation
Our cotton or our children
Our feast of ingathering
Our greatest business needs attention
Our Job and Its Conditions
Our leaders and their labours
Our need of a revival
Our only hope is that which has been our security in the past
Over-organization
Papa-hood of God, The
Paul the Missionary
Peace by pantheonism
Peril of paganism among us, The
Perils of our highways
Permanence of the creed
Pernicious proposal, A
Pernicious publicity
Place of our universities in the educational system of our church, The
Plan of unification and foreign missions
Political character of the Romish Church, The
Position of the church unchanged
Power of one true man alone
Preaching the gospel, not peddling porous plasters
President Haygood's "Helping Halls"
Primacy of character, The
Primacy of the doctrines of grace, The
Promises and predictions which have not come true
Prompt philanthropy
Proposal of a nation's saviour, The
Proposed plan of unification, The
Prostituting the post office department for the use of increasing the sale of liquor
Public mania
Put it down or be put down by it
Regeneration not revolution the remedy
Reign of law to replace the sanctification of force, The
Religion and not mere reform required for mankind today
Religion and science
Religion for "The scientifically-minded"
Religion the foundation of civilization
Religious foundations of the League of Peace, The
Remarks at the Funeral of Mr. Franklin Wright
Reminiscences of Emory dictated 1938-1939
Repealing prohibition
Reproach to American colleges, A
Resolute and revolutionary rationalism
Resurrection life, The
Resurrection of Christ and the Church
Resurrection of Christ, and its doctrinal implications, The
Return to first principles required
Return to first principles of religion, A
Return to Religion, The
Returning sense of justice, A
Revealer of God and the redeemer of man, The
Revival not a mere reform needed, A
Revival of apostolic preaching needed, A
Revivals involve truth denied or ignored
Revolt of Youth?, The
Revolutionary decision, A
Richest blessings often spring from the heaviest burdens
Risen Christ and the Christian life, The
52 13 Rising witnesses to God's word
52 14 Rowdyism in the colleges
52 15 Rural cemeteries
52 16 Safe and sane view, A
52 17 Salvation by syndicate
52 18 Sanctity of the family, The
52 19 Save the world by staying at home
52 20 Saving mankind by salmagundi sentimentality
52 21 Seasons of revival
52 22 Secular leaders emphasizing a general revival
52 23 Seeking and worshiping the new born king
52 24 Self-evidencing Christ, The
52 25 Selfish culture and its sorry results
52 26 Senseless sentimentality
52 27 Sermon, Washington, D.C., March 21, 1926
52 28 Seventh session of the Cuba conference, The
52 29 Shall the center of gravity of civilization be shifted
52 30 Shameless spectacle of ignoble youths
52 31 Sin of Gehazi in Modern Form, The
52 32 Sins of the sensibilities
52 33 Sins of the spirit
52 34 Social gospel and the abdication of the church
52 35 Solidarity of mankind, The
52 36 Solidarity of the Christian system, The
52 37 Some good results
52 38 Souls of science with witches of Endor
52 39 Source and cost of crime
52 40 South and the sabbath, The
52 41 Southern whites and southern blacks
52 42 Spurious Christian unity
52 43 Standards of living and life
52 44 Strange approval and singular censure
52 45 Strikes must go
52 46 Striking in low timber
52 47 Subverting the foundation of our civilization
52 48 Such as Paul the aged
52 49 Supernatural power required for a supernatural religion
52 50 Supremacy of spiritual forces, The
52 51 Supreme need at present, The
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>52</td>
<td>52</td>
<td>Supreme problem before us, The</td>
</tr>
<tr>
<td>52</td>
<td>53</td>
<td>Supreme problem of today, The</td>
</tr>
<tr>
<td>52</td>
<td>54</td>
<td>Talk at Wesleyan College</td>
</tr>
<tr>
<td>52</td>
<td>55</td>
<td>Testimony of a playwright</td>
</tr>
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<td>52</td>
<td>56</td>
<td>T.H. Yun, of Korea and the School at Songdo</td>
</tr>
<tr>
<td>52</td>
<td>57</td>
<td>Thanksgiving and heart searching</td>
</tr>
<tr>
<td>52</td>
<td>58</td>
<td>That most mischievous myth</td>
</tr>
<tr>
<td>52</td>
<td>59</td>
<td>Their mission for peace</td>
</tr>
<tr>
<td>52</td>
<td>60</td>
<td>They are not valiant for the truth</td>
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<td>52</td>
<td>61</td>
<td>Three notable classes</td>
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<td>62</td>
<td>Time to study John Bunyan, A</td>
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<td>63</td>
<td>To the general conference assembled in special session, July 2, Chattanooga, Tennessee</td>
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<td>52</td>
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<td>To the general conference of the Methodist Episcopal Church, South</td>
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<td>To the members of the Methodist Episcopal Church, South</td>
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<td>To the ministers and members of the Methodist Episcopal Church, South</td>
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<tr>
<td>52</td>
<td>67</td>
<td>Today's problem is sin</td>
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<td>68</td>
<td>Too much explaining and defending required</td>
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<td>52</td>
<td>69</td>
<td>Too unanimous by half</td>
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<td>Tragic results from greed</td>
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<td>Transforming missions by denaturing Christianity</td>
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<td>52</td>
<td>72</td>
<td>Unanswerable indictment, An</td>
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<td>52</td>
<td>73</td>
<td>Under which flag?</td>
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<td>74</td>
<td>Unification</td>
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<td>52</td>
<td>75</td>
<td>Unification plan delusive and dangerous</td>
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<td>52</td>
<td>76</td>
<td>Unitarianism: Its nature, methods, and consequences</td>
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<td>77</td>
<td>Unknown heroes, The</td>
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<td>Unknown heroes in peace and in war</td>
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<td>79</td>
<td>Unnecessary and dangerous</td>
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<td>Utopia impossible by legislation</td>
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<td>81</td>
<td>Vanderbilt University</td>
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<td>82</td>
<td>Violent Emotion In &quot;A Community Church&quot;, A</td>
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<td>83</td>
<td>Vital branches and sapless bundles</td>
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<td>52</td>
<td>84</td>
<td>Vitality and volume</td>
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<td>53</td>
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<td>Vitiating campaigns and vilifying candidates</td>
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<td>53</td>
<td>2</td>
<td>Voting on an unfinished and unsettled plan</td>
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<td>53</td>
<td>3</td>
<td>War and peace</td>
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<tr>
<td>53</td>
<td>4</td>
<td>War and wickedness</td>
</tr>
<tr>
<td>53</td>
<td>5</td>
<td>War or worse</td>
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<td>53</td>
<td>6</td>
<td>Warless world not near, A</td>
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</table>
Warm welcome to the ecumenical conference, A
Wasteful and wicked
Wastefulness and wickedness of war, The
Way of death to nations, The
We should be gravely remiss in our duty
We, the Undersigned lay members
Wesley's first educational work in England
What has cooled zeal for foreign missions
What he regards as a reasonable basis
What the churches must do
What will be done with it?
What will they do with it?
What will we do with it?
Whiskey business in politics, The
White man's church, A
Why they stand
Wise and patriotic Rabbi, A
Wise Baptists waiting and watching
Witness of the church to the resurrection, The
Witnesses chosen before of God
World wants peace, The
Worldly minds and godly men
Worship better than war cries
Worshipful wise men
Writings, fragments
Writings, untitled
Yarborough oak in Oxford, The
Young John Allen, God's chosen vessel for China
On to Songdo: Being a brief account of the opening of educational work in Korea
and of the place of Emory College, of its president, of one of its graduates,
and through them, of Emory University and Bishop Warren A. Candler in
developing a native Christian leadership in Korea. (not written by Candler)

Biographies
The Life of Thomas Coke
Young J. Allen: The Man Who Seeded China
Young J. Allen: The Man Who Seeded China
Bishop Charles Betts Galloway

Clippings
<p>| | | |</p>
<table>
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<tr>
<td>54</td>
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<td>Clippings, 1906-1912</td>
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<td>Clippings, 1924 July-1925</td>
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<td>3</td>
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<td>55</td>
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<td>Clippings, 1931-1937</td>
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<td>55</td>
<td>5</td>
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<td>55</td>
<td>6</td>
<td>Emory University Libraries pamphlet, &quot;A Bibliography of the Separately Published Writings of Bishop Warren A. Candler,&quot; 1942</td>
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</table>
Series 4
Appointment books, notebooks, scrapbooks, 1877-1936
Boxes 56-61 and OBV 1

Scope and Content Note
The series contains forty-three appointment books or pocket diaries (1892-1936); Candler's notebook on the North Georgia Conference (1883); a Pastor's Directory for St. John's Church (no date), and nine miscellaneous unidentified notebooks. In addition, there are seventy-seven shorthand notebooks (circa 1924-1929) used by one of Candler's secretaries for outgoing correspondence. One scrapbook (201 pp.) contains clippings, programs, letters, and memorabilia (circa 1890-1925) regarding Warren Candler kept by his son Samuel Charles Candler. An oversized bound volume (42 pp., 19 of which are blank) contains Candler's "Emory" columns and commonplace entries for 1877-1878.

Arrangement Note
Arranged by record type and then in chronological order.

Appointment books, 1892-1936

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<td>1919</td>
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<td>56</td>
<td>23</td>
<td>1920</td>
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</table>
Notebooks
56  24  1921 (2)
56  25  1922 (2)
56  26  1924
56  27  1925
56  28  1927-1936

Notebook re North Georgia Conference, 1883
Pastor's directory for St. John's Church, no date
Miscellaneous, unidentified notebooks (9)
Shorthand notebooks, circa 1924-1929

Scrapbooks
61  Samuel Charles Candler's scrapbook re Warren Candler, circa 1890-1925
OBV1 Scrapbook containing Emory columns and commonplace entries, 1877-1878
Series 5
Clippings, 1869-1960
Boxes 62-64 (folder 7)

Scope and Content Note
The clippings series contains material kept by Warren Candler on himself, his relatives and friends, and subjects of interest. These are organized into miscellaneous, dated clippings, subject folders, and miscellaneous, undated clippings. Clippings of writings by Candler may be found in Series 3: Writings.

Arrangement Note
Arranged by clipping type and then in chronological or alphabetical order.

Clippings: Chronological

<table>
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<td>1928 August-December</td>
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<td>62</td>
<td>16</td>
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<td>1930-1933</td>
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<td>62</td>
<td>19</td>
<td>1934 May-December</td>
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<td>1935-1936</td>
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<td>2</td>
<td>1941 August-September 25</td>
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<td>63</td>
<td>3</td>
<td>1941 September 26</td>
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<td>63</td>
<td>4</td>
<td>1941 September 27-30</td>
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<td>63</td>
<td>5</td>
<td>1941 October 1-3</td>
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<td>63</td>
<td>6</td>
<td>1941 October 3-December</td>
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63  7  1942-1960

**Clippings: Subject files**

63  8  Warren Candler-William Felton controversy, 1893
63  9  Henry A. Scomp and Andrew Sledd controversies, 1894
63 10  Unification, 1913-1920
63 11  Unification, 1924
63 12  Unification, 1925 January-March
63 13  Unification, 1925 April-December
63 14  Unification, 1926-1938
63 15  Unification, no date
63 16  Vanderbilt University, 1913-1915
63 17  Women's Christian Temperance Union (WCTU), [1893]
64 1-7  Clippings, no date
Series 6
Photographs
Box 64 (folders 8-26) and OP1

Scope and Content Note
The photographs include portraits of Warren Candler and images of Candler with various groups, as well as photographs of other people associated with Candler. Also included is a photograph of Candler College in Havana, Cuba.

Portraits

<table>
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<tr>
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<td>64</td>
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<td>Warren Akin Candler</td>
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Groups

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<td>9</td>
<td>Greater Wesley Memorial Church and Hospital, Bishops and committeemen at launching movement, Atlanta, Georgia, June 15, 1907</td>
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<td>College of Bishops, June 16, 1907</td>
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<td>Ezekial and Julia Candler, 50th Wedding Anniversary, Corinth, Mississippi, circa 1910</td>
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<td>11</td>
<td>Mexican Border Conference, Nogales, Arizona, 1914</td>
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<td>64</td>
<td>12</td>
<td>1st Methodist Episcopal Church, South, Milledgeville, Georgia, laying of cornerstone, November 10, 1913</td>
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<td>64</td>
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<td>North Georgia Delegation to the General Conference, Oklahoma City, 1914</td>
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<td>Warren A. Candler and William Jennings Bryan at Emory Commencement, 1921</td>
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<td>64</td>
<td>14</td>
<td>Warren A. Candler and Zack Perry, Oxford reunion, June 4, 1933</td>
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<td>15</td>
<td>Warren A. Candler and Walter R. Branham, Branham reunion, Oxford, Georgia, July 4, 1934</td>
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<td>16</td>
<td>Warren A. and Nettie Candler with unidentified child, no date</td>
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<td>64</td>
<td>17</td>
<td>Warren A. Candler and unidentified groups, no date</td>
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<td>64</td>
<td>18</td>
<td>Warren A. Candler's funeral, Oxford, Georgia, September 27, 1941</td>
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<tr>
<td>OP1</td>
<td>1</td>
<td>Warren A. Candler bust, Candler College, Havana, with letter to Candler</td>
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Others

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<td>Fitzgerald, O.P. (Oscar Penn)</td>
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<td>Haygood, Atticus G.</td>
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<td>Northen, William J.</td>
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<td>Pierce, George F.</td>
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<td>Smith, George G.</td>
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**Series 7**  
**Miscellaneous Papers and Memorabilia, 1895-1977**  
**Boxes 65-68 and OP1**

**Scope and Content Note**  
The miscellaneous papers and memorabilia series includes tributes to Candler (1934-1954), articles about him (1941-1977), and transcriptions of interviews with Nolan B. Harmon, Arthur J. Moore, and Warren D. Sledd (1974). Items of memorabilia include Candler's personal seal and original drawings of Candler's bookplate.

**Miscellaneous papers**

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<td>Miscellaneous papers, 1895-1938</td>
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<td>3</td>
<td>Tributes to Warren A. Candler, 1927-1954, no date</td>
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<td>Articles re Warren A. Candler, 1941-1977</td>
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<td>Transcriptions of Mark Bauman interview with Nolan B. Harmon, 1974</td>
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<td>Transcriptions of Mark Bauman interview with Arthur J. Moore, 1974</td>
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<td>Transcriptions of Mark Bauman interview with Warren D. Sledd, 1974</td>
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<td>Article re Andrew Sledd, 1965</td>
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**Memorabilia**

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<td>Warren Akin Candler's gavel</td>
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<td>Warren Akin Candler's gavel, 1915</td>
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<td>Warren Akin Candler's doctoral hood</td>
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<td>OP1</td>
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<td>Drawing for Warren A. Candler's bookplate</td>
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Series 8
Emory College financial correspondence and records, 1887-1915
Boxes 69-75

Scope and Content Note
Emory College Financial Correspondence and Records were originally the property of Harry Harlan Stone, treasurer of the college and for many years also librarian and secretary to the board of trustees. Throughout the series are many letters from parents of students that accompanied checks for payment of fees. Subjects examined in the correspondence are Emory College investments in railroad stock; taxes; endowment; Alumni Association; construction projects, particularly the library building; property in Atlanta; and scholarship funds. Much of the correspondence is with trustees who served on the finance committee.

Arrangement Note
Arranged in chronological order.

<table>
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<td>1896 August-December</td>
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<td>69</td>
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<td>1897 January</td>
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<td>69</td>
<td>15</td>
<td>1897 June-August</td>
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<tr>
<td>69</td>
<td>16</td>
<td>1897 September-October</td>
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<td>1898 March-April</td>
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<td>1898 May</td>
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<td>5</td>
<td>1898 June-July</td>
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<td>1898 August-September</td>
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70 8  1898 November  
70 9  1898 December  
70 10 1899 January  
70 11 1899 February  
70 12 1899 March  
70 13 1899 April  
70 14 1899 May  
70 15 1899 June-July  
70 16 1899 August-September  
71 1  1899 October  
71 2  1899 November-December  
71 3  1900 January  
71 4  1900 February-March  
71 5  1900 April-May  
71 6  1900 June-August  
71 7  1900 September-October  
71 8  1900 November-December  
71 9  1901 January-February  
71 10 1901 March-April  
71 11 1901 May-July  
71 12 1901 August-October  
71 13 1901 November-December  
72 1  1902 January-February  
72 2  1902 March-April  
72 3  1902 May-June  
72 4  1902 July-September  
72 5  1902 October  
72 6  1902 November-December  
72 7  1903 January-February  
72 8  1903 March-May  
72 9  1903 June-July  
72 10 1903 August-September  
72 11 1903 October-December  
72 12 1904 January-February  
72 13 1904 March-May  
72 14 1904 June-October  
72 15 1904 November-December  
73 1  1905 January-February  
73 2  1905 March-April
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<td>1911</td>
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<td>October-1915 July</td>
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</table>

35
75 14 no date
### Series 9
**Financial Papers and Correspondence 1887-1915**
**Boxes 76-80**

<table>
<thead>
<tr>
<th>Box</th>
<th>Folder</th>
<th>Content</th>
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</thead>
<tbody>
<tr>
<td>76</td>
<td></td>
<td>Warren A. Candler correspondence</td>
</tr>
<tr>
<td>77</td>
<td></td>
<td>Warren A. Candler correspondence</td>
</tr>
<tr>
<td>78</td>
<td></td>
<td>Warren A. Candler financial papers, 1938-1939</td>
</tr>
<tr>
<td>79</td>
<td></td>
<td>Warren A. Candler financial papers, 1939-1940</td>
</tr>
<tr>
<td>80</td>
<td></td>
<td>Warren A. Candler financial papers, 1941</td>
</tr>
</tbody>
</table>
Index of Selected Correspondents

Index to persons with 4 or more letters, 1924-1946.

**Ainsworth, William Newman to Warren Candler**
1924 October 7, TLS, 1 page
1924 October 14, TLS, 1 page
1924 October 21, ALS, 2 pages
1925 January 10, ALS, 2 pages
1925 January 30, TLS, 2 pages
1925 February 6, TLS, 2 pages
1925 February 18, TLS, 2 pages
1925 February 26, TLS 1 page
1925 March 13, TLS, 2 pages
1925 March 17, TLS, 2 pages
1925 April 3, TLS, 2 pages
1925 June 1, TLS, 1 page
1925 June 12, TLS, 1 page
1925 June 26, TLS 1 page
1925 July 8, TLS, 1 page
1925 October 20, TLS, 1 page
1925 October 29, TLS, 2 pages
1925 November 21, TLS, 1 page
1925 December 17, TLS, 1 page
1926 May 4, TLS, 2 pages
1927 June 15, TLS, 1 page
1928 February 4, ALS, 3 pages
1928 April 5, TLS, 1 page
1928 April 15, TLS, 1 page
1928 April 24, TLS, 1 page
1930, September 19, TLS, 1 page
1930 September 23, ALS, 2 pages
1930 October 11, ALS 1 page
1930 October 14, ALS, 1 page
1930 October 22, ALS, 1 page
1930 October 30, ALS, 1 page
1931 January 12, TLS, 1 page
1931 September 16, TLS, 1 page
1932 September 13, TLS, 1 page
1932 October 25, TLS, 1 page
1934 February 23, TLS, 1 page
1934 October 17, TLS, 1 page

**Boaz, Hiram Abiff to Warren Candler**
1926 November 9, TLS, 1 page
1927 June 15, TLS, 1 page
1927 June 24, TLS, 1 page
1932 April 5, ALS, 1 page
1935 January 15, TLS, 1 page

Candler, Charles Howard to Warren Candler
1929 July 27, TLS, 1 page
1932 January 6, TLS, 1 page
1932 October 31, TLS, 1 page
1933 May 16, TLS, 1 page
1934 December 24, TLS, 1 page

Candler, John Slaughter to Warren Candler
1928 September 17, TLS, 1 page
1933 December 12, TLS, 1 page
1936 March 23, TLS, 1 page
1936 June 10, TLS, 2 pages
1938 June 21, ALS, 1 page

Candler, Samuel Charles to Warren Candler
1927 December 7, TLS, 1 page
1928 July 8, TLS, 1 page
1932 September 27, TLS, 1 page
1932 October 15, TLS, 1 page
1932 December 13, TLS, 1 page
1932 December 15, TLS, 1 page
1933 September 26, TLS, 1 page
1934 December 17, TLS, 1 page
1938 June 24, TLS, 2 pages

Candler, Samuel Charles from Warren Candler
1926 March 15, TLS, 1 page
1927 December 9, TLS, 1 page
1929 January 24, TLS, 1 page
1931 September 22, TLS, 1 page

Cannon, James to Warren Candler
1925 February 9, TLS, 1 page
1925 February 16, TLS, 1 page
1926 December 22, TLS, 2 pages
1926 December 29, TLS, 2 pages
1928 January 7, TLS, 1 page
1928 September 22, TLS, 2 pages
1928 December 3, TLS, 1 page
1929 July 11, TLS, 1 page
1932 April 4, TLS, 1 page

Cannon, James to Collins Denny
Cox, Harvey Warren to Warren Candler

1924 November 24, TNS
1924 December 9, TNS
1924 December 12, TNS
1925 September 12, TLS, 1 page
1925 December 9, TNS
1926 February 8, TLS, 1 page
1926 April 9, TLS, 1 page
1926 July 2, TLS, 1 page
1926 December 14, TLS, 1 page
1926 December 28, TLS, 1 page
1927 February 15, TLS, 1 page
1928 April 11, TLS, 1 page
1928 May 30, ANS
1928 August 28, TLS, 1 page
1928 October 19, TNS, 1 page
1929 February 19, TLS, 1 page
1929 February 25, TLS, 1 page
1932 July 20, ALS, 1 page
1932 August 20, TL (copy), 1 page
1932 November 8, TL (copy), 1 page
1933 April 27, TL (copy), 1 page
1932 February 18, TNS, 1 page
1932 August 13, ALS, 1 page
1932 November 4, ALS, 1 page
1935 June 6, ALS, 1 page
1936 November 11, ALS, 1 page

Darlington, Urban Valentine William to Warren Candler

1924 October 22, TLS, 2 pages
1924 November 26, TLS, 1 page
1925 February 3, TLS, 1 page
1925 February 5, TLS, 1 page
1925 February 7, TLS, 1 page
1925 February 10, TLS, 1 page
1925 February 28, TLS 1 page
1925 March 2, TLS, 1 page
1925 March 6, TLS, 1 page
1925 March 14, ANS
1925 March 23, TLS, 1 page
1925 April 6, TLS, 1 page
1925 April 13, TNS
1925 May 23, TLS, 1 page
1925 June 22, TLS, 1 page
1925 July 6, TLS, 1 page
1925 July 10, TLS, 1 page
1925 August 3, TLS, 1 page
1925 September 6, ALS, 1 page
1925 September 8, TLS, 1 page
1925 September 11, TLS, 2 pages
1925 October 28, TLS, 1 page
1925 December 4, TLS, 1 page
1926 February 17, TLS, 1 page
1926 March 30, TLS, 2 pages
1926 July 10, ALS, 2 pages
1926 October 27, TLS, 1 page
1927 February 23, TLS, 1 page
1927 May 17, TLS, 1 page
1927 July 28, TLS, 1 page
1927 October 9, telegram
1927 October 10, TLS, 1 page
1927 October 14, TLS, 1 page
1928 January 7, ALS, 3 pages
1928 February 7, TLS, 1 page
1928 February 17, TLS, 1 page
1928 April 18, TLS, 1 page
1928 April 26, TLS, 1 page
1928 July 30, TLS, 1 page
1928 September 11, TLS, 1 page
1929 February 18, ALS, 4 pages
1929 September 6, TLS, 1 page
1929 September 10, TL (copy), 1 page
1929 September 21, ANS
1929 October 12, TLS, 1 page
1929 October 17, TLS, 1 page
1930 June 6, TLS, 1 page
1930 June 20, ALS, 6 pages
1930 August 21, TLS, 1 page
1930 September 18, TLS, 1 page
1931 April 16, TLS, 1 page
1931 May 15, TLS, 1 page
1931 August 6, TLS, 1 page
1931 September 16, TLS, 1 page
1931 November 30, TLS, 1 page
1932 March 4, ALS, 2 pages
1932 March 30, TLS, 1 page
1932 May 4, TLS, 1 page  
1932 May 16, TLS, 1 page  
1932 May 19, TLS, 1 page  
1932 May 27, TLS, 1 page  
1932 September 12, TLS, 1 page  
1933, May 1, ALS, 3 pages  
1933 September 14, ALS, 4 pages  
1933 September 15, ALS, 2 pages  
1933 October 24, TLS, 1 page  
1934 January 10, TLS, 1 page  
1934 February 26, TLS, 1 page  
1934 March 9, ALS, 1 page  
1934 March 14, TLS 1 page  
1934 May 9, TLS, 1 page  
1934 August 3, TLS, 1 page  
1934 August 13, TLS, 1 page  
1934 November 24, TLS, 1 page  
1935 January 11, TLS, 1 page  
1935 January 28, TLS, 1 page  
1935 February 1, TLS, 1 page  
1935 March 19, TLS, 1 page  
1935 May 13, TLS, 2 pages  
1935 August 5, TLS, 2 pages  
1935 August 12, TLS, 1 page  
1935 August 28, TLS, 2 pages  
1935 September 9, TLS, 1 page  
1935 September 21, TLS, 1 page  
1936 March 26, TLS, 1 page  
1936 April 8, ALS, 2 pages  
1936 April 23, TLS, 2 pages  
1936 May 9, TLS, 2 pages  
1936 June 29, TLS, 1 page  
1936 July 23, TLS, 2 pages  
1936 August 21, TLS, 1 page  
1936 December 15, TLS, 1 page  
1938 January 20, TLS, 1 page

**Darlington, Urban Valentine William to W. L. Pierce**
1925 March 31, TLS, 1 page  
1925 April 7, TLS, 1 page  
1925 April 20, 2 TLS  
1925 April 25, TLS, 1 page  
1925 May 22, TLS, 1 page

**Denny, Collins to Warren Candler**
1924 October 7, TLS, 1 page
1927 September 5, TLS, 1 page
1927 November 1, TLS, 1 page
1928 April 5, TLS, 1 page
1928 May 18, TLS, 1 page
1928 May 23, TLS, 1 page
1928 June 25, TLS, 1 page
1928 July 10, TLS, 1 page
1928 July 18, TLS, 1 page
1928 July 19, TLS, 1 page
1928 July 23, TLS, 1 page
1928 July 27, TLS, 1 page
1928 August 8, LS, 1 page
1928 August 10, TLS, 1 page
1928 August 20, TLS, 1 page
1928 September 21, TLS, 1 page
1928 October 10, TLS, 1 page
1928 October 13, TLS, 1 page
1929 February 25, TLS, 1 page
1929 June 11, TLS, 1 page
1929 June 21, TLS, 3 pages
1929 July 15, TLS, 1 page
1929 August 20, ANS
1930 April 12, TLS, 1 page
1930 August 6, TLS, 1 page
1930 August 27, TLS, 1 page
1930 October 3, TLS, 1 page
1930 October 6, TLS, 1 page
1930 October 11, TLS, 1 page
1930 December 19, TLS, 1 page
1931 May 18, TLS, 2 pages
1931 June 9, TLS, 1 page
1931 July 10, TLS, 1 page
1931 August 1, TLS, 1 page
1931 August 5, TLS, 2 pages
1931 August 12, TLS, 1 page
1931 August 31, TLS, 1 page
1931 September 14, TLS, 1 page
1931 September 22, TLS, 1 page
1931 October 14, TLS, 1 page
1931 October 27, TLS, 1 page
1932 March 30, TLS, 1 page
1932 April 9, TLS, 1 page
1932 May 4, TLS, 1 page
1932 May 19, TLS, 1 page
1932 December 29, TLS, 1 page
1933 February 11, TLS, 1 page
1933 February 16, TLS, 1 page
1933 June 28, TLS, 1 page
1933 July 3, TLS, 1 page
1933 October 20, TLS, 1 page
1934 May 29, TLS, 1 page
1934 December 31, TLS (copy), 1 page
1935 September 4, TLS, 1 page
1935 December 4, TLS, 1 page
1936 January 1, TLS, 1 page
1936 March 24, TL, 6 pages
1936 May 6, TLS, 1 page
1936 May 7, TLS, 1 page
1937 May 26, TLS, 2 pages
1937 June 12, TLS, 1 page
1937 August 20, TLS, 2 pages
1938 January 25, TLS, 1 page

Dickey, James Edward to Warren Candler
1924 October 4, ALS, 4 pages
1924 October 4, ANS
1924 October 6, ALS, 4 pages
1925 February 23, ALS, 1 page
1925 February 27, ALS, 1 page
1925 March 5, ALS, 4 pages
1925 March 14, ALS, 1 page
1925 March 21, ALS, 3 pages
1925 March 23, ALS, 2 pages
1925 April 17, ALS, 3 pages
1925 July 8, ALS, 2 pages
1926 July 8, ALS, 1 page
1926 July 30, ALS, 1 page
1926 August 3, ALS, 2 pages
1926 August 20, ALS, 1 page
1926 August 26, ALS, 2 pages
1926 September 1, ALS, 2 pages
1927 March 7, ALS, 2 pages
1927 August 12, ALS, 3 pages
1927 August 16, ALS, 2 pages
1927 September 2, ALS, 3 pages
1927 September 13, ALS, 2 pages
1927 September 14, ALS, 2 pages
1927 October 26, ALS, 2 pages
1927 December 23, ALS, 1 page
1928 January 12, ALS, 1 page
1928 February 22, ALS, 1 page
1928 April 3, ALS, 2 pages

**Dobbs, Hoyt McWhorter to Warren Candler**
1925 June 19, ALS, 1 page
1925 June 20, ALS, 1 page
1926 January 8, ALS, 1 page
1926 December 3, TLS, 1 page
[1926?] December 16, ALS, 4 pages
1927 March 27, TLS, 1 page
1927 November 2, TLS, 1 page
1927 December 21, TLS, 1 page
1928 June 7, TNS
1928 August 3, ALS, 2 pages
1928 August 9, ALS, 2 pages
1928 August 10, ALS, 2 pages
1928 August 29, TLS, 1 page
1928 September 3, TNS
1928 October 15, TLS, 1 page
1929 April 9, 2 ALS
1929 April 10, ALS, 1 page
1929 April 11, ALS, 1 page
1929 April 24, ALS, 1 page
1929 May 23, ALS, 1 page
1929 May 28, ALS, 1 page
1929 June 1, TLS, 1 page
1929 June 6, ALS, 1 page
1929 June 11, ALS, 2 pages
1931 May 14, TLS, 1 page
1932 March 30, telegram
1932 March 31, TLS, 1 page
1932 April 9, TLS, 1 page

**Lazenby, Marion Elias to Warren Candler**
1924 October 7, TLS, 1 page
1924 November 29, TLS, 1 page
1924 December 15, TLS, 1 page
1925 February 5, TLS, 2 pages
1925 February 16, TLS, 1 page
1925 February 27, TLS, 1 page
1925 April 9, TLS, 1 page
1925 April 13, TLS, 1 page
1925 April 18, 2 TLS
1925 May 1, TLS, 1 page
1925 May 16, TLS, 2 pages
1925 May 18, TLS, 1 page
1925 May 21, TLS, 1 page
1925 May 23, TNS
1925 August 19, TLS, 1 page
1925 August 26, 2 TLS
1925 September 2, TLS, 1 page
1925 September 4, TLS, 1 page
1925 September 28, TLS, 1 page
1925 October 8, TLS, 1 page
1925 October 13, TLS, 1 page
1925 October 16, TLS, 1 page
1925 September 2, TLS, 1 page
1925 September 4, TLS, 1 page
1925 September 28, TLS, 1 page
1925 October 8, TLS, 1 page
1925 October 13, TLS, 1 page
1925 October 16, TLS, 1 page
1925 September 2, TLS, 1 page
1925 September 4, TLS, 1 page
1925 September 28, TLS, 1 page
1925 October 8, TLS, 1 page
1925 October 13, TLS, 1 page
1925 October 16, TLS, 1 page
1925 September 2, TLS, 1 page
1925 September 4, TLS, 1 page
1925 September 28, TLS, 1 page
1925 October 8, TLS, 1 page
1925 October 13, TLS, 1 page
1925 October 16, TLS, 1 page
1925 September 2, TLS, 1 page
1925 September 4, TLS, 1 page
1925 September 28, TLS, 1 page
1925 October 8, TLS, 1 page
1925 October 13, TLS, 1 page
1925 October 16, TLS, 1 page
1927 May 3, TLS, 2 pages
1927 June 29, TLS, 2 pages
1927 July 13, TLS, 2 pages
1928 July 14, TLS, 1 page
1928 July 23, TLS, 1 page
1928 August 3, TLS, 1 page
1928 August 9, TLS, 1 page
1928 August 11, TLS, 1 page
1928 August 18, TLS, 1 page
1929 February 27, TLS, 1 page
1929 July 1, TLS, 1 page

McMurry, William Fletcher to Warren Candler
1925 August 14, TLS, 1 page
1925 November 16, TLS, 1 page
1926 September 13, TLS, 1 page
1926 September 27, TLS, 1 page
1926 October 1, TLS, 1 page
1926 October 30, TLS, 2 pages
1926 November 9, TLS, 1 page
1927 August 15, TLS, 1 page
1927 August 31, TLS, 1 page
1927 September 12, TLS, 1 page
1927 September 19, TLS, 1 page
1927 October 10, telegram
1928 September 7, TLS, 1 page
1928 September 18, TLS, 1 page
1930 September 15, TLS, 1 page
1930 October 6, TLS, 1 page
1932 April 5, TLS, 1 page
1932 November 21, TLS, 1 page

Meek, Robert Abner to Warren Candler
1925 March 7, TLS, 1 page
1925 April 9, TLS, 1 page
1925 April 14, TLS, 1 page
1925 April 16, TLS, 1 page
1925 April 23, TLS, 1 page
1925 May 7, TLS, 1 page
1925 May 7, TLS, 1 page
1925 May 11, TLS, 1 page
1925 May 15, TLS, 1 page
1925 May 28, TLS, 1 page
1925 June 14, TLS, 1 page
1925 July 9, TLS, 1 page
1925 July 23, TLS, 1 page
1925 July 30, TLS, 1 page
1925 August 6, TLS, 3 pages
1925 September 1, 2 TLS
1925 September 4, TLS, 1 page
1925 September 8, TLS, 1 page
1925 September 10, TLS, 1 page
1925 September 16, 2 TLS
1925 October 1, TLS, 1 page
1925 October 2, TLS, 1 page
1925 October 19, TLS, 1 page
1925 November 9, TLS, 1 page
1926 February 26, TLS, 1 page
1926 February 27, TLS, 1 page
1926 March 30, TLS, 2 pages
1926 August 6, TLS, 1 page
1926 September 14, TLS, 1 page
1927 January 15, TLS, 1 page
1927 January 26, TLS, 1 page
1927 April 28, TLS, 1 page
1927 May 10, TLS, 2 pages
1927 June 10, TLS, 1 page
1927 November 3, TLS, 1 page
1928 July 17, TLS, 1 page
1928 July 24, TLS, 1 page
1928 August 2, TLS, 1 page
1929 July 30, TLS, 1 page
1929 August 7, TLS, 1 page
1929 October 2, TLS, 1 page
1929 October 10, TLS, 1 page

Moore, John Monroe to Warren Candler
1926 July 31, ALS, 4 pages
1927 June 4, ALS, 1 page
1927 September 10, ALS, 1 page
1928 May 22, ANS
1931 November 30, ALS, 1 page
1932 March 31, ALS, 2 pages
1932 June 2, ALS, 1 page
1934 October 12, ALS, 1 page
1934 December 14, ALS, 1 page

**Mouzon Edwin DuBose to Warren Candler**
1925 April 6, ANS
1925 April 8, TLS, 1 page
1925 April 13, TNS
1925 July 22, TL, 1 page
1925 July 31, TLS, 1 page
1925 August 5, TNS
1925 November 30, TLS, 1 page
1926 July 23, TLS, 1 page
1926 September 2, TLS (copy), 1 page
1927 May 27, TLS, 1 page
1928 November 26, TLS, 1 page
1930 June 20, TLS, 1 page
1930 June 23, TLS, 1 page
1930 June 30, TLS, 1 page
1930 July 17, TLS, 1 page
1930 September 19, TLS, 2 pages
1930 September 23, TNS
1931 January 27, TLS, 1 page
1931 September 5, telegram
1932 March 30, TLS, 1 page
1935 January 1, TLS, 1 page

**Smith, Alfred Franklin to Warren Candler**
1924 December 1, TLS, 1 page
1924 December 16, TLS, 1 page
1925 January 14, TNS
1925 March 12, TLS, 2 pages
1925 March 16, TLS, 1 page
1925 April 14, TLS, 1 page
1928 July 12, TLS, 1 page
1925 July 27, TLS, 1 page
1928 August 3, ALS, 1 page
1928 August 8, ALS, 1 page
1928 August 9, ALS, 1 page
1928 August 11, TLS, 1 page
1929 April 29, TLS, 1 page
1931 February 6, TLS, 1 page
1932 April 11, TLS, 1 page
1933 March 2, telegram
1933 March 6, telegram
1933 March 14, telegram
1935 February 19, TLS, 1 page