

sent to the McAllister firm but continued by John A. McAllister was also left in Series I, as were acknowledgement letters. Letters initiating business without follow-up were put in Series III.

Series I. John A. McAllister Correspondence (1841-1885, bulk 1860-1866) comprises most of the collection. In their content, nearly all the letters expose, directly or indirectly, some aspect of John A. McAllister's collecting methodology and the people who aided him in acquiring much of what now makes up the Library Company of Philadelphia's McAllister Collection. Operating within a network composed principally of collectors and cohorts rather than dealers, he avidly sought documents for himself but also ordered extras to exchange with his colleagues: in their circle, collections were currency. At the same time, many of his colleagues were busy creating extra-illustrated volumes, such as the set that his friend George Henry Preble (1816-1885) in Boston was building based on Francis S. Drake's *Dictionary of American Biography* (Boston, 1872), or like Benson J. Lossing, writing illustrated histories. John A. McAllister, holding the keys to an endlessly stocked photograph collection, was ready and happy to assist in finding images for their projects.

More than half of the folders in the series hold just one communication, and it usually carries gratitude for a gift received or a favor done. The notes themselves would then have a second life when they became specimens in McAllister's collection. One example is three single letters that McAllister received in 1864 after he had mailed out pairs of sermons by the controversial Philadelphia abolitionist Rev. Dudley Atkins Tyng (1825-1858) that had just been reissued. From his home in Rochester, NY, the author and orator Frederick Douglass (1818-1895) apologized for his belated acknowledgement of the pamphlets, admitting that in the winter and spring his "life is mainly spent upon the platform and upon Rail-Roads," so he reserves the summer for reading literature put aside during his travels. In closing, he complimented "the lamented Mr. Tyng," noting that "I have read with profit other sermons preached by the same good man." McAllister also sent the sermons to the noted Episcopalian Rev. Clement Moore Butler (1818-1894), and to Cambridge physician Oliver Wendell Holmes (1809-1894), and retained both of their thank-you notes. In his letter, Dr. Holmes identifies Rev. Tyng's works as *Our Country's Troubles: a sermon preached in the Church of the Epiphany, Philadelphia, June 29, 1856*, and *Our Country's Troubles, no. II, or, National Sins and National Retribution: a sermon preached in the Church of the Covenant, Philadelphia, July 5, 1857*. After expressing his admiration for the author, he wrote that "Events, of which the Kansas crime and the Sumner outrage were the first, have convinced me that Slavery is the enemy of the human race and as such to be rooted out with fire and sword," and ended his letter with a clinical diagnosis: "The South is strong in the delirium of her fever,—but as the *vomito negro* has already attacked her, we may set her down as in the last stage of her fatal malady." The Library Company owns both of the sermons by Rev. Tyng, whose early and tragic death inspired the well-known hymn "Stand Up, Stand Up for Jesus." The library's copy of the first pamphlet was inscribed by John A. McAllister: "The first antislavery sermon from an Episcopal pulpit in the United States—Mr. Tyng was soon after expelled from the Church of the Epiphany by a pro-slavery congregation."