Yours truly,
Alfred Holgate.
KING ALCOHOL

IN THE

REALM OF KING COTTON.

A HISTORY OF THE LIQUOR TRAFFIC AND OF THE TEMPERANCE MOVEMENT IN GEORGIA FROM 1733 TO 1887.

With a View of the Drink Habits of England; of the Colonies, and of the Indian Tribes prior to the Colonization of Georgia; with all the Liquor Laws Enacted by the Trustees of the Colony, or by the Legislature, and a full History of all the Temperance Societies in the State, and the Utterances of all the Churches and other Organic Bodies, as to the Temperance Question and the Liquor Traffic.

IT ALSO CONTAINS

THE HISTORY OF ALL THE TEMPERANCE ORGANIZATIONS OF AMERICA, WHITE AND COLORED, WITH NUMEROUS CONTRIBUTIONS FROM NOTED TEMPERANCE WORKERS, BOTH MEN AND WOMEN FROM ALL PARTS OF THE UNITED STATES,

AND IS

Illustrated with some Forty Fine Portraits,

ON STEEL AND WOOD. OF NOTED TEMPERANCE MEN AND WOMEN.

BY

H. A. SCOMP, PH. D.,

Professor of Greek and Greek Literature in Emory College, Oxford, Georgia.

WITH AN INTRODUCTION BY

REV. ATTICUS G. HAYGOOD, D. D. L.L. D.,

Professor Emeritus Evidence of Christianity in Emory College and General Agent of the John F. Slater Fund.

PRESS OF

THE BLAKELY PRINTING CO.,

1888.
DEDICATION.

TO

THE W. C. T. U. OF GEORGIA,
FULL OF FAITH AND OF GOOD WORKS; FEW IN NUMBERS,
BUT, LIKE THE CONIES,
HAVING THEIR REFUGE IN THE ROCK:

TO

THE I. O. G. T.,
WHO CAME "IN A DAY OF CLOUDS AND OF THICK DARKNESS,
AS THE MORNING SPREAD UPON THE MOUNTAINS,"
BRINGING LIGHT AND GLADNESS:

TO

THE MANY LESSER TEMPERANCE ORDERS, EACH IN ITS OWN WAY
HASTING WITH THE KING'S BUSINESS:

TO

THE MEMORY OF THE OLD TEMPERANCE SOCIETIES, INTO
WHOSE LABORS WE HAVE ENTERED, WHICH,
"SEEING THAT AN EVIL THING WAS DETERMINED AGAINST THIS LAND,"
Sought to avert it:

TO

THE GOOD MEN AND THE GOOD WOMEN NOW IN THE BATTLE FOR THE RIGHT
AND FOR A PERPETUAL REMEMBRANCE
OF THOSE WHO
LIVING, WERE VALIANT IN THE EFFORT TO SAVE THEIR FELLOW MEN
FROM EVIL, AND DYING,
LEFT BEHIND THE INCITEMENT OF A NOBLE EXAMPLE—
THIS VOLUME IS DEDICATED BY

THE AUTHOR.
PREFACE.

Forasmuch as it hath long been deemed necessary for the writer of a book to appear at the bar of the public, hat in hand with an excuse—yelept a preface—in his mouth for daring to intrude unbidden into its presence; therefore, may it please the court, the defendant in the present case, testifying in his own behalf and endeavoring to show cause why severe judgment should not be passed upon him, deposeth,

That he did not willfully and with malice aforethought set out to commit—a book; he only thought to perpetrate an "Article," newspaper or mayhap, magazine—a minor offence in which as a dutiful, though an adopted son, he would endeavor to clear away from Mother Georgia’s fair escutcheon, some stains and rust which years and neglect had allowed to gather upon it.

It hath been currently reported and commonly believed in other sections of this Union, that Georgia’s activity in behalf of morals and temperance is a kind of exotic—a plant not indigenous to Georgia—but lately transplanted to her borders—a kind of reconstruction fungus. It is scarcely known that for more than three decades before the outbreak of the civil war, Georgia, as well as other Southern States, was the seat of a great temperance agitation which, but for the overshadowing slavery controversy, would in all human probability, have cleared the State of the liquor traffic before the secession conflict. Of this moral revolution not only non-Georgians, but even the younger race of the native-born know little or nothing. Even the names of Georgians prominent in the great cause have passed out of mind, and are remembered no more. The lack of records of that period—the confusion as to dates and facts in the minds of the old who must look back through a vista of blood and tears in the effort to recall the
events of that great moral revolution which silently, but surely changed popular views and practices in regard to the greatest question in morals of the centuries—all these were fast obliterating the few remaining traces of the history of that great reform. How often to the author's eager queries has this ardor-chilling answer come back: "Would be glad to help in your noble work, but my house was burned during the war, and my papers are all lost!"

Georgia, unfortunately, never grouped the facts of her temperance history into permanent form as did her sister, South Carolina, nor as did the National Temperance Society which left behind those invaluable volumes of "Permanent Documents." But these last, valuable as they are for many of the States, contain next to nothing in regard to Georgia; not a minute of the State Temperance Society, nor of any of its auxiliaries, nor of conventions, nor of statistics, nor indeed, hardly a name prominent in Georgia temperance annals.

Again, in the chronicles of temperance literature, the State has been no less unfortunate. Dr. Rush's famous essay of 1785, is put at the head—the spring—of Temperance Literature in America. But, as will be shown, one of the Georgia trustees, Dr. Hales, wrote his work, "A Friendly Admonition to Drinkers of Brandy," and sent several hundred copies to Georgia in 1733, the year of the colonization of the State—and more than a half century before Dr. Rush's essay appeared. True, Dr. Hales was not a native Georgian, yet his long association with the colony as a trustee, identified him with its history as thoroughly as if he had been born on Georgia soil. But Dr. Hales' work is utterly unknown to the catalogues of old temperance literature. Nor is any mention made of any temperance periodical or essay as of Georgia origin in the ante-bellum. Yet the "Temperance Banner" commenced in 1834, and ending its existence in the ashes of Atlanta in 1864, had a longer lease of life than any other temperance periodical of which the author has any knowledge. But neither the "Banner" nor the "Washing-
tonian," nor any other Georgia temperance journal is enumerated among the temperance papers of ante-bellum time, nor are files of these papers longer to be found, and few of the younger race know that such advocates of the cause ever had a being.

Equally ill-starred has Georgia been in the annals of prohibition history. In the autumn of 1733 the whole colony, not then a year old, was put under prohibition of rum and of distilled liquors—a law which remained in force for nine years. This prohibition ante-dated Maine or any other State by more than a century—for the Virginia law of 1676 was only nominal—yet the existence of such a law in Georgia is either unknown or utterly ignored in temperance history. Indeed Georgia's prohibition so far antedates the early sporadic efforts in other States, as to have been completely lost sight of. In prohibition history Georgia was already old before "antiquity began;" but the smoke of war has obscured this old temperance history of the Empire State of the South. Georgia stood alone in the battle against the rum of New England and of Old England, yet what memorial of this remains? Churches, societies and governments preserve their own records, but who was to be custodian of this orphan child—Temperance—guard its annals, and restore it to its lawful place of first-born in the inheritance of history?

Again, the motives underlying Southern temperance work are widely misunderstood. Abroad the growth of the sentiment has not been attributed so much to the convictions of the people in favor of morality and religion, but rather to an economic business policy in the minds of the people. Take, e.g. the following from a national report: "There is good reason to fear that the popular sentiment of the South in favor of the prohibition of the liquor traffic, especially among the leading white citizens, is based somewhat too largely upon economic considerations involving business and industrial interests, rather than an inherent moral conviction against the use of intoxicating beverages as such."
Other writers and lecturers have astutely discovered that the leading motive for prohibition among the Southern whites, was the desire to prevent the destruction of the labor system through the debauchery of the negroes by the dram shops, etc., etc. Thus the work was not accredited to the moral or religious convictions of the people save in a secondary degree. It was “economic,” “business like,” etc. Certainly a fine tribute to Southern sagacity in so readily detecting and remedying the most destructive of all the maladies which infect bodies politic, commercial or industrial. But is this all? Let the story of the following pages answer so far as Georgia is concerned. Long before some of the motives above assigned could have been operative, temperance was a power in the land.

To present then, the facts of an unknown or an ignored history of Georgia’s ancient temperance, as well as of the later work familiar to all, is the task which the author has undertaken to accomplish in the following narrative.

But it may be asked, “Why has this writer essayed such a work? Has he been prominent among the temperance laborers of the State, that he should undertake such a history?” Most assuredly, No. Has he held high rank in any temperance order? Again, No. What personal knowledge had he of this history? None. Has his line of work been in the temperance field at all? No. Why, then, should he have undertaken such a work? For the simple reason that no one else had undertaken it, or was likely to undertake it; and Georgia’s reputation demanded such a contribution to her annals.

For some unaccountable reason a number of persons outside the State who were interested in the great moral movement which for years has agitated Georgia, became possessed of the idea that the author knew much of the temperance history of the State—an opinion wholly erroneous, since he had devoted little attention to the subject. To answer some of the questions put by these inquisitive outsiders, the author thought to gather the chief facts of the
post-bellum legislative, moral and society temperance work of
the State, never thinking of extending his field of inquiry.
These facts he would publish in an article as a general reply
to some of the queries put to him. He little dreamed of the
seductive nature of the subject. But are effects without
causes, relatives without antecedents? Did temperance
suddenly spring from a soil wet with the blood of civil
strife? Hardly. Nazareth produces no such fruit. The
seeds had been planted long before. Thus into the past
almost unwitting and unconsenting, he was led. The great
difficulty of the task invested it with a sort of charm, and a
work it has been!

Of manuscripts, books, pamphlets, newspaper-files, etc.,
more than 120,000 pages have been consulted, while the
correspondence entailed the writing of hundreds of letters,
etc. The “Article” grew toward a pamphlet, then toward a
volume—it could not be helped. All the laws, general and
local, from 1733 to 1887, all the church history so far as tem-
perance was concerned; liquor laws as to sailors, slaves,
freedmen, Indians, liquor in the army, in the navy, temper-
ance societies, the liquor tariff and the schools—a hundred
subjects were to be treated in their history. So far as the
author is aware, such a history has never been undertaken
in any State or in any nation. Thus it grew, without inten-
tion,—“without design,” perhaps, the reader adds in sotto
voice.

Furthermore, as it is usually the principal criminal who
“turns State’s evidence,” the defendant would here implicate
some of those who have been aiding, abetting, knowing
unto, or consenting to the deed. Most of these had hitherto
borne irreproachable characters, and would never have been
suspected of dark designs. Among his principal accom-
plices the author would name:

Rev. Dr. J. H. Campbell; Rev. Dr. H. H. Tucker;
Rev. R. Alder Temple of Halifax, N. S.; Dr. G. Jones,
Hon. S. D. Hastings, Madison, Wis.; Dr. Wm. Hargreaves,
Philadelphia, Pa.; Judge A. W. C. Nowlin of the Rich-
PREFACE.

mond, Va., "Whig;" Dr. J. W. Chickering, Secretary of the Cong. Temperance Society, Washington, D. C.; J. N. Stearnes, Agent National Temperance Publishing House, New York; Hon. C. R. Pringle; Col. Wm. Harden, Librarian of the Historical Society; W. E. H. Searcy, Esq.; Capt. C. P. Crawford; Gen. James Longstreet; Capt. J. McIntosh Kell, formerly of the Alabama; Prof. S. P. Sanford; G. W. Garmany, Esq.; Judge Jas. S. Hook; Col. Jonathan Norcross; Col. J. H. Seals; Rev. Dr. Jno. Jones; Col. C. C. Jones, Jr.; J. G. Thrower; Rev. Alex. C. Smith; Gov. St. John, Olathe, Kan.; Prof. A. A. Hopkins of New York; Dr. D. Dorchester, Massachusetts; Dr. A. G. Haygood; Dr. S. Boykin; Dr. S. G. Hillyer; E. L. Neidlinger, Esq.; Rev. J. Austin, Pastor of the Salzburgers; Rev. R. B. Bryan; Mrs. Mary De Renne; Mrs. T. R. R. Cobb; Miss Frances E. Willard, President National W. C. T. U.; Mrs. W. C. Sibley; Miss M. H. Stokes; Mrs. Richard Webb; Mrs. Dr. Blanchard; Col. and Mrs. W. B. Hill; Dr. C. W. Smith; Rev. Dr. A. A. Lipscomb; Rev. J. Calvin Johnson; Rev. C. H. Stillwell; Mr. M. A. O'Brien; Mrs. Mary Shropshire; Dr. G. J. Orr; Mrs. E. E. Harper; Miss Carrie Brantley; Hon. N. C. Barnet; Hon. W. H. Felton; Hon. Henry Hillyer; Col. J. M. Grogan; W. G. Whidby, Esq.; Dr. J. O. Perkins; Rev. W. R. Branham; Gov. A. H. Colquitt; Senator Jos. E. Brown; Rev. Drs. J. H. and W. L. Kilpatrick; Col. Patrick Walsh; Mrs. Jas. McCafferty; Rev. R. B. McCall; C. R. Hanleiter, Esq.; Col. Charles H. Smith, "Bill Arp;" Prof. L. B. Evans; Mrs. B. H. Overby; Dr. J. H. Carlisle; Miss Jessie Forsyth of Boston, and several hundreds more who have furnished items of greater or less value.

The author would also especially remember the courtesies received from their Excellencies—H. D. McDaniell and John B. Gordon, and their secretaries, Messrs. Palmer and Warren; State Treasurer Hardeman, State Librarian Haralson, and the Young Men's Library of Atlanta. Many other libraries—more than can here be named, have been freely tendered to the author's use.
Of the colored men who have rendered help to the author, he desires to make special mention of Smith J. Easley, Esq., Dr. C. O. Fisher, Dr. W. J. Gaines, Rev. A. W. Watson, Bishop Holsey, Rev. B. F. Carter, Rev. S. E. Lathrop, Rev. Dana Sherrill.

Fully five hundred persons have aided the author in this work, to all of whom he returns sincerest thanks, though he cannot mention most of them by name.

Presenting these extenuating circumstances and a few of the names of his confederates, praying Your Honors to remember that he is not an old offender, and promising never to be guilty of the like again; the author submits his case, asking for a favorable judgment, and that you will find for the defendant; and he will evermore, as in duty bound, etc., etc.

Emory College, August, 1887.

H. A. SCOMP.
# TABLE OF CONTENTS

## FIRST PERIOD: TO THE REVOLUTION

### CHAPTER I

**DRINK HABITS OF THE BRITISH ISLES IN THE SEVENTEENTH AND EIGHTEENTH CENTURIES.**

Universality of the Drink Habit among Britons—Ale and Beer the Universal Beverages—Distilled Liquors not common before the Accession of the House of Orange—Rum Drinking—Revenue—Befuddled Lords and Statesmen—"Drunk for a Penny; Dead Drunk for Two Pence; Straw for Nothing"—Terrible Consequences of the Introduction of Rum; Pauperism and Crime.

### CHAPTER II

**THE EARLY COLONISTS AND THE DRINK.**


### CHAPTER III

**THE ABORIGINES AND THE DRINK.**

Introduction of Distilled Liquors among the Indians of Carolina and Georgia—The Indian Traders—Rum a Preliminary to Trade with the Red Man—Destruction among the Tribes—Many of those formerly known in the South Totally Destroyed—One Tribe starts Ambassadors in Canoes to England to Remonstrate with the King—Retailing by the Mouthful—A Murder and a Burning—The Uchees—The Cherokees—The Creeks—Tomochichi and Fonseka.

### CHAPTER IV

**GEORGIA AS A WINE-GROWING COLONY.**

Extravagant Opinions as to the Adaptation of Georgia to the Growth of the Vine and the Production of Silk—Glowing Verses of Samuel Wesley—

---

Page: XV
England to be Independent of Southern Europe for Wine and Silk—
France may Drink her own Champagne—Madeira Vines Transplanted to
Georgia; Other Vine Lands also Contribute—DeLyon, the Jew—Long
Efforts at Vine Growing about Savannah—Final Collapse of the Wine
Business in the Colony..........................

CHAPTER V.
EARLY PROHIBITION IN GEORGIA.

Several Deaths from Rum within a few Months after the Colonists reach
Georgia—Oglethorpe Advises the Trustees, who immediately order that
no more Rum be drank in Georgia, and that all brought thither be Staved—
Georgia the first Prohibition Territory in America—The Interdict lay
only against Distilled Liquors—Wines and Malt Liquors deemed Health-
ful and furnished regularly and in large quantities—Beer Rations for
those “On the Charity”—Poor success of Barley Growing and Beer
Brewing...........................................

CHAPTER VI.
RELIGIOUS ELEMENTS IN GEORGIA AND THEIR ATTITUDE
TOWARD RUM (UNDER THE TRUSTEES, 1733-52):

The Established Church—The Presbyterians of Darien—”A Sober Peo-
ple”—Mr. McLeod—The Moravians—The Salzburgers—Real Prohibi-
tionists—An Eden in the Forests—Mr. Norris—The Wesleys—Mr.
from the Colony—Mixing Water with Sacramental Wine—Religion at a
low ebb..........................................

CHAPTER VII.
THE WORKINGS OF PROHIBITION (1733-42.)

Trustees license William Callaway to sell Beer, etc., at Savannah—Prohibition
prohibits, while Oglethorpe remains in Savannah—His first return to Eng-
land and the Consequent Disorders in the Colony—Defiance of Law and
Bailiffs at Savannah—The Widow Hodges—Staving of Carolina Rum on
the River—Trouble between the Colonies—Smuggling of Rum from Car-
olina—Officers engage in the illicit traffic—Thomas Causton—The
Savannah Bailiffs—Soldiers drowned at Frederica—New England and West
India Rum brought into Savannah River in the night, and landed below
the City—President Stephens Talks—Mary Bosomworth’s Drunken Kin-
dred—Fear from drunken Indians—Little attempt made to enforce law
after Oglethorpe leaves Savannah—Prohibition well enforced at Freder-
ica and to the Southward—Good health of these places contrasted with
the sickness of Savannah—The law cheerfully obeyed by the Salzburgers
CONTENTS.

--- Loud complaints against it by the Savannah Doctor and the Druggist.

CHAPTER VIII.
WINES AND MALT LIQUORS IN THE COLONY — THE LIQUOR SYSTEM.

CHAPTER IX.
BEGINNING OF LIQUOR LEGISLATION IN THE COLONY.
The License System a miserable failure — Rapid growth of Debauchery under it — Prosperity expected under the Rum Traffic fails to appear — Surveyor General DeBrahm's Account — First Georgia Legislature (1755) — Rigid Laws as to the sale of Liquor to the Negroes — To Seamen — Patrons must walk through the Streets while the Service is in Progress on the Sabbath and see that the Dram Shops are closed — The Tybee Lighthouse and the Legislative Committee — Clash between Georgia and Carolina as to the Licensing of the Indian Trade.

CHAPTER X.
CONDITION OF THE COLONY IN 1760 — THE RUM IMPORTATION.
James Wright becomes Governor — Georgia's Products at that Time; no Wine nor Beer produced — Low state of the Colony — The Governor's Vigorous Measures — Little Smuggling, the Governor reports — Only two Ports of Entry, Savannah and Sunbury — Rum per capita — Amount imported, Duties — Distillation not commenced till near the outbreak of the Revolution — Only one Distillery — Rum versus the Sabbath — Liquor Revenue.

CHAPTER XI.
RUM AND THE RED MAN UNDER COLONIAL ADMINISTRATION.
Oglethorpe's vigorous, honest Policy wins the confidence of the Red Men — Few troubles with the Indians while he remains in Georgia — Rum sweeps
continued...

CHAPTER XII.
RELIGION IN THE COLONY, UNDER THE ROYAL GOVERNORS.

The Dorchester Immigration to Liberty County—Effects of this Immigration upon the Morals and the Intelligence of the Colony—The Salzburgers—Mr. Bolzius' death—Quakers—Covenanter Church in Savannah—The Baptists—Abraham Marshall, Edward Botsford—"The Rum is come"—Few Clergy of the Established Church—Probably not more than a dozen Churches in Georgia when the Revolution began.

CHAPTER XIII.
RUM IN THE REVOLUTION.

Liquor indispensable as part of the Soldier's Ration—Col. Maitland, overjoyed at the Savannah Victory, dies from a Debauch—Great Sacrifice made by British Soldiers in destroying their Rum during Cornwallis' pursuit of Greene—Rum at Camden, at the Cowpens—"Light Horse" Harry's Buggler Boy—Small Rum Rations in the Patriot Army—Officers receive it by turns—Captures at Port Matto and elsewhere—Gen. Ash's defeat and the Massacre of the Americans—No Rum to be given to the British Soldier who took a Prisoner—"Mad" Anthony Wayne and his eating, drinking and fighting Pennsylvanians in Georgia—No Rum supplied to American Prisoners on the British Prison Ships—Greene's half-naked Soldiers compelled to do without Rum.

SECOND PERIOD: TO THE END OF THE CIVIL WAR (1785-1865).

CHAPTER XIV.
POLITICAL CONDITION OF GEORGIA (1783-1827).

Political Condition of Georgia just after the Revolution—The State Constitution—Indian Treaties—Land Warrants, Immigration and Population—The Courts and the Licensing Prerogative—Liquor Laws as to Taverns—
CHAPTER XV.

MUNICIPAL PRIVILEGES CONFERRED.

Towns had but few Special Prerogatives for many years—Liquor Laws (1783-1827) for: Savannah; Augusta; Darien; Milledgeville; Macon; Hardwick; Waynesboro; St. Mary's; Athens; for the smaller Towns; Towns could preserve order, but could not license the sale of Liquors.

CHAPTER XVI.

DRINK HABITS OF THE GEORGIANS AND THEIR MORAL STATUS (1783-1827.)


CHAPTER XVII.

THE "MODERATION" ERA (1827-1832)—OLD TEMPERANCE SOCIETIES.

DeQuincey's Basis for the Temperance Society—What could be done to stay the Plague?—Dr. Lyman Beecher and the Connecticut Association—Early Temperance Societies in New York and in New England—The American Temperance Society—"The National Philanthropist"—Number of "Societies"—Georgia a "lone star," not counted in the Reports of the National Society—The Baptists begin "Society" work in Georgia—First Temperance Society in Eatonton—Dr. Sherwood—Great Revival of 1827—Dr. J. H. Campbell—State Temperance Society (1828)—Rev. Abner W. Clopton—Prof. S. P. Sanford—Clopton's Virginia Societies—Southern Tem-
CONTENTS.

Temperance born on Southern Soil—Mr. T. J. Davis and the Jackson County Society—The Baptist Convention and the State Temperance Society—Growth of Temperance Sentiment..........................

CHAPTER XVIII.

ORGANIZATION, "AIMS AND WORK OF THE OLD TEMPERANCE SOCIETIES.

Each Society Separate and Independent—Neither Uniformity of Pledges nor of Methods found among the Societies—The Augusta Society—the Jasper Society—The Baldwin Society—The Monroe and Bibb Society—The Stone Creek Society—Points of Weakness—Temperance Literature—Societies among the Colored People—Able Report of the Augusta Society in 1839; far in advance of its day—Societies Generally become Auxiliary to the State Society in 1832.............................

CHAPTER XIX.

HEADQUARTERS IN MILLEDGEVILLE (1832-36)

The State Society removes to Milledgeville in 1832—Judge Longstreet made President, and Dr. Sherwood Secretary—The Constitution Revised and Adopted—Statistics—Difficulty in securing an Agent—The Constitution—Good results from the "Society" Movement, Testimonies—A Bibb County Wedding—Precautions against Cholera............................

CHAPTER XX.

OVER THE BORDER.


CHAPTER XXI.

TEMPERANCE AND THE CHURCHES.

The Baptists—Dr. Sherwood—Rev. Jesse Mercer—Sailing on "Brandy Bay"—The Hardshells oppose Temperance Societies—Strange Stories—Whisky in a Preacher's Cane—"Saying Grace" over Liquor—Dr. C. D. Mallory and his "Prince Alcohol"—Dr. J. H. Campbell—The Metho-
CONTENTS.

DISTS—Coming out of the Wilderness—General Conferences of 1828–32–36
—The Slavery Question staves off the Temperance Issue—Methodists and the Temperance Societies—A Preacher Falls—"O Yes," a Faro Bank
—Judge Longstreet and the Sentinel—The Presbyterian General Assembly in 1828, 1829, 1830, 1834—Selling Liquor to the Heathen—Later Utterances of the Assembly—Other Presbyterians and their Attitude to the Liquor Traffic, viz.: The Cumberland Presbyterians, the Associate Reformed Presbytery, the Independent Church (of Savannah).

CHAPTER XXII.

A NEW FACTOR IN THE PROBLEM—ABOLITIONISM—THE STATE SOCIETY—TOTAL ABSTINENCE.

William Lloyd Garrison and the Liberator—Supposed connection between Temperance and Abolition at the North—Excitement at the South—Suspicion—State and Local Societies in the South begin to express their displeasure at the New Departure—Dark Designs Suspected—John A. Murel and his Banditti believed to be in Collision with Garrison and his Confederates—Consequent Shock to the Temperance Cause—Rapid Decline in Temperance effort in Georgia after 1834—Rev. Enoch Reed appointed State Agent in 1834, but cannot long remain in the field—The Sardis (Butts Co.) Society speaks its Mind—Fears of a Negro Insurrection—Utter disregard of Law by Liquor Vendors—State Society in 1835 declares itself totally unconnected with the National Society—Clouds gathering—Old Pledge too weak—Total Abstinence from Wine and Malt Liquors recommended—Teetotalism divides the Ranks—Mutterings against the License Laws, and demand for their repeal.

CHAPTER XXIII.

LEGISLATION FROM 1828 TO 1841.


CHAPTER XXIV.

GREAT DECLINE (1837–41)—THE FLOURNOY PETITION (1839.)

Rapid Decline in the Temperance Cause—Great Increase in Drunkenness—Schism on Total Abstinence—Loss of the "Home"—Demand for Temperance on Steamboats and Stages—Henry A. Wise versus Debauchery in Washington—Low estate of Temperance—Anti-Treating Associations
—Grand Juries Constantly Indict the Liquor Traffic. Examples—The Augusta Teetotal Society—James Silk Buckingham, the Orientalist, visits Georgia and Lectures on Temperance—Drunkenness still increasing—Josiah Flournoy and his famous Petition—1838 the "Petition" year in Temperance Annals—Examples—Putnam County Society's Appeal to the State—Courage of Mr. Flournoy—The Opposition he encountered—Low Indignities offered him by Liquor Devotees—Politicians take fright—Mr. Flournoy Canvasses the State with his Petition—The State stirred to its center—Address of Mr. Flournoy and Col. Lumpkin to the People—At first all seems favorable—Sudden change—The Politicians and Press turn against the Petition—Mr. Flournoy left almost alone—Tragic fate of the heroic Flournoy—Consequences to the Temperance Cause.....

CHAPTER XXV.
OVER THE BORDER AGAIN—OUR OWN AND FOREIGN LANDS.
Second National Temperance Convention—Decrease in the Importation of Distilled Liquors, but increase of Imported Wines—Statistics—The New Zealand Chief—The Sandwich Islands—Teetotalism the only Safe Doctrine—Frauds in Foreign Wines—The whole Land Rousing against the License System—Status of the States—Ignorance as to Georgia—Mr. Jefferson's Views—France Abolishes Prohibition of the Liquor Traffic in the Sandwich Islands by the Guns of her Fleet—Father Mathew's work in Ireland—Distilleries and their Products—Third National Temperance Convention.............................-.....

CHAPTER XXVI.
THE CHEROKEES AND LIQUOR—SAD FATE OF THE TRIBE—REMOVED BEYOND THE MISSISSIPPI.
The Cherokees forced to leave their Native Land—Thousands Perish before reaching the New Territory—Col. Wm. P. Ross' Account of the Liquor Laws of the Cherokees from 1819—Brave Struggle of the Tribe to prevent the Importation of Liquors—The United States forbids the Introduction, Vending or Manufacturing of Liquor among the Cherokees—Prohibition necessary in the States around the Territory—The Tennessee River a Channel for the Liquor Traffic among the Indians—Dragging Liquor over the Sand Mountains—Liquor the greatest scourge of the Indian Race..........................

CHAPTER XXVII.
THE MORAL SUASION ERA—THE WASHINGTONIANS.
A Jolly Party at Chase's Tavern, Baltimore—Conclude to take the Pledge—Organize the Washingtonian Society—Rapid Growth of the Washing-

CHAPTER XXVIII.

THE SONS OF TEMPERANCE.

The Reserve Corps of the Temperance Army—To the Breach—Organization of the Order in New York—Not a Secret Society—General History—Triumphant March of the New Order—Prohibitory Legislation begins to gain Ascendancy and many States enact such Laws—The Sons of Temperance in Georgia—First Division at Macon in December, 1845—Statistics—Rapid Growth—The Banner made the Organ—The Legislature refuses to Incorporate the "Sons," but several years later passes the same Act asked for at first—Plans for "Lecturing" the State Opposition to the Order—Its Complete Triumph—Great Jubilee at Macon in October, 1849—The Prize Banner won by Box Ankle Division—"Cadets of Temperance" organized for the Juveniles—1850.
CHAPTER XXIX.
OTHER PARTS OF THE LINE.


CHAPTER XXX.
FATHER MATHEW.

Father Mathew—His work in Ireland—Visits America in 1849—Goes to New England—Becomes Involved in the Abolition Controversy—Judge Lumpkin’s Correspondence with Father Mathew—The Invitation of the State Convention to Father Mathew withdrawn—Brow-beating—“Circular” Address of Father Mathew and Daniel O’Connell to American Irishmen—Father Mathew in Augusta, in Savannah, in Columbus—His Death

CHAPTER XXXI.
LEGISLATION 1842-1860.

Towns begin to rise in Importance—Marthasville—Special Municipal Privileges Conferred—The License Decade (1850-60)—Villages grow into Towns, and Towns into “Cities”—Liquor Prerogatives of each Municipality—Village Commissioners in lieu of Superior Courts—Free Persons of Color—A Foretaste of Local Option—Whisky Inspection—Disturbing a Congregation—County Legislation—the Three-Mile Law

CHAPTER XXXII.
TEMPERANCE ORGANIZATIONS OF THE LICENSE DECADE.

Sons of Temperance—Flood Tide in 1851, Thenceforward a Rapid Decline—Yet retained a strong hold upon Popular Affection—Begin to try the Civil Law Again—Cold Water Army—Daughters of Temperance—Cadets—The “Younger Brothers”—Knights of Jericho—The Rechabites—The Templars of Honor
CHAPTER XXXIII.

POLITICAL.

How can Legal Prohibition be secured?—Need for a General Law—License a Miserable Failure—Laws set at defiance—The Negro—Disunion—Athens Convention of 1854—Judge Lumpkin declines the Presidency—His Letter in opposition to Political Action—Sketch of his Life—Col. J. Norcross—The Overby Campaign (1855)—B. H. Overby nominated as the Temperance Candidate for Governor—Stirring Address issued by the Atlanta Convention to the People of Georgia—Basil H. Overby—His Position as to the Traffic—His Canvas—The Press—The Other Parties—Lack of Organs—Atlanta Republican—The Vote—Drops before the Storm.

CHAPTER XXXIV.

THE CHURCHES.


CHAPTER XXXV.

THE QUADRENNIUM (1861-65).

THIRD PERIOD: 1865-1887.

CHAPTER XXXVI.

CHAOS—FIRST ATTEMPT AT RECONSTRUCTION (1865-68).

The End reached on Georgia Soil—Confusion—What was to be the Outcome? Was Georgia in the Union or out?—Unwritten History—"Provisional" Government—Undoing and Retracing—The Code for the Negroes—Civil Rights—The Axe—The Fourteenth Amendment—Gen. Pope's Reconstruction Convention—A New Constitution—The First Reconstruction—Repeal of all the Laws Prohibiting Distillation—Liquor comes up to be Taxed—Liquor Laws as to Slaves Repealed—Education to receive ten cents from each Gallon of Liquor Sold—Local Municipal Laws—Schools—Wounded Soldiers might Peddle without Paying License Fees, but must not Sell Liquors—Sons of Temperance Reorganize—Surrender their Charter after the Boston Resolution of the National Division Admitting Negroes into the Order—James G. Thrower Introduces the Good Templar Order—Fifth National Temperance Convention—National Temperance Publishing House—Congressional Temperance Society—Sixth National Convention—Liquor Power becomes a Giant through the Internal Revenue.

CHAPTER XXXVII.

THE SECOND RECONSTRUCTION (1868-72).


CHAPTER XXXVIII.

TEMPERANCE ORDERS.

The Good Templars—A "Good Thing out of Nazareth"—Origin and History of the Order—Platform—No License and Prohibition the Ultimate of Liquor Legislation—Total Abstinence for the Individual—A Pledge for Life—Good Templars Taunted as a "Free Love Society" because Women were Admitted—Spread of the Order—The Lecture System—Good Templars in Georgia—Grand Lodge formed in 1869—Attempts to Secure an Organ—The "Watchman"—"Sampter Republican"—Cold Water Temple—No Politics—Reform Inebriate Asylum—Degrees—The Negro Ques-
CHAPTER XXXIX.

TEMPERANCE ORDERS (1873-77).

The Good Templars—Grand Lodge in Augusta—Messrs. Crawford and Searcy, Delegates from the United Friends of Temperance—Overtures Rejected—The True Reformers (Thrower's "Kitchen Order")—Grand Lodge without a Head—The Colored Race and the R. W. G. Lodge since 1866—Kentucky Grand Lodge takes the Alarm—R. W. G. L. in 1868—Grand Lodges Declared Absolute as to Charters in their Several Jurisdictions—R. W. G. L. at Madison, Wisconsin (1870)—Answer the Memorial of Messrs. Searcy and Elliott, by Advising the Formation of an Order—"The Colored Templars" for the Negroes—Mr. Malins wishes a Separate Order unlike Good Templary for the Negroes—Colored Good Templars in North Carolina call for Passwords and Recognition—What was to be done?—The Proposed New Order could not meet this Case—Kicked to Death by the "Tar Heels"—Judge Black's Amendment of 1875, Providing for Dual Grand Lodges—The English Threaten Secession—Schism at Louisville in 1876—Strange Conduct of Messrs. Malins and Gladstone—Why was not the Dual Lodge Acquiesced in?—Earnest Attempts at Reconciliation and Union—British Reject all Overtures—Col. Hastings' Defense against Malins' Charge of Fraud in Regard to a Florida Charter—A Literature of Controversy—Swelling Words—Time, the Final Adjuster—Return to the Fold—The Georgia Good Templars—Efforts of Col. Hickman to Prevent the Order's Total Destruction in the State—Finally Successful—Cold Water Templars Growing—Sore Beset for an Organ—Grand Lodge in 1876 Calls for a Local Option Law—Georgia favors the "Dual" Lodge—The True Reformers (Colored) had reluctantly given up their Grand Fountain to be re-incorporated as Good Templars under the Dual Lodge System, and so the Colored Question was at last Solved in 1877—The United Friends of Temperance—History of this Order—A "White Man's Order"—Convention at Chattanooga in 1871—Organization Hastened by the Boston Resolution of the Sons of Temperance Admitting Negroes—Efforts to Unite Southern Temperance People in a Single Order without Special Reference to Pledges, Membership to be Exclusively White—"Articles of Union" Adopted in 1873—No Politics—Back to Moral Suasion Again—The New Order very Popular in the South—Grand and Subordinate Councils—The Question from the U. F. T. Standpoint—Mr. W. R. H. Searcy—Capt. C. P. Crawford
CONTENTS.

CHAPTER XL.

TEMPERANCE LEGISLATION (1873-77).


CHAPTER XLI.

LEGISLATION FROM 1877 TO 1887.

Sale of Liquor on Days of Election—The State Shows its Hand—Local Laws: the Towns—Counties—"Peaches, Grapes and Blackberries" in Law—The Drugstores—Minors not to sell Liquors—Registration of Liquor Dealers—Unlicensed Retailing—Unlawful to furnish liquor to Drunkards—Internal Revenue—Keeping Gaming Houses—Text of the General Local Option Law 1885—Churches—Calling for the Repeal of the Internal Revenue Laws—Origin of the Internal Revenue—For a long time not applied to Georgia—Amount of Tax imposed at various times—Tabulated statement of the number of distilleries, breweries, wholesale and retail dealers in Georgia annually since 1865—Receipts from Georgia and from the United States from distilled and from malt liquors since 1863—Comparative tables—The Revenue districts of Georgia—Illicit distillation—"Moonshiners"—Wild theories concerning this class—Tabulated statement as to "Moonshining" in Georgia and elsewhere—Number and capacity of Georgia distilleries—Revenue officials.

CHAPTER XLII.

THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

Origin and history of the W. C. T. U. organization—Its wonderful development—Tremendous energy infused by it into the Temperance ranks—The W. C. T. U. in Georgia—Brave women—History of the Order in the State, by Miss M. H. Stokes—Work in Atlanta—Miss Willard in Georgia—July 14th, 1881—Mr. Northen champions the local option bill in the legislature—a petition 600 feet long—Col. W. P. Price—Miss Laura Haygood—College prizes; Good results—Miss Willard's flattering account of the Southern people—"Soft voiced" Southern
CONTENTS.

Ladies and "Sir Charles Grandison"—The South Ahead of the North

CHAPTER XLIII.
OTHER TEMPERANCE ORGANIZATIONS.


CHAPTER XLIV.
THE WHITE CHURCHES OF THE POST BELLUM PERIOD.

The Presbyterians—The Christian Church—The M. E. Church South—North Georgia Conference—South Georgia Conference—The Baptist State Convention's Deliverances.

CHAPTER XLV.
LIQUOR AND EDUCATION.

The Common School Fund—Income from the Liquor Traffic (Annual) and the Whole Common School Fund (by Dr. G. J. Orr, State Superintendent)—Tabulated Statements—Injustice of Municipal License Laws—The State Lunatic Asylum—The Local Option Idea—Its Growth in the Legislature (by Hon. C. R. Pringle)—Various Efforts—Intense Excitement; the Bill in the House—Dr. Felton—Final Triumph—State Temperance Conventions of 1881, 1884 and 1885—Georgia High License Intended to

CHAPTER XLVI.

THE CONGRESSIONAL TEMPERANCE SOCIETY—THE PRESENT STATUS OF THE COUNTIES OF GEORGIA AS TO LICENSE LAWS AND PROHIBITION.

Dr. Chickering—No Georgian now a Member of the Congressional Temperance Society—Difficulty in Ascertaining the Exact Amount of Territory under Prohibition—Licenses Granted, both County and Municipal, and Cost; in the Several Counties—Number and Capacity of the Distilleries—What Counties have Prohibition—How and when Obtained—Elections, Etc.—Reflections..................................................

APPENDIX.

I. Appeal of Father Mathew and Daniel O'Connell to the Irishmen of America to Co-operate with the Anti-Slavery Party................

II. Tabulated Statistics of the Sons of Temperance in Georgia........

III. The Atlanta Campaign, as Described by some of the Chief Participants.

IV. The Felton Wine Room Bill........................................
REV. ATTICUS G. HAVGOOD, D.D., LL.D.
INTRODUCTION.

All that has gone before us makes the time that now is as thousands of springs in the mountains and hills make up the full river that enters the sea. He who would know what the river is, must know what its sources are. It is given to few men to make explorations for themselves; one man who can see, must observe for all the rest, and tell them what he has discovered. The home-stayers—and they are nearly all of the people—must learn of distant lands through the eyes of travelers who have seeing gifts, and who know how to tell what they have seen. In like manner, if we of to-day would know the history that makes us what we are, we must learn from the few who can read the dim records of past times and can set its story in order.

The true history of a people is not found in the battles they have fought, or in any mere things that they have done, but in the ideas and convictions that have determined their actions and development. Yet of all histories the most difficult is that which shows in the ideas of former generations the real origin of our own opinions, conduct and character.

The State of Georgia in 1887 is among the most advanced States of the Union in the work of temperance reform. Of a total of one hundred and thirty-eight counties Georgia names one hundred and fifteen that have adopted some sort of law that prohibits the traffic in intoxicating liquors. Furthermore, it is universally recognized among us that the purpose of the friends and advocates of temperance reform in Georgia is absolutely fixed to continue what they have begun. All men know that the best intelligence and the best morals of the State are arrayed against the liquor traffic. This state of things did not come about in a day, or in a decade. Those who would explain to themselves or others the exciting state of things by what they, or their
contemporaries have thought, said and done during the last ten or twenty years are in error.

To understand the case aright we must go back to Oglethorpe's time and trace the progress and note the development of a movement that, in its germ, is as old as Georgia, and older. For Georgia is of England.

Circumstances—rather Providences—have led my honored friend and neighbor, Prof. Henry A. Scomp of Emory College, to undertake such an investigation as was never heretofore made in Georgia, or, so far as is known to the writer of this Introduction, in any other State or country. It is fortunate for the cause Prof. Scomp would advance by this history, that he did not, at the first, know how far and into what difficult regions his explorations would lead him. It may be doubted whether his patient courage had ventured upon so wearisome a work had he known what it was to be. Fortunately for us all, Prof. Scomp has the true instinct for historical studies; his strong desire to know the real truth as to the rise and progress of the temperance cause in Georgia held him to his long and heavy task. Once he had begun, he could not stop till the chase was ended.

The result is this book—unlike any other, and on its subject worth all other publications put together. No matter who writes of temperance in Georgia hereafter, this unique book will hold its place. Its interest is not confined to Georgia; this history will help us to understand the movement for Temperance and Prohibition in every other State and country. The fullness and accuracy of this history makes it indispensable to all who would thoroughly understand the revolution that is steadily moving toward its consummation, universal prohibition by law of the traffic that curses wherever it exists.

The effort to regulate the liquor traffic by law in such way as to tolerate its existence, and at the same time secure society against its moneyed evils, is not of recent date. Prof. Scomp's history will show how the State has, from the beginning, tried in vain to so regulate the traffic as to measur-
ably secure peace and order. This history also shows how all legislation that seeks only to regulate, fails. All has been done that legislation could think of to so manage the liquor traffic as to secure social peace and order, and at the same time to tolerate its existence. This history shows how society has failed to protect itself against a foe it admitted into its fold. The history of our legislation for the regulation of the traffic make an invincible argument for its prohibition. Prof. Scomp’s book is invaluable at this time; in planning for the future we wish to know what the past can teach us.

Prof. Scomp’s method and diligence in the preparation of this exhaustive history have been known to me. Every possible source of information has been examined. The living and the dead have been laid under tribute. Thousands of musty and forgotten pages have been read to find one fact, or to find that they contained nothing of value. The material was scattered far and near. The best of it existed in mere fragments; the true story had to be built up slowly and laboriously. It was like the work of Agassiz—reconstructing a fish of past ages from a single bone embedded in rock.

But this book is more than a record of past times; it is a living force, and it will help to make future times. It is a contribution of very great value to the great movement of our times, and it will shorten the time of waiting for the end that is determined upon by both intelligence and good conscience—universal prohibition by law.

ATTICUS G. HAYGOOD.

Oxford, Ga., August 16, 1887.
FIRST PERIOD: TO THE AMERICAN REVOLUTION.

CHAPTER I.

DRINKING HABITS OF THE BRITISH ISLES IN THE XVIITH AND 
XVIIIITH CENTURIES.

Drinking Habits of England in the First Half of the XVIIIth 
Century.

"Fill high the bright goblet, spread the festive board! 
Summon the gay, the noble, and the fair! 
Through the loud hall in joyous concert pour'd, 
Let mirth and music sound the dirge of care! 
But ask thou not if happiness be there; 
If the loud laugh disguise convulsive throe, 
Or if the brow the heart's true livery wear; 
Lift not the festal mask! enough to know, 
No scene of mortal life but teems with mortal woe."

SCOTT.—"Lord of the Isles."

During the reigns of Queen Anne 1702-14, and of the succeeding monarch, the first of the Georges, the drinking habits of the common people, as well as of the gentry, had reached a climax. Drunkenness, convivial or beastly, may be said to have been habitual, or at least frequent, with the major part of the inhabitants of the British Isles. For near two centuries there had been in the aggregate, a steady growth of the drink habit, though checked occasionally for a brief period, by some restrictions brought to bear upon the evil.

From the reign of Henry VIII., England had been becoming more and more besotted. Lords, clergymen and high-born dames had their full share in the national disgrace. In fact, the universality of the debauchery seemed to deprive it of the stigma to which it was justly entitled. "I am holier than thou," was a disparagement little feared. According to Leckey,1 "Retailers of gin were accustomed to hang out

1 "England in the Eighteenth Century."
painted boards announcing that their customers could be made drunk for a penny, and dead drunk for two pence, and should have straw for nothing; and cellars strewn with straw were accordingly provided, into which those who had become insensible were dragged, and where they remained until sufficiently recovered to renew their orgies.”

The same author mentions many of the most brilliant men of the century as the slaves of drink. Addison, he says, was not free from it; Oxford frequently came drunk into the presence of the Queen; Bolingbroke would sit up all night at his carousals, then in the morning, having bound a wet napkin around his forehead and his eyes to drive away the effects of his intoxication, would hasten to his official duties. Of Robert Walpole, who afterward as Prime Minister, long held the infant colony of Georgia in mortal terror of being delivered over, bound hand and foot, to satisfy Spanish greed and to further ministerial plans—it is said that his father was accustomed to pour a double portion of wine into the son’s glass when he himself drank, saying, “Come, Robert, you shall drink twice when I drink once; for I will not permit the son in his sober senses to be witness of the intoxication of the father.”

In 1789, according to an old magazine writer quoted by Dr. Dorchester in his excellent work; 200,000 people were accustomed to resort to the “tea gardens” of London every Sabbath. Each of these visitors is supposed to have spent each Sabbath day not less than half a crown, or £25,000 in all, while as to their condition on returning, he classifies this multitude as follows: Sober, fifty thousand; in high glee, ninety thousand; drunkish, thirty thousand; staggering tipsy, ten thousand; muzzy, fifteen thousand; dead drunk, five thousand; total, two hundred thousand.

Hackney coachmen about this time, it was said, drove a thriving business by driving through the streets of London during the night, and picking up gentlemen who were overcome by liquor, and were either lying in the street or

1“"The Liquor Problem," p. 97.
were attempting to stagger homeward. These befuddled gentry would next day pay the coachmen for their trouble.¹

Until about the close of the seventeenth century the common people of Britain had known but little of distilled liquors. Hitherto they had chiefly used the product of the brew. Even wines, owing to their cost, had scarcely a place save at the boards of the rich. As we shall see hereafter, one of the most important of the uses to which Georgia soil was to be put, was the furnishing of wines for general use, thus making England independent of the vine produce of Southern Europe. Among the rich the finest wines had long ago won an established place on every bill of fare, and were the indispensable accompaniment of every social occasion. The manufacture of ale and beer—the common drinks of the poorer classes, had increased to such a degree that in 1688 it was estimated that the brew product of England was not less than 12,400,000 barrels, the population at the same time being but little over 5,000,000 or nearly two and a half barrels each for every man, woman and child in the kingdom.

Of course a small part was exported, but still by far the greater part was kept for home consumption, and it was said that about one-third of the arable land in the island was devoted to the raising of barley. In 1689 the importation of spirits from all foreign countries was prohibited. This opened the door to distillation in Britain, and with the great increase of distilleries, there came in like ratio, as has ever been the case, an increased popular appetite for their products. "About 1724," says Leckey, "the passion for gin drinking seems to have affected the masses, and it spread with the rapidity and violence of an epidemic. Small as is the place which this fact occupies in English history, it was probably, if we consider all the consequences which have flowed from it, the most momentous in the eighteenth century—incomparably more so than any event in the purely political or military annals of the country. The fatal passion

¹See Dr. Dorchester's "Liquor Problem" for this and several other extracts quoted in this Chapter.
for drink was at once, and irrevocably, planted in the nation. The average of British spirits distilled, which is said to have been only 527,000 gallons in 1684, and 2,000,000 in 1714, had risen in 1727 to 3,601,000, and in 1795 to 5,394,000 gallons. Physicians declared that, in excessive gin drinking a new and terrible source of mortality had been opened for the poor. The grand jury of Middlesex, in a powerful presentment, declared that “much the greater part of the poverty, the murders, the robberies of London, might be traced to this single cause.”

So rapidly did the evil grow that Sir J. Jekyll—a name not unknown in Georgia’s history—procured the passage of an Act “imposing a duty of twenty shillings a gallon on all spirituous liquors, and prohibiting any person from selling them in less quantity than two gallons without paying a tax of £50 a year.” But the tiger had smelled of blood, and was not to be so easily restrained. The thirsty populace broke into riots and a clandestine traffic soon sprang up which was very lucrative, and as it met with popular favor, it could not be repressed. “In 1742 more than 7,000,000 gallons were distilled, and the consumption was steadily augmenting. The measure of 1736 being plainly inoperative, an attempt was made in 1743 to suppress the clandestine trade, and at the same time to increase the public revenue, by a bill lowering the duty on most kinds of liquor to 1d. per gallon, levied at the still-head, and at the same time reducing the price of retail licenses from £50 to 20s. The bill was carried in spite of the strenuous opposition of Chesterfield, Lord Hervey, and the whole bench of Bishops; and while it did nothing to discourage drunkenness, it appears to have had little or no effect on smuggling. In 1749 more than 4,000 persons were convicted of selling spirituous liquors without a license, and the number of private gin shops within the Bills of Mortality, was estimated at more than 17,000. At the same time crime and immorality of every description were rapidly increasing.”

1Leckey’s “England in the Eighteenth Century.”
It is well to bear in mind the dates and the facts given above, as we shall notice ere long the effect produced upon the early emigrants to Georgia before their departure from their native land, and also the similar results from contemporary and parallel legislation, after they had reached their new abode.

London called loudly for new restrictions upon the growing evil; the physicians in 1750 attributed to gin more than 14,000 cases of disease in the city, and Fielding declared gin to be the sustenance—"if it may be so called"—of more than 100,000 people in the metropolis, and he thinks that at the present (1751) rate, very few of the common people will be left to drink the poison after twenty years. Robbery and murder had grown so common that Bishop Benson declared that there was no safety of life in London. "Our people," he says, "are now becoming what they never before were, cruel and inhuman. Those accursed spirituous liquors, which, to the shame of our government, are so easily to be had and in such quantities drunk, have changed the very nature of our people; and they will, if continued to be drunk, destroy the very race of people themselves."

In 1751 some new and very stringent measures were adopted, both as to licensing distillers and also retailers of ardent spirits. The former were forbidden, under a penalty of £10, either themselves to retail, or to sell to unlicensed retailers, while only householders worth £19, and "traders who were subject to certain parochial rates without them," were allowed license to retail. Severe regulations for public houses were also adopted. These measures, while they, to some extent, checked the tide of drunkenness, were in no sense a cure for the terrible malady.

These restrictive measures, be it observed, were taken about the time when Georgia passed from under the Trustees' government, first into the royal jurisdiction direct, and then two or three years later, into a kind of semi-independence with a local legislature and a royal governor,
to direct the administration of affairs. From the mother country the disease was more readily transmitted to the daughter, than was the remedy. But of this, later on.

Of Scotland, whence Georgia drew much of her most fiery blood, we read that the gentry were proverbial for their debauchery, "as drunk as a lord," being the very acme of bestiality. Hospitality demanded that a large company should exhaust the cask, and two men were kept waiting with a barrow at the door ready to wheel away the guests to bed as fast as they succumbed to the besetting influence.

The common people were doubtless much more sober than the nobility, and the drinking of distilled liquors seems not to have been so prevalent in Scotland as in England, though the brewers and "ale-wives" plied their trade unceasingly along the Tweed—as well as by the Thames.

It is said that prior to the Reformation no legislation against drunkenness was enacted in England. Under Edward VI. taverners first received license to sell beer and ale subject to that singular condition "not to be drunk on the premises," a barrier of straw many a time since thrown in to check the angry flood. Can the difference of a few paces destroy the venom of the adder's sting?

Tea and coffee came into general use much later than spirits! Charles II. suppressed coffee houses under the suspicion that they were hot-beds of treason. "Good" King William was a determined champion of liquor, evidently looking to "revenue only," as he was very importunate for duties to be laid upon spirits that his exchequer might be filled. Under James I., drunkenness was punished by a fine of five shillings, to be paid in one week after the rendition of judgment to the church wardens for the benefit of the poor. How often since has liquor paid its tithes to the church, to education, or the poor, as a kind of special atonement for its miseries!

By 1730 England's prisons were overflowing, her alms-

1Dr. Dorchester's "Liquor Problem," p. 79.
houses were full; poverty and beggary were everywhere in the land, and far-sighted philanthropists were racking their brains to find relief for the general misery. What was doing to oppose the growing evil?

To the legislative restrictions we have alluded. A number of great names are recorded whose influence was cast in favor of temperance. Milton, Cowper, Young, Locke, and Dr. Samuel Johnson, in his later life, championed the cause, and Addison's precepts, though not always his example, were in the same direction. As to combined effort, like that put forth by the temperance organizations of the present day, there seems to have been but little. In the fifteenth and sixteenth centuries a few of these "moderation" associations are mentioned. "One was called the Society of St. Christopher, and one took the appropriate name of the Golden Band. These societies were productive of some good, tending to the increase of industry, and the improvement of morals and general good order. But they were not sufficiently numerous or radical to extensively modify society." 1

In 1646 the Church of Scotland, to promote temperance, forbade the prevalent practice of drinking healths. The Society of Friends were always conspicuous for their devotion to the cause of temperance. Of the hostility of Wesley and his coadjutors to the drinking habits of his times, we shall speak hereafter. Wesley, however, was too young in 1732 to have exerted any wide-spread influence in opposing the evil.

1Dorchester's "Liquor Problem," p. 102.
CHAPTER II.

THE EARLY COLONISTS.

"But give him his ale and cider,
Give him his pipe and song,
Little he cared for Church or State,
Or the balance of right and wrong."

WHITTIER.—Cobbler Keesar's Vision.

The more northern colonies had been settled before the revolution which brought William and Mary to the English throne. At this period, as we have seen, the flow of the still was beginning to deluge Britain. These early colonists, belonging, for the most part, to the middle and poorer classes, were addicted to ale and beer, as were most of their countrymen. These liquors were universally regarded as wholesome, and all but indispensable. Early statutes for licensing and regulating taverns specified with great particularity what the host should furnish for both man and beast. Among these supplies liquors were constantly included. To what extent distilled liquors were used we have no very accurate means for determining. They were drunk we know, but probably in a much less ratio than in the Mother Country. At all events, distillation was not common in the Colonies, until long after it had become thoroughly established as a leading pursuit of a large class in the Mother Country. The thrifty New Englanders, as in malting and brewing, took also the lead in distilling. Not many years after the landing at Plymouth Rock, the Puritans began to convert barley and other grains into an article of drink, but it was nearly a century later before the distilling of these cereals seems to have engaged the attention of many. Of distilled liquors at this early day brandy held the chief place, though its supremacy was soon to be contested by a new
rival from the balmy isles of the South—Rum, last of the Stygian brood.

“The snaky sorceress that sat
Fast by Hell-Gate, and kept the key.”

The ability to manufacture drinks which the New Englanders discovered was expressed in the following doggerel sent home to England in 1630:

1 “If barley be wanting to make into malt,
   We must be content and think it no fault,
   For we can make liquor to sweeten our lips,
   Of pumpkins, and parsnips, and walnut-tree chips.”

The vice of drunkenness was constantly growing, notwithstanding the efforts made to “regulate the traffic.” Fines, forfeitures and public whippings were among the instrumentalities invoked to control it—to hold to the cause and get rid of the effect. New York enacted a law for fining “Christians” guilty of drunkenness, cursing or swearing, while upon Indians and negroes guilty of like offences, stripes at discretion were to be inflicted.

Health-drinking was forbidden in Massachusetts in 1639 because of “much waste of the good creatures, and of many other sins; as drunkeness, quarreling, vnicleanes,” etc. This was repealed in 1645. At the same time innkeepers were fined five shillings “for sufferinge any to be drunck in their houses, or to drink excessively; or to continue tippling above the space of half an hour.” Excess was defined to be “when above half a pint of wine was allowed at one time to one person to drink.”

Virginia had a prohibitory law passed in 1676, forbidding the sale of wines and ardent spirits. But the law seems never to have been enforced.

SOUTH CAROLINA.

With none of the colonies was Georgia, the youngest of all, closely connected save with South Carolina. West, north, and northwestward. Alabama, Tennessee, and the contigu-

ous part of North Carolina, were held in the undisputed grasp of their aboriginal owners. Southward was a wild waste—and then the Spaniard—more dreaded than the savage South Carolina was settled near three-quarters of a century earlier than her sister colony south of the Savannah, and the latter, notwithstanding some unseemly family disputes, yet looked to the former as a kind of protectress.

For many years Charleston was almost as much the commercial capital of Georgia as of her own colony. Nor was the tie merely one of interchange of commodities. The influence exerted by Carolina and her capital upon Georgia was very great, and to make the bond still stronger in later times, for many years nearly all the professing Christians of Georgia were connected with some organic body whose head was in Carolina. Associations, conferences, synods, etc., had planted their parent stocks in Carolina soil, whence transplantings were made to the other side of the Savannah. Since then, the influence of the older colony upon the younger was so pronounced, it becomes necessary for us to examine with more of minuteness into the political, moral and social condition of Carolina at, and before the time of the settlement of Georgia.

Of all the charters granted to American colonies by England's sovereigns, none other had been so aristocratic, so feudal, in its character as that of Carolina. Even that of Maryland (1632) assured civil and religious equality to the settlers and the right to participate in the making of their own laws. But the charter granted to the eight Lords—Proprietors of Carolina (1663), and the celebrated Fundamental Constitutions framed six years later by the philosopher, Locke, for the Proprietors, to more fully define and make known the powers and purposes of these lords—contemplated a system so regal and aristocratic in its prerogatives and appointments, that it is hard to believe that a serious effort could have been made in the latter half of the seventeenth century, to establish it upon the free shores of North America. One of the Proprietors was to be chosen Palatine,
or governor, and be clothed with regal authority. At his
death the oldest of the remaining Proprietors was to be his
successor.

The eight Lords Proprietors, along with two other
orders, viz.: Landgraves and caciques, were to constitute an
hereditary nobility, having large estates forever inseparable
from the titles and privileges of the several orders.

Each county in the province was to have eight seigniories
to belong to the Proprietors; eight baronies to belong to the
nobility of the Province; and four precincts, each contain-
ing six colonies, to be reserved for the people.

As 12,000 acres were allotted to each seigniory, barony
and colony, there would be, of course, 480,000 acres in each
county, two-fifths of which would belong to the nobility, and
three-fifths to the people. There were to be as many land-
graves as counties, and two caciques for each county. The
Provincial parliament was to be composed of the Proprietors
or their deputies, the landgraves and caciques, and one free-
holder out of each precinct, to be chosen by the freeholders
of their respective precincts. All these members were to
sit together, and each was to have one vote. Thus until the
number of counties should reach nine, the aristocratic ele-
ment in the Parliament would have a majority in the Colo-
nial Parliament, and even after that, as the Proprietors them-
self had a determining vote upon all laws passed by this
Parliament, the opposition of the democratic element could
be at last defeated.

For almost three-quarters of a century the effort was made
to apply this feudal system to the administration of Caro-
lina's affairs. The opposition to it was so great that even
with all its various modifications, it finally became nugatory.
If the Fundamental Constitutions framed with all the inge-
nuity of a great philosopher, would not allow the popular
will a legal way to enforce itself, that will soon found
methods to make itself felt, whether fundamentally consti-
tutional, philosophical or not. Insurrections and riots often
set the Proprietors' laws at defiance, and in the end the Pro-
priets were forced to yield.
But this baronial system, ineffectual as it was, did not perish without leaving an impress deep and lasting upon the social and political life of the South for ages to come. To the moulding thus given to the young colonial State in this period, more than to any other agency, is probably to be attributed the great "plantation" system of the South in after times, a system which has touched upon every part of the social fabric in the cotton States.

In 1671 Sir John Yeamans introduced the first negro slaves into Carolina (from Barbadoes), and the "plantation" system became a fixity. The number of slaves rapidly increasing, a new source of danger was added to those which already beset the colony from Spaniards, French and Indians. Servile insurrections endangered the life of the Province, and one of those strongest arguments urged for the bounding of the new colony of Georgia, was that this proposed free province might be a barrier both against Spaniards and runaway slaves who might try to reach St. Augustine. In Georgia the allotments of land were to be small, only fifty acres to each settler besides his "town lot," and a dense white population was expected and provided for by the Trustees. But, as we shall see, the plantation system of Carolina was too tempting to Georgians not to be sought after for themselves.

Of all conditions of civilized society, that of lords and vassals is most conservative in its character, most opposed to innovation. Its very unwieldiness prevents its adaptation to the circumstances of its environment. Great variety of industries under it is not possible. One or two leading pursuits always absorb its energies, and whether these pursuits be tobacco culture, as in Virginia; rice culture, as in Carolina; cotton culture, as in Georgia, or sugar culture, as in Louisiana—they are adhered to with a conservatism which is impatient of change. The tendency of the political and social systems was aristocratic, not democratic, and while the large majority of the English settlers of Carolina differed in no essential respect from their coun-
trymen who settled to the northward, yet such was the effect of difference in social and political institutions as to produce, even long before the Revolution, most pronounced differences between the inhabitants of the Northern and those of the Southern colonies. Toryism in Carolina was rather the offspring of a fellow feeling for the aristocratic institutions of England, than of lack of interest in the colonies' grievances.

In that great struggle we are struck by the preponderance of English names among the loyalists, while the Huguenots were generally Whigs.

THE CAROLINIANS AND THE DRINK.

Hewitt says that the colonists began early to receive rum from the West Indies in exchange for Indians who were captured in war and sold thither. He does not pretend to say whether or not he regarded the rum as beneficial to the colonists, as this must depend upon the use made of it; but "where the water is bad, a little rum mixed with it is accounted wholesome and nourishing." The colonists also bartered lumber and provisions for sugar and rum. As hogs and cattle could be raised with little trouble, and "Barbadoes, Jamaica and New England affording a constant good price for their pork, by which they got wherewithal to build them more convenient houses, and to purchase servants and negro slaves"—the traffic soon became a large one. "Pipe staves and lumber were also exported to the West Indies, and sugar, molasses, and rum received in return. In November, 1680, there rode at anchor in Charleston harbor sixteen trading vessels."

As early as 1671 we find among the acts of the Provincial Parliament, one forbidding the retail of any drink without license. The evident intent of this statute was not so.
much to restrict the traffic as to secure to Caesar his portion of the profits.

During Gov. Moore's administration which began almost with the eighteenth century, a duty was laid upon liquors (imported), and upon skins and furs (exported), to defray the heavy expenditures necessitated by military expeditions. This act was to be of force for three years; but at the expiration of that period it was continued to meet the expense of the French invasion.¹

During the early years of the eighteenth century, Hewitt tells us² the inhabitants of South Carolina lived frugally upon the products of their plantations, "except a little rum and sugar, tea and coffee" brought for the most part from the West Indies, and "beer and cyder" from New England.

From the report made to the Proprietors by the Governor and Council of South Carolina Sept. 17, 1708, we learn that the province contained at that date 3,960 free whites and 120 white servants; 4,100 negro slaves, and 1,400 Indian slaves; that provisions, lumber, etc., are exported to the West Indies, whence are imported rum, sugar, molasses, cotton, etc.; also some negroes and prize goods, chiefly claret and brandy taken from the French; to New England, New York, Pennsylvania and Virginia are exported Indian slaves, deer skins, leather, rice, etc., exchanged for beer, cider, codfish, flour, etc. "Further, we have a trade to the Madciras (from whence we receive most of our wines.)"

At this time the duties were collected on wines, liquors, sugar, molasses, biscuits, negroes and drygoods—amounting to £1,500 annually, which would indicate that the quantity of liquors brought into the province was not by any means proportionate to the quantity imported into several of the more northern provinces. Though a considerable quantity of rum and brandies was used in Carolina, yet the standard of sobriety was undoubtedly higher there than in most of the English colonies. About the middle of the

eighteenth century, the Charlestonians are said to have for "their principal drink, punch, or grog, which is composed of rum well diluted with water," while the wines chiefly used are from the Madeiras. They also "have porter and beer from England, and cyder and perry from the northern colonies," and the author naively adds, "Where rum is cheap, excess in the use of it will not be uncommon, especially among the lower class of people; but the gentlemen in general are sober, industrious and temperate." ¹

No doubt much of the credit for this relatively higher temperance standing was due to

THE HUGUENOTS

who at this time seem to have formed more than one-third of the whole white population.

After the revocation of the Edict of Nantes in 1685, great numbers of these persecuted Protestants fled to other lands. Many of these exiles found their way to Carolina, and within two years more than fifty thousand acres of land had been granted to them. The flight of more than half a million of her most active and skillful artisans, tradesmen and agriculturists, nearly impoverished France and her Grand Monarque, but it proved a godsend to many other lands, Carolina among the number. "Sobriety and industry soon brought to the destitute exiles competence and accumulating comforts, and they soon saw themselves surrounded by the teeming plenty of fertile plantations." ² Among the benefits anticipated from the coming of the Huguenots were the culture of silk and of the vine, but neither expectation was realized. Native vines had already been transplanted, and the settlers' vineyards contained some also of "the noblest and excellentest vines of Europe." Nevertheless wine making did not make progress, and we have cumulative evidence that far into the eighteenth century, all, or nearly all the liquors drank by the Colonists were imported.

²"History of South Carolina," pp. 174-5.
Perhaps some incidental allusions in the diary of a traveler in 1734, will give us a tolerably fair idea of the drink habit of the Carolinians at the era of Georgia's settlement.

The writer, an Englishman, says: "We came to one Lewis, about fifteen miles from Georgetown. It being a small tavern, we called for some punch; but he had nothing to drink but a little bumboe, which is rum, sugar and water, and some hominy, milk and potatoes." Coming to an island which had no name, one of the party christened it with his own name, by throwing a bottle of rum against the largest pine tree, and it goes by his name to this day.

Coming again to Lewis, the travelers learn that a "very unhappy accident" had occurred the night before. "Two being in liquor, they quarreled till they came to blows, when one had the fortune to throw the other down; the undermost finding the other to be too strong for him, bit off his nose, which made the other immediately let him go; upon which the fellow made his escape, and was not then to be heard of." It seems that Lewis' bumboe had not lost all its spirit.

The writer tells us how Gov. Craven lived, for he "staid at his house three days, and met with a hearty welcome and plenty of wine, punch, and good English strong beer." Leaving Mr. John Davis, his kind hostess forces her guest to take along a "bottle of shrub." Next day the traveler arrives at Lockwood Folly, and "it being a very hot day, and myself very faint and weak, when I called for a dram, and to my great sorrow found not one drop of rum, sugar or lime juice in the house (a pretty place to stay all night indeed), so was obliged to make use of my own bottle of shrub, which made me resolve never to trust the country again on a long journey." At Murrell's the wayfarer finds "plenty of rum, sugar and lime juice, pasture for my horse,  

1 "A New Voyage to Georgia," London, 1737. P. 44 of Georgia Historical Collections, Vol. II.
but no corn." Doubtless the guest was not so much troubled at the lack of corn here, as at the lack of rum at Lewis.

NEGROES.

At this time English ships were driving an enormous traffic in slaves along the African coast. Rum was the cheapest and the most eagerly sought, equivalent for the poor creatures torn away, to be transported beyond the seas. The native Africans says Hewitt, so ardently covet promiscuous liquors, and trifling commodities carried to them from Europe, that "without scruple, they will part with their nearest relations, their wives and children not excepted, to procure them." The "course of trade" ran thus: Rum from England and New England to Africa; thence slaves to the West Indies and the mainland colonies; thence sugar, rum, etc., back to the Mother Country. Scruples in regard to the slave trade were allayed under plea of necessity. We recall Cowper's lines:

"I pity them greatly—but I must be mum—
For how could we do without sugar and rum?
Especially sugar, so needful we sec.
What, give up our desserts, our coffee, and tea?"

But the slave was not always merely "the consideration" which the traveler demanded for his rum. Happy indeed for his race had it been so! The negro too, learned to sip the "fire water," and some of the bloodiest pages of Carolina's early annals, are the records of insurrections of slaves who had been maddened by rum.

1Vol. II, p. 121.
CHAPTER III.

THE ABORIGINES.

"Ye've trailed me through the forest,
Ye've tracked me o'er the stream,
And struggling through the everglade,
Your bristling bayonets gleam;
Think ye to find my homestead?
I gave it to the fire;
My tawny household do ye seek?
I am a childless sire.
But should you crave my nourishment?
Enough I have, and good;
I live on hate, 'tis all my bread.
Yet light is not my food."

—The Seminole's Reply.

At the time of the settlement of South Carolina we find the Indian tribes of Carolina and Georgia distributed as follows:

The Cherokees extended through Northwestern Carolina, and Northern Georgia. They were estimated at six thousand warriors. The Catawbas dwelt along the Wateree, and were estimated at 1,500 warriors; about 1743 they were reduced to 400 gun-men. The Muscogees, or Creeks, dwelt along the south side of the Savannah from the river's mouth to the borders of the Cherokees. Once the most powerful of these tribes, by 1775 they were reduced to 3,500 warriors, though forty years before they had been reckoned at 25,000 men, women and children. Along the Wateree and the Santee dwelt many small tribes, e. g. the Pedees, Santees, Winyas, Waccamaws, Weenees, and several other small tribes. After many petty wars, these fragments were absorbed into the nation of the Catawbas. The latter also incorporated among them-
selves the remnants of the Congarees whom smallpox and intemperance, as it seems, had reduced to a mere handful.

"On Sewee Bay was a deserted Indian residence," and doubtless many of them were in every direction. The Seweecs, besides being wasted by smallpox and drunkenness, had lost, before they moved from the coast, the best portion of their tribe by sending, after solemn deliberation, a grand commercial expedition to England in canoes." \(^1\) The Yamassees had once occupied the territory, in part at least, between the Lower Savannah and the Altamaha. Finally driven southward, they are said to have become the progenitors of the modern Seminoles.

When the pale faces first reached the southern coast they found the Indian knowing next to nothing of any kind of intoxicants. Among the southern tribes, notably the Creeks, certain herbs were decocted for a kind of religious use. These tribes held in July and August the Boos-ke-tau, or corn dance, which varied in length from four to eight days among the tribes. On the first day the yupon was steeped in water, and the A-cco was prepared. This seems not to have been drunk until the fifth day. On the second day the possan was brewed by the women and drunk. It was a powerful emetic, and was evidently intended as a purifier, or cleansing remedy.

The Boos-ke-tau was a kind of Indian passover, and the drinks used seem not to have been of an intoxicating nature. When youths were initiated into manhood, they were compelled to eat the herb sou-watch-caw for a whole day. This herb is very bitter. The leaves were then steeped in water and the decoction drunk. This was an intoxicating drink, though one little calculated to tickle the palate. Some of these drinks were also used by young men before going to war, probably as a purificatory rite.\(^2\) Thus we find the Indians a sober race until the Christian's (?) liquor reached their shores.

\(^1\) "Early History of South Carolina," p. 37.
\(^2\) "White's Statistics," pp. 30-33.
As rum had been so effective in the traffic on the African coast it was not to be less powerful in controlling the American savages. Indian traders began to use it as a medium of exchange for the skins and furs of the wilderness. The children of the forest were first crazed with rum, then cheated, and waking to a sense of their wrongs, they often made the hapless frontiersman, or the unsuspecting traveler the victim of their vengeance. Seeing, or more probably feeling, the effects of their blunder in allowing rum to the Indians, the colonists made many efforts to "regulate" the traffic. Only licensed traders were to be allowed to trade with the red men. The number for each tribe was limited. No liquor was to be sold in the woods, or elsewhere than at the trading stations. Muleteers or pack horsemen were not to be left behind when their principals left the nations. A license must expire in twelve, or in the case of the more distant tribes, in eighteen months. These, and a multitude of other statutes of similar purport. Probably the subject most frequently coming up in the colonial legislatures for additional laws, was the "better regulation of the Indian trade." All to little avail. From Charleston, St. Augustine, and Mauville (Mobile), the Englishman, the Spaniard, and the Frenchman vied with one another in the effort to monopolize the Indian trade. Even the impassive Indian himself was sometimes tempted to become the "third man" between the white traders on the coast and his countrymen beyond the Savannah, or in the mountains. Loaded with small casks of rum these dusky traders would start to the distant wigwams of their kinsmen; but "in most cases, ere half the journey was performed, these merchants were found in jolly mood around the open cask, or raging like frantic bacchanals in the forest. If any rum was left, which seldom was the case, they filled the cask with water, and on arriving at their journey's end, retailed the mixture by the mouthful."¹

During Gov. Archdale's administration two drunken

¹ "Early History of South Carolina," p. 45. Note.
Indians quarreled at Charleston, and one killed the other. The murderer was immediately apprehended and imprisoned by the governor, but the relatives of the murdered man demanded vengeance, and His Excellency was compelled to give up the prisoner, who was promptly burned at the stake by his victim’s friends.¹

In 1752 a British trader having been killed by a drunken Chickasaw, Malatchee, the chief, attempted to appease the English. He told Gov. Glen that an uncle of the murderer would offer himself to expiate the crime. The offer was accepted, the uncle killed himself, and war was averted.²

Rum drinking had increased with wonderful rapidity among the savages, as has always been the case among barbarous peoples who live chiefly upon a flesh diet. The writer of “A New and Accurate Account of the Provinces of South Carolina and Georgia,”³ says: That smallpox introduced by Europeans is making sad havoc among the Indians, and “Rum also has been a fatal liquor to them. Many of them have been inclined to drink it to such an extent, as we sometimes hear of at home in the abuse of Geneva, and sometimes they are so little masters of their reason when intoxicated, as to be too apt to commit murders; but there are many sober men among them who abhor the use of this liquor.”

Of the philanthropic efforts of Oglethorpe to save the red men from alcohol, we shall have occasion to speak. But on the second day after the arrival at Savannah, after morning prayers, Oglethorpe in urging temperance upon the colonists, pressed as a second reason the necessity of it on account of their Indian neighbors. Experience had demonstrated the terrible effects of the “fire water” upon the red men. “But it is my hope,” added the governor, “that through your good example the settlement of Georgia may prove a blessing and not a curse to the native inhabitants.”⁴

³London, 1733.
⁴Wright’s Oglethorpe, p. 60.
The Choctaws are described as "the least polished, i.e. the least corrupted of all the Indians," because their remote situation had given least access to Europeans. The somewhat choleric Wesley also says of the Indians, "They are likewise all, except perhaps, the Choctaws, gluttons, drunkards, thieves, dissemblers," while the Cherokees "are seldom intemperate in drinking, but when they can be so on free cost. Otherwise love of drink yields to covetousness; a vice scarcely to be found in any Indian but a Cherokee."

As to the few Weenecs who were left, they are despised on account of their cowardice, their "superlative diligence in thieving, and for out-lying all the Indians upon the continent." As to the Creeks, Wesley says, "Age and reputation for wisdom and valor have given Chicali (Tomochichi, it seems) Meeko, of the Coweta town, a more than ordinary influence over the nation, though not even the show of regal power. Yet neither age, wisdom, nor reputation can restrain him from drunkenness. Indeed, all the Creeks having been most conversant with white men, are most affected with insatiate love of drink, as well as other European vices. They are more exquisite dissemblers than the rest of their countrymen. They know not what friendship or gratitude means."

It must be confessed that Wesley’s judgment in some respects was much too severe. His own austere life and rigid principles, both for his own conduct and that of others, rendered him too exacting in his demands to please the easy morals of the whites by whom he was surrounded, much less to see many virtues in heathen whose vices were first to be detected, as they were usually most conspicuous. Certainly Wesley’s account of the drunken habits of all the Indians does not agree with what we have just cited from the “New and Accurate Account of the Provinces of South Carolina and Georgia,” generally conceded to be the production of Oglethorpe. Wesley also differs much in his account.

1Wright’s Oglethorpe, p. 184.
of Tomochichi's inebriety, from what we have received from other sources concerning the celebrated old Mico. Thus once when Wesley was urging the claims of Christianity upon Tomochichi, the old warrior scornfully replied, "Why, these are Christians at Savannah! Those are Christians at Frederica! Christians drunk! Christians beat men! Christians tells lies! Me no Christian!" 1

Yet on a former occasion when first introduced to Mr. Wesley, the old chief had expressed great satisfaction at Mr. Wesley's arrival, saying to him, "When I was in England I desired that some would speak the great Word to me. I will go and speak to the wise men of our nation, and I hope they will hear. But we would not be made Christians as the Spaniards make Christians; we would be taught before we are baptized." The old man manifested great pleasure at the erection of the Moravian School "Irene," often saying that the children of his tribe would now have a place where they could hear the good word. 2 From these incidents it is difficult to believe that the old warrior was a drunkard. Mr. Wesley, with the learning of the University and the stern personal discipline of an anchorite, certainly did not understand Tomochichi, nor the Indian character. Good and great as he was, he was unquestionably ill-fitted for missionary work among the heathen. Wesley and Tomochichi—the child of the schools and the child of nature; the learned theologian and metaphysician, and the simple worshiper of the Great Spirit; the creed of the one was hardly convertible into the language of the other. By the simple process of observation Tomochichi judged of the worth of Christianity. For the debauchery of its so-called adherents the untutored child of the woods felt undisguised contempt. Who can blame him for his verdict? The drunkenness which he saw at Savannah during the latter part of Mr. Wesley's residence there, was a more powerful argument to the aged Mico than all the missionary's syllogisms.

1 Jones' "Tomochichi," p. 96.
2 Note.—Tomochichi with his nephew and several others of his tribe, accompanied Mr. Oglethorpe on his first return to England.
3 Jones' "Tomochichi," p. 96.
But Mr. Oglethorpe's evidence as to the Creeks is more explicit still. "They are," he says, "a very healthy people, and have hardly any diseases except those occasioned by the drinking of rum, and the smallpox. Those who do not drink rum are exceedingly long-lived. Old Bruin, Emperor of the Creeks, who died a few years ago, lived one hundred and thirty years, and he was neither blind nor bed-rid till some months before his death."¹

Mr. Bolzius too, so long the pastor of the Salzburgers at Ebenezer, says mournfully: "They (i. e. the Indians) had known nothing of drunkenness if they had not learned it of the Christians." "They love one another so that they venture their lives for one another. In their language are no words which denote obscene things or oaths, unless they learn them from Europeans."

The Carolina traders claimed the right under their licenses to traffic with the Indians in Georgia also, as the latter province had been included in the original charter of the former. This claim Georgia very naturally denied, and much conflict of jurisdiction and bitterness of feeling between the two colonies, helped, if possible, to still more complicate the Indian problem. A kind of rivalry was engendered by the eagerness of each to monopolize the trade, and the work of debauching the red man was greatly accelerated. Less than a quarter of a century later, the strongest nations were estimated at less than half their former numbers, while many of the weaker tribes had passed out of existence, or been absorbed by their more numerous neighbors. More than half the nations which once dwelt from Cape Fear to the Altamaha live now only in name and tradition.

¹Harris' "Memorials of Oglethorpe," p. 309.
GEORGIA UNDER THE TRUSTEES. 1732-52.

CHAPTER IV.

GEORGIA AS A WINE-GROWING COLONY.

"With nobler products see thy Georgia teems,
Cheered with the genial sun's direr beams;
There the wild vine to culture learns to yield,
And purple clusters ripen through the field.
Now bring thy merchants, bring thy wine no more,
Or from th' Iberian or the Tuscan shore;
No more they need th' Hungarian vineyards drain,
And France, herself, may drink her best champagne,
Behold! At last, and in a subject land,
Nectar sufficient for thy large demand;
Delicious nectar, powerful to improve
Our hospitable mirth and social love;
This for thy jovial sons. Nor less the care
Of thy young province, to oblige the fair:
Here tend the silkworm in the verdant shade,
The frugal matron and the blooming maid."

—Samuel Wesley.

The above enthusiastic outburst of the poet will serve very well to give us a glimpse of what England at that early day was expecting from Georgia.

The preamble of the Charter of the Colony under its four-fold "Whereas," gives the royal reasons for establishing settlements of British subjects within the Province of Georgia, viz.: Credible information that "many of our poor subjects are, through misfortunes and want of employment, reduced to great necessity, insomuch as by their labor they are not able to provide a maintenance for themselves and families." These, if helped to emigrate, might be able not only to subsist themselves, but also "strengthen our colonies, and increase the trade, navigation and wealth of these our realms."
Secondly—"Our provinces in North America have been frequently ravaged by Indian enemies; more especially that of South Carolina," where many massacres had occurred, and the "whole Southern frontier continueth unsettled, and lieth open to the said savages."

Thirdly—"It is becoming our crown and royal dignity to protect all our loving subjects," and "to extend our fatherly compassion even to the meanest and most infatuate of our people, and to relieve the wants of our above mentioned poor subjects."

Fourthly—"We have been well assured that if we would be graciously pleased to erect and settle a corporation for the receiving, managing and disposing of the contributions of our loving subjects, divers persons would be induced to contribute to the purposes aforesaid."

Such were the political reasons assigned for establishing this "political frontier" south of the Savannah, and twenty nobles and gentlemen were constituted a corporation under the name of "The Trustees for Establishing the Colony of Georgia in America." Lord Percival was president of this Board, and James Oglethorpe, destined to the most enduring fame of all, was one of its members.

"No colony," says Southey,¹ "was ever established upon principles more honorable to its projectors. Nor did the subsequent conduct of the Trustees discredit their professions."

These philanthropists had long been oppressed with the wretched condition of English prisons and almshouses, as well as with the poverty of many of the people, more especially those of the great metropolis itself. Prison reform and better eleemosynary institutions had been attempted, but the crowding masses must have employment, must be fed. No possible charity could provide for their sustenance. Besides, a charity which simply feeds, becomes itself a curse to its beneficiaries. From its fruitful womb idleness, pauperism and crime are constantly brought forth. What was to be

done? It were an endless task to crush the hydra's ever multiplying heads. Colonization was thought of, but where? The Puritan held New England; the Dutchman and the Quaker had pre-empted New York and Pennsylvania; the Catholic was in Maryland; the Cavalier in Virginia, and the Lords Proprietors had just ended their almost regal sway in Carolina. Besides, negro slavery had been introduced into most of the American colonies, and it was felt that the charity settlers and slavery were incompatible.

A happy thought suggested itself to the philanthropists. As the new colonists were not likely to make a "specialty" of religion, and to free them from slavery, Lords Proprietors and other embarrassments, a new colony was determined upon. A charter was applied for, and the second of the house of Hanover very generously gave the new Trustees "that part of South Carolina in America, which lies from the most northern part of a stream or river there, commonly called the Savannah, all along the seacoast to the southward, unto the most southern stream of a certain other great water or river called the Altamaha, and westerly from the heads of the said rivers respectively in direct lines to the South Seas." The islands within twenty leagues of the coast were also added.

Under this charter legislative, executive and judicial powers were vested in the Trustees. They could erect courts of record, criminal and civil, and only such restrictions were laid upon their civil and political powers, as might arise from Acts of Parliament in relation to trade and navigation, and the governor appointed by the Board must also be approved by the Crown. The Trustees were to hold the lands "in common soccage, not in capite," which was a most radical and fundamental difference from the terms of the Carolina charter, as we have seen. The period of the charter was twenty-one years. The Trustees designed the new colony to be a refuge not only to the unfortunate class of British poor, but also an asylum for persecuted foreign Protestants. Catholics were to be ex-
cluded, as French and Spaniards were to the west and south. Fifty acres, besides a town lot and five acres for pasture, made an allotment for a settler. The lands were given in tail male, a regulation that caused great trouble afterward, though we can readily understand the Trustees' motives for such an allotment in the infancy of the colony.

In November, 1732, occurred the first embarkation of emigrants for Georgia. James Oglethorpe being appointed governor, accompanied the colonists on board the Anne.

The greatest efforts had been made to select the most proper persons for the settlement. Yet from the Trustees' own account we must doubt the wisdom of some of the principles which guided their choice. “It was resolved,” they publicly declare,¹ “to send over one hundred and fourteen persons, men, women and children, being such as were in decayed circumstances, and thereby disabled from following any business in England, and who, if in debt, had leave from their creditors to go, and such as were recommended by the minister, church wardens and overseers of their respective parishes.” Again, they tell us they “published an advertisement in some of the newspapers in order to prevent the ill consequences of drawing laborious people out of the country, etc.”² Two years later, “to obviate any objections which might be made by sending over any of our useful poor from England,” they resolve to send Scotch Highlanders and persecuted German Protestants, as experience had shown that “many of the poor who had been useless in England, were inclined to be useless likewise in Georgia.”

Certainly, we could hardly expect very great results in clearing up the wilderness, from such colonists as these. “Decayed” and “useless” people, bred in cities, and some recently taken from almshouses, were not the best material for pioneers in a new land under circumstances so totally different.

The charitable people who were projecting and aiding

² “An Account Showing the Progress,” etc., p. 287.
the new settlers, made liberal contributions for the moral and mental training of the colonists. One is struck with the modesty of many of these donors. "From an unknown hand" is added to no small portion of the items in the list of benefactions, e. g. The Trustees Nov. 1, 1732, acknowledge among other gifts, the following: "Received by Mr. Hales from an unknown hand for the use of the colony of Georgia, 40 Bibles, 60 Testaments, 100 Common Prayer, 50 Duty of Man, 50 Christian Monitor and Companion, 71 Psalters, 50 Bishop Gibson's, Family Devotion, 106 Horn Books, 100 Lewis' Catechism, 72—Spelling Books, 100 Primers, 100 A B C, with Church Catechism." 1

Thousands of books—nearly all horn books or devotional—were sent to the colonists during the twenty years of the Trustees' regime. Among these the most noteworthy so far as relates to the subject of this work was a contribution made by Dr. Hales May 30, 1733, of 200 copies of "Friendly Admonition to Drinkers of Brandy." This work, of which this writer has been unable hitherto to find a copy, was evidently the work of Dr. Hales himself; for on the 7th of October, 1734, we find the following:

"Ordered, That one hundred of Dr. Hales' books against drinking Distill'd Liquors be sent to the people of Georgia." 3

Dr. Hales was one of the Trustees, and identified with the colony in the closest manner. We see therefore that Georgia had a temperance literature to the extent of at least one work, more than a half century before the appearance of Dr. Rush's celebrated essay. Nor were books to be the only moral agencies at work in the colony. Feb. 15, 1738, Lady Osborne contributed £50 through the hand of Lord Percival, "to build a church in Georgia," and many other benevolent donations of like character are recorded.

A plentiful supply of beer, punch, wine from Madeira,
and other "refreshments" was stowed away in the Anne for the needs of the voyagers.

The Anne reached Charleston, Jan. 13, 1733. A few days later the ship arrived at Beaufort, and the Sunday before leaving for the Savannah, the emigrants with the people of Beaufort "celebrated as a day of Thanksgiving for their safe arrival." Dr. Herbert, who had come with the colonists, and Rev. Mr. Jones preached. "There was a great resort of the gentlemen of that neighborhood, and their families; and a plentiful dinner provided for the colony and all that came, by Mr. Oglethorpe, being four fat hogs, eight turkeys, besides fowls, English beef, and other provisions, a hogshead of punch, a hogshead of beer, and a large quantity of wine; and all was disposed in so regular a manner that no person was drunk, nor any disorder happened." 1

From the above we may judge how universal was the drink habit among the newly arrived emigrants.

**SILK AND WINE.**

From the verses quoted at the beginning of this chapter the reader might easily infer in what way the young colony was expected to reward the labor and expense of the Mother Country incurred in her behalf. England's expenses in her foreign wars had been great. Many of her people—especially the factory operatives—were out of employment. Silk and wines from Southern Europe had drained her exchequer of much of her current money, and of late years those countries were purchasing but small quantities of woolen and other goods in British marts. How was this drainage of coin to be offset, and the "balance of trade" restored to its former equilibrium? British statesmen were puzzled.

A happy thought suggested itself. Was not Georgia in the same latitude as the Madeiras? England can grow her own vines and mulberries, and make her own wines and silk! To us it seems wonderful how, for more than forty years, Britain hugged this phantom to her breast. Samuel Wes-

REV. J. B. HAWTHORNE, D.D.,
Pastor First Baptist Church, Atlanta, Ga
ley's poetic dreams were not more glowing than were the calculations of many a far-sighted statesman and political economist.

What matters a burning climate to colonists who have little to do save to prune vines in the dewy morning hours, or cool themselves under the mulberry's refreshing shade, or to loll idly in their hammock during the sultry noon? Women and little children could gather the cocoons and tend the filatures, or bring in the luscious grapes. What a contrast to the squalor, poverty and crime of London! The picture was fresh from Paradise. A hundred muses tuned their harps to the praises of the new Arcadia. The oft quoted lines of Waller had now found realization:

"So sweet the air, so moderate the clime,
None sickly lives, or dies before his time;
Heav'n sure has kept this spot of earth uncurst,
To show how all things were created first."

A maze of filozel floated in the English vision, and the bursting wine presses of Georgia would free the Mother Country from her dependence upon her hated rival, France.

"Fair were the scenes he feigned, the prospects fair;
And sure, ye Georgians, all he feigned was there.
A thousand pleasures crowd into his breast;
But one, one mighty thought absorbs the rest,
And gives me Heaven to see, the patriot cries,
Another Britain in the desert rise."

In the "Gentleman's Magazine" for September, 1734, the popular idea is well expressed:

"Hence annual vessels shall to Europe sail,
With the gay treasures of the silky spoil;
And Georgian flow'rets bloom in Britain's isle.
Or with rich juices which the vineyard yields,
That spreads luxuriant o'er uncultur'd fields."

Oct. 3, 1732, the Trustees resolve to pay £75 to Wm. Houston, who is to go by the first ship to Jamaica, stopping
at Madeira, where he is to inform himself as to the methods of cultivating the vine, making wine, etc.; to take cuttings, seeds, roots, etc., to Jamaica, also to send some to Mr. St. Julian at Charleston, S. C.; thence to proceed to Georgia.  

January 10, 1733, a letter is read before the Board stating that Mr. Houston is in Madeira, and that he had sent “two tubs of the cuttings of Malmsey and other vines on board a ship to be forwarded to Mr. St. Julian for the use of the colony of Georgia.”  

November, 24, 1733, Capt. Fry takes “a tub of white Mulberry Plants and Burgundy Vines” on his ship for Georgia. The author of “A New and Accurate Account of the Provinces of South Carolina and Georgia,” 1733—felicitates Britain upon the splendid results to be anticipated from the colony. “If Spain and Italy refuse our drapery, we may reject their silk, their raisins, oil, wine, olives and divers other merchandises, and can be supplied from Carolina and Georgia.”  

October 10, 1735, “Received three Tubs of Vines and ten dozen Burgundy Wine, made by Mr Chas. King of Bampton as a present from the said Mr. King to Tomo Chichi.”  

March 23; 1736, One Tub Cuttings of Lippora raisins, contributed by Chas. King for the colony.  

November 9, 1737, Major Wm. Cook contributed “Sixteen different sorts of Vine Cuttings from France for the use of the colony.”  

Abraham de Lyon had for several years, been cultivating a vineyard at Savannah; and the result of his experiment was watched with deep interest by many thousands in England. Many contradictory reports were circulated concerning it. Being reputed an expert in vine culture, De Lyon

---

1 “Minutes of the Common Council of the Trustees.” Vol. I (Ms.), p. 5.  
5 General Account for 1737, p. 19.
was supposed to be making a supreme test of the capacity of Georgia for vine growing.

In January, 1739, Mr. Cooksey reported that De Lyon had grown several bunches of grapes of the Portugal variety, the bunches weighing two pounds each. Cooksey himself had made wine of native grapes brought by the Indians. This wine was sweet when new, but soon soured.¹

The frost of March, 1739, according to Col. Stephens, did great damage to vines and oranges, yet it was hoped that enough had been saved to distinguish varieties at least. The enemies of the colony in Britain, among whom must be counted the Walpole Ministry, spared no pains to detract from the worth of Georgia. It was an open secret that Walpole was ready to surrender Georgia to the Spaniards as a peace offering. If the House of Commons could be brought to refuse the annual appropriation for the military defence of the province, it was believed that the colony would have to be given up. In a debate in the House on the 6th of February, 1740, on the question, “Shall Georgia be abandoned, or shall new grants of money be made?” Lord Gage asked, “What is Georgia good for?” to which Sir John Mordaunt, another Walpole partisan, replied that the object of the Trustees was to raise silk and wine. The silk had been an utter failure, and as to the wine, Sir John “wished them—the colonists—good luck with it, but if they were to drink no liquor except wine of their own making, they would be the soberest people under the sun.”²

But May 9 of the same year, Lieut. Horton tells the Earl of Egmont that Lieut. Col. Cook had made wine very sweet and palatable from the native grapes. He thinks it would keep a year without souring, and many in the southern part of the province would plant vines.³

Col. Stephens also writes in January, 1741, that “the inhabitants apply themselves to making vineyards every day more than another, and so outvy, that had they thousands of cuttings more than they are, they would be made good use of.”⁴

On the 6th of February following, however, Richard offsets President Stephens' letter by telling Egmont that Abraham de Lyon "on whom were founded all our expectations for cultivating vines and making wine," was gone. Reason, the refusal of the Trustees to allow negroes in the colony. But this is rebutted by parts of Stephens' journal received on the 23d, in which it is asserted that there had been an "increase of vines and mulberry trees planted, but not in the least of corn."

Mr. Carteret of Frederica, in April visits Egmont and reports that the native wine made from wild grapes was "sad stuff." But Stephens' journal read seven days later reports great improvement in the propagating of vines. His own vines promise well and he expects to make wine next year. Thomas Hawkins of Frederica desires a partner in the making of a vineyard; each to furnish £50. Promises of great profits are held out, and Oglethorpe, in June, 1741, reports that "in spight of all opposition vineyards go on prosperously."

In January, 1742, one colonist is reported as a great improver of vines, having last year made thirteen gallons of wine. Mr. John Ferry, Recorder of Frederica, also writes that he has transplanted and grafted wild vines, and no vines in the world look better. He too expects a large crop of grapes next year. "Man never is, but always to be blest." Who can wonder if the Trustees should become sadly confused by accounts so thoroughly contradictory to one another? Although the silk fever did not become cooled until the colonies rebelled against the Mother Country, yet wine making, as one of the possible, or at least one of the profitable products of the colony, had been given over for several years before the Trustees surrendered their charter in 1752. In the frequent lists—often quite minute—made of Georgia's products, wine is not enumerated. One of the darling schemes of the Board died in their own hands.

---

CHAPTER V.

EARLY PROHIBITION IN GEORGIA. 1733-42.

'Tis quenchless thirst
Of ruinous ebriety, that prompts
His every action, and imbrutes the man.
O for a law to noose the villain's neck
Who starves his own; who persecutes the blood
He gave them in his children's veins, and hates
And wrongs the woman he has sworn to love.

—Cowper’s “Task.”

February 1, 1733, Oglethorpe and his emigrants landed on Yamacraw Bluff. Mr. Musgrove and his wife Mary—a half-breed of white and Creek blood, afterward the celebrated Mrs. Bosomworth—had established an Indian trading post at this spot a few months before. Mrs. Musgrove was found to be of great service as an interpreter, and also from her influence with her Indian countrymen. No other whites at that time seem to have had a permanent settlement within the limits of the present State of Georgia, though a settlement had been made some years earlier on the Altamaha. But those ill-starred settlers, after many misfortunes, had abandoned their place and sailed for South Carolina, and their vessel being wrecked off Charleston Bar, most of them perished. Oglethorpe and his companions proceeded at once to the work of laying out the town, and building houses.

On the second day after their arrival, after morning prayers, Oglethorpe addressed the new colonists as to their duties. Especially did he “warn them against drunkenness, from which some of them had already suffered. The importation of ardent spirits was illegal, but as in every case, some might
find its way amongst them, they must resist any temptation to which they might be exposed.”

By “illegal” the General must rather have referred to permission than prohibition, for the Trustees do not seem to have made any enactment on the subject until some months later. As the licensing power was in the hands of the Board, it is evident that no private permits to retail liquors were sent along with the first emigrants. The General’s declaration that “some of them had already suffered from the effects of drunkenness,” must have referred to their former habits in their native country, and if so, we have a clear proof that the first colonists were not selected with that care which the Trustees, wiser by experience, endeavored to use later.

On the 7th of July, when the erection of houses was partially completed, Oglethorpe assembled the colonists to a feast, and “supplied each person with a liberal quantum of the best English beer.” But by this time the General had become satisfied that the colonists were suffering now as well as formerly, from the drinking of ardent spirits; and that other agencies must be invoked to aid “moral suasion” which had had so little effect. He accordingly addressed a letter to the Trustees under the date of Aug. 12, 1733, saying that several persons had died, as he was satisfied, from the drinking of rum. The action of the Trustees in the matter was remarkably prompt. As their secretary, Benjamin Martyn writes to Oglethorpe Nov. 22, 1733, we learn the determination of the Board in the case. “As it appears evidently by your letters that the sickness among the people is owing to the excessive drinking of rum punch, the Trustees do absolutely forbid their drinking, or even having any rum, and agree with you so entirely in your sentiments, that they order all that shall be brought there, to be immediately staved.”

“As the Trustees are apprehensive all their orders to this purpose may be ineffectual, while the Trading House is so near, and can supply the people, they are of opinion

1Wright’s Oglethorpe, p. 60.
2Transcript of Colonial Documents (Ms.), p. 36.
that the Trading House shall not be permitted, but on the con-
dition that they offer no rum to sale, nor indeed keep any."

The Trading House was established by the Trustees as a
kind of depot of supplies for the colonists, and what
ardent spirits it vended, could only have been procured on
their account. The storekeeper was also their agent.

Under Oglethorpe's personal administration there can
be no reasonable doubt that the law was well enforced. Of
this we have ample testimony, e. g. that of three or four gen-
tlemen from South Carolina who visited Savannah in March,
1734. One writes; "He (Oglethorpe) keeps a strict disci-
pline; I neither saw one of his people drunk nor heard one
swear all the time I have been here. He does not allow
them rum, but in lieu gives them English beer." 1

The impartiality with which justice was meted out, won
the confidence of the Indians in the neighborhood, which
confidence increased until Oglethorpe had such power with
the red men, as perhaps was never before possessed by a colo-
nial governor. An example may be cited: Once a Carolina
boatman who was drunk had beaten an Indian. Oglethorpe
ordered the boatman to be tied to a gun until sober, in order
to be whipped for his offence. Tomo Chichi begged for his
release; the General refused the request unless it should be
seconded by the Indian who had been beaten. The old Mico
endeavored to persuade the injured Indian to ask for the
boatman's reprieve, but he refused until Tomo Chichi
reminded him that he too was fond of drinking, though not
of whipping. Nevertheless, as he was quarrelsome when in
liquor, he must expect even-handed justice to be meted out
to himself under like conditions. Fonseka, the Indian, was
convinced, and he asked Oglethorpe to let the man go. Hav-
ing obtained his request, Fonseha ran with Tomo Chichi to
release the prisoner. 2

The wholesomeness, if not indeed the absolute necessity
of malt liquors and wines, was all but universally conceded.

1 Wright's Oglethorpe, p. 64.
Col. II, 67.
Oglethorpe himself was fully impressed with this belief, and was urgent upon the Trustees to keep an ample supply of such drinks always for the food of the colonists. Temperance drew the line at distilled liquors, but strenuous efforts were made to furnish malt and brewed drinks to meet a presumed demand of human nature. The quantity of such liquors deemed necessary for the individual, seems to us somewhat extraordinary.

Francis Moore in his "Voyage to Georgia begun in 1735,"¹ gives the allowance under the Rules of the Board, to each man, woman and child "upon the charity."

The yearly allowance to each man is:

- 312 lbs. Beef or Pork.
- 104 lbs. Rice.
- 104 lbs. Indian Corn or Peas.
- 104 lbs. Flour.
- 1 pint of strong beer (a day) "when he works, and not otherwise."

- 52 quarts of Molasses for brewing Beer.
- 16 lbs. Cheese.
- 12 lbs. Butter.
- 8 oz. Spice.
- 12 lbs. Sugar.
- 4 gallons Vinegar.
- 24 lbs. Salt.
- 12 quarts Lamp Oil.
- 1 lb. Spun Cotton.
- 12 lbs. Soap.

To each mother, wife and child over twelve years of age, an allowance, in most particulars the same as to a man, was made, except that the daily pint of strong beer was omitted, though the same proportion of molasses for brewing was allowed.

On shipboard the weekly allowance to the "Charity" emigrants was:

- 7 lbs. Bread.

¹London, 1844.
3 pints Beer.
2 quarts water (daily), "whereof one of the quarts for drinking and the other for dressing the ship provisions."  

If we compare the drink ration of the above tables with the food ration, the former seems to us out of all proportion to the latter. At the same time "the Trustees," we are told, "do expect to have a good character of the said persons (i.e. applicants for the benefit of the charity) given; because no drunkards, or notoriously vicious persons will be taken." The Trustees by this time (1735) had learned that poverty was not the only qualification necessary for an emigrant.

At the same time the Board deems it fitting to warn applicants that "sicknesses were dangerous to those who drank distilled liquors, and that temperance was not only necessary to preserve their substance, but their health also."

Mr. Moore says that he was struck upon his arrival by "some laws and customs peculiar to Georgia; one is that all brandies and distilled liquors are prohibited under severe penalties; another is that no slavery is allowed, nor negroes; a third, that all who go among the Indians must give security for their good behavior."

An evidence of the determination of the Trustees to be more careful in selecting colonists may be found in a letter of Gen. Oglethorpe written on shipboard in Cowes Road, Nov. 19, 1735, when he was starting with a second embarkation of emigrants to Georgia. He says: "Our people are very healthy and very orderly, excepting two women servants * * whom I have set on shore for drinking and indecent behavior." Would that such careful selection had been the rule with regard to all the colonists who were to be brought to the shores of the Savannah and the Altamaha!

In March, 1734, Gen. Oglethorpe had left Georgia on his first return to England. He was accompanied by Tomochi-

2 Francis Moore, p. 83.
3 Francis Moore, p. 96.
chi,1 his nephew Toonahowi, and several other Indians. His departure was a sad day to the inhabitants, who followed him to the boat which bore the party away to Charleston, and sadder still would it have been could the vista of the next few years have been lifted. True, the General expected to return to Georgia, and he did return, though absent nearly two years; but Savannah needed the strong hand of Oglethorpe to give direction to the work, to repress the insubordination and riotous spirit which began to be manifested very soon after his departure, and which came near wrecking the colony; and to enforce the laws made for the government of the people. The paternal care, as well as the rigid discipline exercised by Oglethorpe, had encouraged the colonists to active exertions in building houses, clearing lands, and planting. These settlers, gathered up from the streets of London, for the most part a thriftless people, unused to such a climate as that of Georgia, and utterly unacquainted with the cultivating of any of the crops they were expected to grow—should never have been left without the guidance of a master spirit thoroughly in sympathy with the Trustees' plans. The blunder in the selection of such settlers should not have been repeated by leaving them under their own control. Oglethorpe, after his return to Georgia, was but little in Savannah, and the vicious habits and dissensions engendered during his absence, would have made it a somewhat difficult task for even his strong arm to bring order out of the chaos which prevailed, though we cannot doubt that he would have accomplished the work. Thomas Causton, who was a bailiff, and also the Trustees' storekeeper at Savannah, was left in a kind of superintendency of affairs. We are told that he was "proud, haughty, and cruel," and being of low origin he "became intoxicated with the powers vested in him."

His outrageous conduct was the subject of many petitions to the Trustees, accompanied by a multitude of specific charges. Still Causton managed for several years to outwit

1 Pronounced Tom-o-chee-chee.
his enemies, and retain the chief direction of affairs at Savannah. Being storekeeper he had in his hands the means for making the inhabitants subservient to him, and probably no other man of English blood, ever in the capacity of a civil officer, so perfectly played the petty tyrant on American shores. The manuscript documents of the period are monotonous with the complaints against Causton. In December, 1734, Mr. Gordon was appointed by the Trustees chief magistrate of Savannah, and the people fondly hoped for deliverance from Causton's tyranny; but the storekeeper soon found means to "starve out" the new magistrate, by refusing him supplies of any kind from the public store. So Gordon was compelled after a few weeks to return to England, and Causton had the cunning to get himself appointed first bailiff in his stead. Mr. Henry Parker was also a bailiff, but as he was too dependent upon Causton's good graces for sustenance from the public store, he soon became a mere tool in the hands of the former. He was, moreover, a great drunkard, and as Causton's hand controlled the public spigot, even despite the orders of the Trustees, Parker was more than ever under the heel of his master. Christie, the Recorder, had little independence of character, and notwithstanding his official position, kept a rum shop in defiance of the Board's prohibition. Mr. Dunn, who was also appointed a bailiff after Gordon's departure, was seventy years of age, and "crazed both in mind and body;" and dying shortly after his nomination, he was succeeded by Robert Gilbert, "who could neither read nor write." So Causton was even more absolute than formerly. Such was the legal machinery for enforcing the Rum Act as well as other laws made by the Trustees. With such a civil administration, such a population and such surroundings, we may conjecture how the spirit and letter of the Board's instructions were likely to be carried out, the governing power being separated by the ocean's breadth.

from the governed, and months intervening before communications and counter communications could be received by either party from the other.

Before Oglethorpe reached the English shore, disorders began to be rife in Savannah.

On the 24th of July, 1734, Benjamin Martyn, Secretary of the Board, writes to Mr. Vanderplank that the Trustees "greatly approve of your diligence in staving rum and other distilled liquors." They are, however, not satisfied that he did not proceed further and stave the rum of John Wright and of others, "notwithstanding any combination for the prevention of it, for they do not believe any combination dared to have resisted a constable in the execution of the orders of his superiors."

"With respect to threats to sue you in England, you ought wholly to have slighted them, and I hereby acquaint you that nobody can give directions in the colony but the Trustees, and their instructions must be pursued, and they will support those who obey them. They renew them again to you to stave all rum and other distilled liquors in Georgia; and if any person shall resist or refuse to comply with these instructions, you are to compel them to submit, and if you have occasion for any force the Trustees will give directions for the effectual supporting the execution of their orders."

"Upon the receipt hereof you are to go immediately and search Wright's house and stave all the rum you can find there, and for that purpose take such assistance with you as you shall find necessary."

Under the same date (July 27, 1734), the Trustees send the following order to the bailiff and recorder of Savannah:

"Mr. John Wright having refused to conform to the orders sent by the Trustees, and having under pretense of his license to sell beer and ale, sold rum and refused to suffer that which he had in his house to be staved, you are hereby required to take away his license to sell beer, ale, or any

1 Transcript of Colonial Documents (Ms.), p. 73.
other liquor whatsoever, and to give the said license to Widow Hodges, provided that she doth not pretend to sell any distilled liquors. And you are to proceed in the severest manner against any person who shall, under pretence whatsoever, dare to sell rum or any other distilled liquors."

October 20, 1734, Secretary Martyn warns Causton that no unlicensed trade with the Indians must be permitted. Causton must admonish the people of this order, and prosecute with the utmost severity every violation of it. An exception must be made in the case of Mr. Musgrove, who has already been licensed by the Trustees. Furthermore, Mr. Martyn writes: "All persons that sell beer, ale, small beer, wine, cyder or any other liquors by retail, that is to say, any quantity under twenty gallons, are sutlers; and you are to suffer no one to suttle but who has a license. And you must take care that no sutler sells anything but liquors. The sutler may, however, keep ordinaries and sell victuals and provisions of all sorts to be drest and eaten in the said sutler’s house. But he must not keep any drygoods nor keep shops, for that would be encroaching on others, and the sutler’s having the sole right of vending liquors should not interfere with the shopkeeper’s. Therefore, if Mrs. Hodges accepts of a license to sell beer, she must give over shop. All persons who have licenses must be obliged to have in their houses accommodations for travellers."

The General Assembly of South Carolina had, on the 9th of June, 1733, passed an Act for the “speedier and more effectual relief of His Majesty’s subjects of Georgia, and for continuing the duty of threepence a gallon on rum imported from the 1st of December, 1733, for raising and paying eight thousand pounds current money for the use of His Majesty’s subjects of his colony, and the said duty, as received being to be paid over quarterly, from the said 1st of December, 1733, to and for the only use, benefit and support of His Majesty’s said subjects of Georgia, and to and for no other use, end, intent or purpose whatsoever, and

1Transcript of Colonial Documents (Ms.), p. 83.
Messieurs Jenys and Baker of Charles Town in South Carolina, being authorized to receive the same and transmit to the Trustees for establishing the colony of Georgia in America, their accounts thereof duly certified," etc.¹

Then follows a list of the quarterly receipts accruing from this source. It may be here remarked that the full amount of £8,000 was completed by the first quarter of 1739. Therefore the Carolinians had helped Georgia to the extent of swallowing 640,000 gallons of rum, loaded with an extra 3d. per gallon, in a little more than five years, besides other liquors "not taxed," as the statutes say of the Indians.

A singular feature of this period is, that while the Carolinians were paying this self-imposed tax for the benefit of the Georgians, Georgia herself was under a prohibition of all distilled liquors. At this time Carolina was also imposing a tax of 3d. per gallon on rum "for the use of the Brick Church in Charles Town." Rum seems to have been the chief source of revenue for most benevolent purposes.

John Wright's beer license seems to have been issued by Oglethorpe prior to his departure for England. The first license of which we have any record issued from the Trustees' office was to William Calloway, and dated October 9, 1734. It ran as follows:

"Ordered, That Wm. Calloway have license to sell beer, ale, and all other liquors except distill'd liquors, and all mixtures therewith."²

Calloway seems to have been an agent of the Trustees for the selling of the above mentioned liquors, inasmuch as we find twenty-five pounds appropriated by the Board on the 2d of October, 1734, "to be applied to the passage and subsistence of himself and a man servant;"³ though it seems singular that in such case, other licenses should have been granted either "to the widow Hodges" or to any one else.

The prohibitory legislation was intended to be far reach-

¹ "General Account of Effects" (Ms.), for 1734, p. 4.
ing. By an Act passed April 3, 1735, for “Maintaining peace with the Indians in the Province of Georgia,” it was enacted that “persons not licensed trading with the Indians shall forfeit £100, one-half for the colony and the other half for the Prosecutor. The goods so traded in may be seized by warrant from the Commissioner and forfeited, one-half for the use of the colony, the other half to the Prosecutor. The Common Council of the Trustees to appoint proper officers necessary for giving license, and to fix the salaries of such officers.”

The Commissioners were to be sworn, and a book of their proceedings together with a record of the Bonds of the licensed issued by them, was to be lodged in the hands of the Trustees’ secretary. The commissioner could determine complaints made by Indians, and take evidence from the latter through sworn interpreters. He was not to receive any gift during his period of service, nor for four years after he had quit his office, under a penalty of one thousand pounds. No licensed trader was to trust an Indian for more than one pound of powder, or four pounds of bullets, under penalty of forfeiture of bond, license and debt. Each trader was to deal as a principal and give security for himself and his agents, whom he must not leave in the Indian country. The trader’s license was to be renewed annually at Savannah save those of the Chickasaw traders, which might run eighteen months, on account of the remote situation of this tribe.

April 23, 1735, the Trustees at their meeting read the several Acts in reference to Georgia, viz.: The one forbidding the importation of rum and brandies; that for maintaining peace with the Indians; and the one prohibiting the use of black slaves—to all of which His Majesty “has given his Royal Assent.”

The Trustees on the first of April, 1737, resolved to prepare a law for the taking of Indian evidence. This was

to meet the difficulties arising from violations of law by traders and others. Another law was resolved upon at the same time "against the use of gold and silver in apparel and furniture in Georgia."  

Much bitterness had been growing up between the Provinces of Carolina and Georgia. The difference of policy between the two colonies as to the rum traffic and as to slavery, caused friction, and several circumstances conspired to add to the ill-feeling already engendered. Dec. 3, 1735, Oglethorpe on shipboard in Cowes Road, waiting to sail on his second voyage to Georgia, writes to Mr. Verelst, the Secretary of the Board, cautioning the Trustees against sending such artisans as a "millwright, cooper or smither," to Georgia on any vessel which is to come via Charleston, for the Carolinians, in malice toward Georgia, will debauch these men with rum and then conceal them, and so get them away from Georgia. "They have already served us so upon several occasions." The mill and the millwright should not be sent by any ship bound for Charleston. The General naively adds that they may send his stone horse "and the mares, of which I shall speak more hereafter, by Pearcy to Charleston, for they cannot give them rum, nor debauch them away from us."  

In the spring of 1736 the Savannah magistrates seized a large quantity of rum which was being conveyed up the Savannah to New Windsor, some accounts say, though other authorities say that its destination was Augusta. As the boat was in the channel between Hutchinson Island—which is Georgia soil—and the town, the magistrates regarded it as brought within the limits of Georgia. The staving of this rum roused the Charlestonians to fury, and a strong representation upon the matter was sent to Oglethorpe, then at Frederica. Oglethorpe writes to the Trustees in May, that some individuals in Carolina—notably one Capt. Green—were endeavoring to incense the Uchee Indians to

fall upon the colonists. Another grievance between the two Provinces arose from the license system in carrying on the Indian trade. The Georgians denied the right of Carolina to license traders for the south side of the Savannah, as had been done prior to the founding of the new colony. Long altercations followed, which were finally smothered down rather than amicably adjusted, by certain compromises agreed upon, by which an equal number of traders might be licensed by each, the Georgia regulations over the trade to prevail in Georgian territory, and the Carolinian to be the law upon the north side of the river. Nevertheless, some rancor remained until the Revolution.

The Carolinians had been driving an illicit rum traffic with the Georgians during Oglethorpe’s absence. At the General’s first sighting of the Georgia coast upon his return, he was chagrined to find that the carpenter who had been sent with a squad of men to build a lighthouse upon Tybee, had only gotten the foundation ready. To the incensed General the carpenter excused himself by saying that “rum was so cheap in Carolina, whence his men easily got it, that one day’s work would make them drunk for a week, and then they neither minded him nor anything else.”

Even while the ships were lying at Tybee Carolina boatmen, under pretense of selling provisions, were caught in the attempt to smuggle rum on board, but the officers detected the cheat, and staved the rum.

A sad relaxation in the morals of the inhabitants had occurred. Francis Moore, who had come to Georgia at this time, says that some of the citizens of Savannah spent their time in idleness, living from the public store, utterly neglecting their business.1

Naturally Oglethorpe was much embittered toward the Carolinians for their attempts to corrupt his colonists, and Charlestonians spared no pains to give effect to the hate they felt toward him. This hostility prevented unity of effort against the Spaniards, when the very existence of both

---

1 Francis Moore’s “Voyage to Georgia,” p. 95.
Provinces was hanging in the balance. It was chiefly due to this that Oglethorpe failed to capture St. Augustine, and the Carolinians bore no part in his brilliant victory on St. Simon's Island.

General Oglethorpe, on his return to Georgia, in the early part of 1736, turned his face southward. The new colonists who had come with him were, for the most part, settled on St. Simon's Island, on the Altamaha. These latter were Scotch Highlanders, and their bold, hardy character was supposed to be a great bulwark of strength against the designs of the Florida Spanish. St. Simon's was, from a military point of view, of great strategic importance, and the town of Frederica was laid out upon its western shore. But a strong force was deemed necessary to protect the exposed colonists, and the General was again summoned to England for consultation as to the measures to be taken. He left Georgia the second time in November, 1736, having spent but about nine months in the colony on this second visit. It was probably in part from a design of pleasing the General, that Causton and the other bailiffs of Savannah manifested that sudden outburst of zeal for enforcing the Rum Act, which culminated in the seizure of the Carolina rum at Savannah, as already mentioned. Certain it is that no other display of such a vigorous policy is on record, so far as these magistrates are concerned.

It was nearly two years before Oglethorpe again set foot in Georgia—years full of portent, while the colony was in its formative state, and influences good or evil were impressing themselves upon the plastic mold of the embryo State.

The officers at Savannah were themselves implicated in the rum traffic, and were not very likely to enforce the laws against it. As hinted already, Causton's zeal had only flamed up while Oglethorpe was near. But during the General's absence the Savannah officials paid little attention to the law.

In May, 1735, while Oglethorpe was still in England on his first visit, Mr. Verelst writes to the bailiffs of Savannah, imperatively ordering them to enforce the laws against tip-
plunging, and to revoke the licenses of such keepers of public houses as encouraged people to idle away their time, and to send the names of the idlers at once to the Trustees.1

The Trustees are very much surprised to hear that Mr. Christie, the Recorder, is a dealer in rum, when he must know its evil effects, but he nevertheless violates the sentiments of the Trustees. Mr. Christie is therefore ordered to give an answer to this charge, till which time his petition for the lease of a Trust lot is suspended.

The Trustees have also learned that "a hogshead of rum has been retailed at Abercorn, which should not have been suffered."2

May 15, 1735, the Trustees order Causton to pay £20 to Mrs. Musgrove, as a reward for her services, but at the same time she must be informed that the Trustees do not permit the sale of rum, and implicit obedience must be paid to this order, if she expects the further favors of the Trustees.

1 Transcript of Colonial Documents (Ms.) p. 113.
2 Colonial Documents, p. 120.
GEORGIA UNDER PROHIBITION.

CHAPTER VI.

THE RELIGIOUS ELEMENTS OF GEORGIA, AND THEIR ATTITUDE TOWARD RUM.

THE SALZBURGERS.

"Forth from my home I now must go;  
My children! Must I leave them?  
O God! my tears in anguish flow —  
Shall I no more receive them?

"My God, conduct me to a place,  
Though in some distant nation,  
Where I may have thy glorious word,  
And learn thy great salvation."

—From "Salzburg Emigrant's Song."

At this point it seems fitting to introduce a brief account of the religious bodies and the state of religion in Georgia under the Trustees’ regime. The war against rum has always been an essentially religious one, and a synopsis of the religious elements of that era becomes necessary to a correct understanding of their influence upon the people in this respect.

The first place among the churches of Georgia's first two decades should be awarded to

THE SALZBURGERS.

Whose eyes have not grown moist at the recital of the pathetic story of the Waldenses—those Christian heroes of the Alps? Who can ever forget Milton’s impassioned lines:

"Avenge, O Lord! thy slaughtered saints, whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept thy truth so pure of old,  
When all our fathers worshiped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven."

A small remnant of these children of persecution had escaped, and for seventy years had concealed themselves in the secluded valley of Teffereck, in the Archbishopric of Salzburg, on the borders of the Tyrol, where they kept up their worship, undiscovered. But in the latter part of the seventeenth century a new Pharaoh arose, in the person of the suffragan, newly appointed. This priest was very violent and cruel, and a new crusade was organized against the poor Protestants. Their books were seized wherever found. They were put to hard labor upon bread and water for fourteen days, and then ordered to recant. A few were overawed and embraced Papacy. Others attempted to flee with their wives and children, though in the depth of winter; but "their children were taken from them under the pretence of giving them religious instruction. From one thousand parents who were driven from their country during the years 1684 to 1686, not less than six hundred children are said to have been taken."¹ Protestant princes and nations began to take the deepest interest in the poor Salzburgers. From 1729 to 1732 a most violent crusade was carried on against these unfortunate people. Husbands and wives were separated, children were torn from their parents, and thirty thousand Protestants were exiled during these three years.² Protestant lands were everywhere opened to receive the fugitives. Just then the Trustees were petitioning for their charter, and they urged—not among the least of the reasons why it should be granted—the need of opening an asylum for persecuted foreign Protestants. The "Society for the Propagation of Christian Knowledge" co-operated with the Trustees in their benevolent efforts. A grant was also ob-

¹ See Strobel's "Salzburgers," p. 28, et seq.
² Strobel's "Salzburgers," p. 43.
tained from Parliament; and in the latter part of 1733, the first band of pilgrims started on foot through Bavaria toward the seacoast, to embark for their distant home. It is no part of our plan to detail the trials of this long journey. In November they reached Rotterdam, where they were joined by their future pastors, Messrs. Bolzius and Gronan from Halle. December 21 they landed in England, and on the 28th of the same month their ship sailed for the Savannah. On the 12th of March, 1734, their vessel arrived before the new town, and was hailed with shouts of welcome from the shore. Ogletorpe, who had met them at Charleston, although on his way to England, yet with his usual generosity, had turned back to help them in selecting a home,—now made “a right good feast for all, with very fine wholesome English beer.”

The new immigrants were speedily located at Ebenezer, twenty-five miles above Savannah, and at once set to work to make themselves a home. The Trustees might at last have congratulated themselves on receiving one instalment of settlers who were willing to obey their laws, and faithfully aid them in carrying out their plans.

It is hardly possible to over-estimate the influence for the good of the colony exercised by these poor exiles. Their deep piety, purified by the fires of persecution, their industry, their constancy of purpose, their habits of economy,—were the very elements just then most imperatively demanded in the new colony; and these were conspicuously absent among the first settlers. The plain, simple Salzburgers became the sheet anchor of the new Province. In fact, it seems most likely that but for the Salzburgers the colony would have been given up. To all the denunciations of worthlessness charged against the colony by its enemies, the thrift of the Salzburgers was brought forward in rebuttal. If the sands of the Savannah were called barren, the crops of the Salzburgers were cited to prove the charge unfounded. The showing which the friends of the Province were thus enabled

1 Wright's "Ogletorpe," p. 77.
AND THEIR ATTITUDE TOWARD RUM.

...to make in its behalf, probably secured several annual appropriations from Parliament, when the metropolis of the Province was arrayed on the side of Georgia's enemies. No wonder the Trustees saw cause in after years to regret that any but foreign Protestants had been accepted as emigrants. Capt. Thompson pronounces them "the only quiet and industrious people" in the colony.

The barren wilds about Ebenezer soon began to bloom like the plains of Jezreel. In 1741 it was said of them, "They are a sober and industrious people, and do at present reap the fruits of their industry. They have great herds of cattle which are increasing; their land lies very neat, and is well cultivated. They raise large quantities of corn, peas, potatoes, pumpkins, cabbages and other garden stuff."

Strobel well says of the inhibition against rum and slaves, "The enforcement of these measures was attended with very serious difficulty in all parts of the colony except at Ebenezer. The first measure was one the propriety of which the Salzburgers never questioned. Temperance societies were then unknown; but no such agency was necessary to teach our pious ancestors that the use of alcoholic drinks is attended with incalculable evils, and that the most specific remedy for these evils, is not to pass license laws to regulate the sale of spirits, but to remove entirely the cause that produced them. It is mentioned as a striking fact in the subsequent history of Ebenezer, that the exclusion of ardent spirits had contributed materially to promote the health of the inhabitants, while sickness prevailed in all those places where the sale was permitted. We wish that this wholesome regulation had always been enforced, not only at Ebenezer, but throughout our country; and especially that the descendants of the Salzburgers had always imitated in this respect, the example of their pious forefathers."

Mr. Thomas Jones in a letter dated at Savannah, Sept.

1 Egmont Papers, p. 376.
3 Strobel's "Salzburgers," p. 102.
18, 1740, and addressed to John Lyde, also bears testimony in favor of the Salzburgers. "The people live in the greatest harmony with their ministers, and with one another, as one family; they have no idle, drunken, or profligate people among them, but are industrious, many of them grown wealthy, and their industry hath been blessed with remarkable and uncommon success to the envy of their neighbors, having great plenty of all the necessary conveniences for life (except clothing) within themselves, and supply this town with bread kind, as also beef, veal, pork, poultry, etc." 1

The Trustees, in the midst of many discouragements in regard to parts of the colony, could always solace themselves with the cheering tidings from Ebenezer. Lord Percival July 25, 1738, 2 has the following abstract of the proceedings of the Trustees on that day. The Germans under the care of Rev. Mr. Bolzius, he says, "had no court of justice, or lawyer, or rum, but peace prevail'd, and in case of any petty difference, the Minister call'd 3 or 4 of the discreetest Elders together, who in a summary way determined as they thought just, and the party's went away contented." How this charming picture contrasts with the want, the idleness, and the crime recorded of some other sections of the colony in the same day's proceedings. Thus, for example, mention is made of the imprisonment of two men, Bishop and Heatherington in Savannah, for "stealing and killing other Men's Cattel, and barricling up the same to sell in Carolina, for Rum to supply Savannah therewith, by stealth."

On the same day also parts of the Journal of Col. Stevens, the Trustees' secretary in Georgia, were read before the Board. The Journal informed the Board that "the several kinds of debauchery appear'd barefaced and impudently, and this in all ranks," and furthermore Col. Stevens wrote, that the Savannah gaol was full of criminals.

It sounds almost like burlesque upon the complaints

2 Egmont Papers, p. 16.
always sent up to the Trustees from Savannah as various and innumerable as those which the satirist heard when Jupiter threw open the trap door of heaven, that the Salzburgers were perfectly happy, wanting nothing except women for marriage.1

Pastor Boizius, in his Journal, writes, “Aug. 10, 1741: We have this year plenty of peaches, and as this fruit does not keep, some of the people try to make a sort of brandy of them; others give them to the swine. This is more than anybody could have promised himself or others some years ago. Even at this time when I am writing, a man brings a large dish of blue grapes to me, grown wild in the woods; they are of a sweet taste, and pretty like our European grapes, so that I am very apt to believe the wild vines, if properly managed, would give good wine. Thanks to our gracious God, who gives us here every good thing for our support.”2

At this time more than 1200 Salzburgers had arrived in Georgia.

THE HIGHLANDERS.

Next in order after the Salzburgers, in point of influence upon the morals and religion of this early era, perhaps should be ranked the Scotch Presbyterians. These were not religious exiles. The Trustees, we are told, desiring to strengthen the southern frontiers, darkly threatened by Spaniards and their Indian allies, determined to build a town and establish a port on the Altamaha. For this purpose new colonists must be settled, and this time they were not sought among “the decayed people” of London and Westminster, but Capt. MacKay was sent to the Highlands of Scotland, and soon collected one hundred and thirty clansmen with their families, who were willing to plant themselves by “wild Altamaha’s stream.” These kilted Spar-

1 Egmont Papers, p. 31.
2 Strobel, p. 114.
tans who were to hold the post of danger to the southward, sailed in "the great embarkation" which left British shores in October, 1735. Oglethorpe himself accompanied this expedition, and besides Highlanders, there were also on shipboard a number of Salzburg recruits led by Von Reck, and twenty odd Moravians conducted by Bishop Nitschman. John and Charles Wesley were also in the company.

The Scotch had their own minister, Rev. John McLeod, and a few days after their arrival in the Savannah, they sailed for the Altamaha, and laid the foundation of New Inverness, now Darien. 2

The author of "An Impartial Inquiry into the State and Utility of the Province of Georgia" (London, 1741), says of the Highlanders, "They are a sober and laborious people." And Wesley, no very lenient judge when a question of morals was involved, also makes this minute in his journal January 1, 1737. 3 "The next day we reached Darien, the settlement of the Scotch Highlanders; a sober, industrious, friendly, hospitable people; whose minister, Mr. McLeod, is a serious, resolute, and I hope, a pious man."

THE MORAVIANS.

Not many of the "Brethren" settled in Georgia, nor did those few long remain.

The Trustees on the 10th January, 1735, made a grant of five hundred acres of land to Count Zinzendorf, who sent over the same year ten assistants to prepare the way for the model community which the Count intended to establish in Georgia. 4 Dr. Spangenberg of Halle, led this pioneer band. They settled near Tomochichi's village, and built a schoolhouse for the education of Indian children. To this they gave the significant name "Irene"—Peace—which virtue was a foundation stone in their faith. Old Tomochichi is

3 Wesley's Journals III. p. 33.
said to have taken the liveliest interest in this school, from whose establishment he hoped for great things for his people.

Spangenberg arrived in Georgia in the spring of 1735, and was joined in February, 1736, by twenty-five more of the "Brethren," who had come over in "the great embarkation." These were led by Bishop David Nitschman. The Moravians were noted "for sobriety, activity, and good order." Bishop Nitschman being a companion of John Wesley in the long ocean voyage to Georgia, exercised much influence over him. And Rev. Mr. Böhler, another Moravian, was, in some sense, Wesley's spiritual father.

The remarkable thrift of the Moravians, the neatness of their houses and farms, their industry, and above all, their humble piety, could not but attract attention among neighbors in whom those virtues were precociously lacking. But when they refused, a second time, to take up arms when hostilities commenced against Spain, the hatred of their neighbors was excited; and to save themselves from further annoyance they abandoned their homes—the last leaving in 1739—and took refuge in Pennsylvania.

Strangers to the English colonists in language as well as in religious tenets, the Moravians exercised but little direct influence during their brief stay, upon the morals or religion of Georgia. But their indirect influence has been felt throughout the world. The impress made by these simple people upon the life and teachings of Wesley is known of all men. That influence is still felt in the work of one of the largest denominations in Georgia. About the beginning of the present century the "Brethren" established a missionary station among the Indians of North Georgia, near the Cohutta mountain. These missionaries, ever faithful to their trust, removed in 1838, along with the Cherokees, to the Indian Territory.
THE JEWS.

"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore." Isaiah XLII: 22.

In July, 1733, forty Israelites suddenly landed on the bluff at Savannah. They came unheralded and—it must be confessed—unwelcomed. No salutes expressed joy at their coming, no feasts were spread for their refreshment. True, the Charter assured religious liberty to all except Papists; but here was an element which clearly had not been counted in the Trustees' plans. Oglethorpe was puzzled. What should he do with the new comers? Three Jews had at their own request, been commissioned by the Trustees on the 21st of September, 1732, "to take subscriptions and to collect money for the purposes of the Charter." What were "the purposes of the Charter" was not more particularly defined than by that instrument itself, but clearly the Board expected the funds donated to be, in every case, deposited in bank subject to their orders. These three agents had, however, used the money in whole or in part, for sending some of their own faith to Georgia. As this appropriation was "contrary to the intentions of the Trustees," and "as they cannot conceive but the settling of Jews in Georgia will be prejudicial to the colony, and as some have been sent without the knowledge of the Trustees," they therefore demanded the surrender of the commissions for collecting funds which had been issued to the three Hebrew agents. The Trustees also demanded of the Commissioners, or of any persons concerned in sending the Jews to Georgia, "to use their utmost endeavors" to remove them from the colony, "as the best and only satisfaction they can give to the Trustees for such an indignity offered to gentlemen acting under His Majesty's Charter."

The Trustees also wrote to Oglethorpe to use his best endeavors to prevent the Jews from settling in the colony.

But those dark-eyed strangers bore traces of sorrows

1 Journal of Trustees, Vol. I (Ms.), p. 16.
and of wrongs inflicted in their old homes under the sunny skies of Portugal, which touched Oglethorpe's generous heart. The exiles, too, soon began to make themselves exceedingly serviceable to the Colonists. One of their number, Doctor Nunis was already become the chief physician of the colony, and Abraham de Lyon, also a Jew, as formerly noticed, was the most skilful vigneron, and others of the Israelites were soon advanced to places of trust. Oglethorpe would not remove them from the colony; but superior inducements held out to them from Carolina, soon drew most of the Hebrews into that province. Even so late as 1771 only forty-nine Jews were counted in Savannah, and these had no synagogue, though they kept up their worship.

The Jews were described as "moral and industrious." They were wine growers and wine drinkers, though then, as now, little given to distilled liquors. Their influence, however, could have counted for but little in either case; for the Christian would have scorned to take the Jew for his exemplar.

WESLEY AND WHITFIELD.

"The world is my parish."

More than that of any other man of modern times has the influence of Wesley been left upon the tenets and the lives of the people of Georgia. Yet his personal efforts in the colony served rather to rouse antagonism than support. Humanly estimated, his labors at Savannah were productive of but little good. Had the ocean buried the ship which was bearing him hence to his native land, scarcely a ripple would have disturbed the surface of colonial morals and religion, from the results of his teachings and labors.

The great system of Christian life and doctrine formulated by Wesley, was taught in Georgia by other teachers than its founder. The story of his life and troubles in the colony need not be repeated here. His hostility to rum and to the distillation and sale of spirituous liquors is well known.

1Rev. Mr. Frink's Account, quoted in "White's Statistics of Ga.," p. 170.
Among the charges which the malcontents brought against him, it was declared that "all persons of any consideration came to look upon him as a Roman Catholic!" One of the reasons for this suspicion was "his endeavors to establish confession, penance, mortifications, mixing wine with water in the sacrament, etc."¹

Wesley's severe animadversions upon the drinking and drunkenness around him have already been mentioned. He bravely opposed the debauchery, though we have no evidence that his opposition had any perceptible effect in diminishing the evil.

Charles Wesley was employed as Secretary to Oglethorpe, and it was a part of his work to issue licenses to the Indian traders. It was probably a very uncongenial business to the author of "Jesus, Lover of my Soul." When he left Georgia he carried the books of forms with him, and, for a time, the licenses had to be written out in full.

Not less hostile to the rum traffic than Wesley himself, was the fiery Whitfield, and the personal impression made by the latter in the colony was much deeper than that made by the former. Wesleyans were unknown in Savannah, but Whitfieldites were common. Many of the prominent men of the Province became his disciples, and the common people heard him gladly. His denunciation of all sorts of sins was terrific, and drinking and drunkenness were not spared. Most of the active opposition which rum encountered in Savannah from the church for several years, seems to have been from the eloquent Whitfield.

Dec. 20, 1738, having just returned to England from his first brief visit to Georgia, he reports to the Committee of the Common Council: "That the people of Savannah are many of them lew'd, and drinkers of Rum in spight of the law against it, even to the killing themselves, and are very lazy."² In the same report he complains that Mr. Dyson,

² Egmont Papers, as copied by Lord Percival.
chaplain to Oglethorpe's regiment, is a drunkard, and _illegally marries people_.

Again, in 1741, Whitfield writes to the Board that Frederica and Darien are both in wretched plight. That Frederica was wholly kept up by the soldiery, and that too, he feared, by intemperance.¹

**THE PROTESTANT EPISCOPAL CHURCH**

being the established church of England, naturally fell heir to most of the benefactions made for the religious instruction and public worship of the colonists. Both Wesley and Whitfield came to Georgia under orders from the Established Church. Before them Dr. Herbert, who came with the first colonists, had labored three months in Savannah and then departed. He was followed by Dr. Quincy, who remained a little more than two years, then John Wesley came in 1736 and remained not quite two years. Whitfield reached Savannah in May, 1738. Rev. William Norris, Wesley's successor, arrived in October, 1738, and after a year's residence was appointed to Frederica, where he resided until the summer of 1741, when he left Georgia with an unsavory reputation behind him. Rev. Christopher Orton was sent to Savannah, but died in August, 1742, a few months after his arrival. Rev. Thomas Bosomworth came to Georgia in November, 1743. A sad day for the Province was that which witnessed the arrival of this man. After two years his appointment was revoked, and Rev. Mr. Zouberbuhler was chosen in his stead. About the same time Rev. Joachim Zubli, a Swiss, was sent to Frederica.

The transitory character of the pastorate at Savannah would hardly have allowed the incumbents, even if ever so desirous, much opportunity for accomplishing good, and some of them were not above reproach. The morals of the people were apparently but little improved by the labors of several of them.

¹Egmont Papers, p. 214.
CHAPTER VII.

THE WORKINGS OF PROHIBITION.

"Of the goodly men of old Derryfield,
It was often said that their only care,
And their only wish, and only prayer,
For the present world, and the world to come,
Was a string of eels and a jug of rum."

—William Stark.

The sudden zeal for enforcing the Rum Act manifested by the Savannah officials, in seizing the Carolina boats on the Savannah, was rather exceptional than normal with them. As already intimated, it was probably inspired chiefly by the fact of Oglethorpe's recent return to Georgia. During his absence in England, the Trustees found it necessary to severely censure the Savannah bailiffs in a letter of March 17, 1735, for not having adequately punished Joseph Watson, who boasted of having destroyed Skee, a famous Indian warrior, with rum. This act of Watson's the Trustees pronounce premeditated murder, as killing by means of "any dangerous liquor is as much murder, as killing with any sort of weapon." 1 Watson had been tried by jury in November, 1734, and found guilty of using "unguarded expressions." The Court, however, not being very well pleased with this decision, remanded the case to the jury a second, and then a third time. At the last sitting they rendered a verdict against Watson for lunacy! The accommodating juries of those days seemed to be not unwilling to bring in such a verdict as was expected of them.

Wherever Oglethorpe resided, prohibition was made to prohibit.

1 A Brief Account of the Causes that have retarded the Progress of the Colony of Georgia. London, 1743. Ga. History Col. II., p. 133.
REV. C. H. MEADE.
Agent National Temperance Society.
In a letter to the Trustees, of Oct. 25, 1736, the General says: 1 "The people to the southward where the act against rum is strictly put in execution (are healthy), but those to the northward where they run it from Carolina in spite of the officers, are very sickly."

On the General's second return to Georgia in the autumn of 1738, he writes from Frederica, Oct. 7, 1738. 2 "There is none (rum) in this part, Mr. Horton having used great diligence to prevent it, to which in a great measure, is owing the health and industry of the people."

Again, July 4, 1739, 3 the General writes to the Board that the trials by jury at Savannah are miserable failures. The violators of the Rum Act were acquitted, in spite of evidence. At Frederica, however, the magistrates tried such cases, and soon brought the offenders to justice. Among others they punished a master of a sloop who had so many friends in Frederica that "they publickly declared in town that no jury would convict him, though he tapped a cask at noon day." By this proceeding the authorities have "got the better of rum here."

On the 16th of the same month, the General urges the Trustees "to send over an appointment to the Magistrates of the Town Court of Savannah for the time being, to proceed to put the Rum Act in execution." 4

As already noticed, Gen. Oglethorpe spent but little time in Savannah after his first return to England. Thenceforward he was engaged most of his time at Frederica and along the coast, to be on the lookout for the Spaniards. His relation to the colony became rather a military than a civil one, and Savannah soon felt the need of his strong hand to curb the mutinous spirit of its citizens.

We have already spoken of the civil officers at Savannah and the very little to be expected from them in curbing the malcontents. One Dr. Tailfer and Robert Williams were

---

leaders of the anti-Trustee, anti-Oglethorpe government. These men, we are told, had, as liquor venders, brought most of the townsmen into their debt, and they clamored loudly for the alienable tenure of lands to be granted; also for the admission of negro slaves and rum. It is not unlikely that the last two grievances were lugged into the bill of complaints, to help make the first measure more popular; for the idle part of the inhabitants seemed to long for nothing so much as the possession of slaves. The granting of the lands in tail male was certainly a real grievance, though the Savannah burghers seem to have had, less than any others of the Colonists, sufficient grounds for demanding this concession, as they evidently paid less attention to agriculture.

To the just demand for a fee-simple tenure of the lands, the Secretary had answered that "the Trustees were not so ignorant nor absent as to forget how necessary a part women are in a family, and that to keep them in good humor their interest is not to be neglected." They therefore grant to widows one-third of their husbands' estates, and new grants to daughters and younger children who grow up, marry and settle there.

This, as will be perceived, did not cover the case. The right of daughters to inherit was the point at issue, and this had not been conceded by the Board. So the clamors went on.

In 1737 Col. William Stephens arrived in Georgia as Secretary of the Trustees. After several years he was made President of Savannah. Col. Stephens was already far advanced in years, and his mild disposition, as well as his age, rendered him a kind of tool in the hands of the scheming officials. One great good service he performed for coming generations was the keeping a journal of the events transpiring in the Colony. Parts of this were regularly transmitted to the Trustees, and many valuable items from this journal were copied by Lord Percival—Earl of Egmont—in his private journal. The Egmont Papers have recently

1 Colonial Documents, p. 66 (MS.)
been published in library form by the munificence of a Savannah lady,¹ herself the widow of one of Georgia's most enthusiastic antiquarians.

From Stephens' Journal and the Egmont Papers we get most of the specific information we have in regard to Savannah from 1737 to 1744.

Col. Stephens, under date of Nov. 8, 1737,² relates a conversation had with the magistrates about the disorders in Savannah. "They proceeded to acquaint me that the constables, tything men, etc., were, many of them, so influenced and led away by these means, as any of them happened to be personally piqued, that often they neglected the due execution of warrants, whereby justice was defeated; nay farther, that though it was well known there were abundance of unlicensed tippling houses in all parts of the town where spirits were sold, and that the magistrates had often given it to them in charge to present such houses (which they well knew), yet they never could procure one presentment from them, so little regard was paid to their authority."³

Nov. 15, 1737, Col. Stephens notes the arrival "very welcome" of a sloop from New York. Part of the cargo belonged to the Master; the remainder, which included butter, beer, etc., "the inhabitants were ready very eagerly to take off their hands." ⁴

Jan. 3, 1738, Stephens "went over and talked an hour or two with him (Mr. Causton); and among other things talked of the great mischief which I apprehended would issue from the unlimited number of houses that sold liquors privately (though it was pretty well known who divers of them were), and even the worst of spirits from New England, or elsewhere, which they got cheap, and thereby many of the working people were drawn in, to spend what little money

¹ Mrs. de Reune. Edited by Col. C. C. Jones.


³ Ibid., Vol. I, p. 15.

⁴ Ibid., Vol. I, p. 78.
they had, or if they had none they readily gave them credit and afterward exacted payment of them, by their labor, about what they wanted. He entirely agreed with me in opinion, and told me (what he had several times before) that he had constantly given it in charge to the constables and tything men, at the several courts holden, to present all such unlicensed houses, but that he could never get any such thing done, which he could find no other reason for than an unwillingness to be the authors of severity toward their neighbors: I told him that I wished there was not a worse reason for it and that some among them had not been private factors, to help such houses to those liquors they sold, and found a profit in it themselves, for such things had been whispered to me as greatly suspected. Another Court being to be holden in a few days, I told him I did not doubt but he would enforce that affair home; and he said to be sure nothing should be wanting in him to suppress it, if possible."

Two days later, this note: "From Highgate we had news brought that Mr. Brown, an inhabitant there, in one of his drunken fits, with little, or no provokation, had taken his gun, loaden with dropshot and a ball, and shot his servant through the thigh, and the surgeon who dressed it said the man was in a dangerous condition." (Servant died, and Brown was convicted of manslaughter.)

Jan. 9 a court was held. "Causton made a speech and noticed the vile abuse lately crept in among us, in selling spirituous liquors in many private houses, unlicensed to sell any sort of drink." This course, Mr. Causton says, is bringing ruin to the colony. The magistrate determined to suppress the traffic, and he invokes the aid of all good citizens in ferreting out and bringing to justice these violators of the laws.

Feb. 8, 1738, "One Scott, a gunsmith, a notorious dealer in rum, was this day charged upon two affidavits

with retailing that liquor, and bound over to the Court in order to be prosecuted for two offences, as well for selling rum, as for selling it without being a licensed victualler." The Colonel comments upon the affair, and sighs for the punishment of all such men who are destroying the people's health, and debauching the laborers and servants, and their houses are "places of nursery for all vices."

Scott was brought to trial on the 23d. Two affidavits taken from persons who had since gone to sea, were produced. These testified that they had drunk "both punch and plain drams often of his and his wife's filling to them, and that they have left a gold ring as a pledge for payment."

The defendant answered that the witnesses were simply friends whom he had treated, receiving no pay, "and that they had the gold ring again." It appeared, however, that the ring had been returned to the witnesses after the affidavits had been taken "to elude the law." "The jury were directed to find him guilty; but they brought in their verdict to acquit him, which was so barefaced and scandalous a proceeding they were sent out again, and their verdict not accepted. But they returned a second time and persisted, so that this hopeful prosecution was defeated; but forasmuch as they had divers former complaints of him of various kinds, the Court now required him to enter into his single recognizance of £50, for his good behavior, which he, not readily complying with, he stood committed till he did.* * *

But the people here will not yet easily think rumselling a crime till some one can be brought to understand it with severity." No wonder Oglethorpe was disgusted with Savannah juries.

April 1, 1738. * * * "Mr. William McKay came up the river this evening in a sloop from Providence, and those parts, with a cargo of Brazilletta wood, mahogany, two thousand weight of turtle, etc. (not mentioning any rum, which I also imagined might be a part of the cargo), some oranges, and other fruit."

1 Stephens' Journal, Vol. I, p. 120.
April 9, 1738, on rising this morning Col. Stephens finds two of his servants drunk, one of whom had just been released from the guard house. They had slipped out after he had retired the preceding night, "and well knowing where to meet comrades to their liking they played their parts with them over rum as long as they were able." The Colonel resolves to make what scrutiny he can "into the dark work," and "learn who are the sellers of that liquor whose numbers are increasing daily."

On examination next day before Causton and the other magistrates, it appeared that the two servants had visited, bought, and drunk rum in no less than four houses, "which was the less to be wondered at, when it was so notoriously known that those private rum shops were become as common among the people, in proportion, as gin shops formerly at London." Admonitions, threats of the whipping post for like offences, in the future, promises of better behavior, and the servants are dismissed, and Col. Stephens is left, with the problem, "What course to take for suppressing this evil (daily increasing) of rumselling, was worthy a due consideration."

The journal has this entry for June 29, 1738: And the most remarkable news we heard farther from the South was worse, when one of our town boats, lately sent thither with some of the soldiers newly recovered, having privately some rum aboard; the soldiers in those parts hearing of it, went on board, and getting drunk with it, two of them were drowned by oversetting the boat they went ashore in."

This is clearly the same incident made use of by the malcontents as a ground of accusation against Oglethorpe (Oglethorpe was still in England) and Hawkins at Frederica. The complaint is not made on account of the selling of the rum nor of the drowning of the soldiers, but because James—

Bland, who had sold the rum, was for a long time kept in confinement at Frederica, and not allowed a trial.

September 8, 1738, Col. Stephens contrasts the perfect health of inhabitants and troops at Frederica and St. Andrews with the fevers and agues at Savannah and shrewdly observes that “rum was not so easily come at among the generality of people there as here in all corners.”

Sept. 20, 21, 1738, the town is thrown into consternation by the news that more than fifty of the Upper Creeks were on their way to Savannah to visit the General. It was universally believed that it would never do to allow such a band to “come and take up their abode in this town; for we knew not how long a time; neither would it be well to do anything to give them offence.” It was resolved to send to Mrs. Matthews to detain them at her plantation some distance above Savannah, and furnish them “proper sustenance” while they staid. But in case of their coming to town, “we knew by experience that not only meat from the stores must be dealt out to them, but strong beer also, and liquor of any kind wherewith they might get drunk, as was too often their practice, from whence great mischief might ensue.” (What a contrast to Oglethorpe’s bold, honest method of dealing with the red men. Witness e.g. his trip to the Coweta Town, 400 miles away in the depths of the forest!)

Oct. 7, 1738, a sloop has just arrived from New York having “plenty of well-brewed beer aboard.” This was much desired, but few people had money to buy with.

Feb. 27, 1739, “It was generally believed that our vile rum houses where so much mischief was conceived had brought forth a gang of mature villains fit to attempt any wickedness.”

3 It was in this month that Oglethorpe returned from his second visit to England.
4 Afterward the famous Mrs. Bosomworth.
About this time Col. Stephens' journal begins to detail at great length a wine affair which had very serious results. His son Thomas was deeply involved, and drew Gen. Oglethorpe's displeasure upon himself. Col. Cockran, of Oglethorpe's regiment, which was stationed on St. Simon's Island, had brought over from England a large quantity of wines for the use of the regiment, and had deposited it at Savannah, appointing Thomas Stephens custodian of them. Thomas Jones, the Trustees' storekeeper, it seems, reported to the General that young Stephens refused to give up these wines when demanded for the use of the soldiers; Oglethorpe charged him with embezzling the Trustees' stores, and informed him, that only out of regard for Col. Stephens, was he prevented from sending him back to England.

However much of justice there may have been in the General's charge against Thomas Stephens, the implacable enmity of the latter was aroused; and he became the most active of the General's opposers at Savannah, and sometime afterward went to England as a kind of agent of Oglethorpe's enemies, to destroy, as far as possible, the credit of the General with the Trustees, or, failing in this, to labor with the Walpole ministry and the enemies of Georgia in the Parliament, to defeat the plans of the Trustees, and refuse them appropriations for the defence of the colony.

Although Thomas Stephens, whom Lord Percival calls "an egregious lyar," was once brought to the bar of the House to be publicly reprimanded for malicious slandering; yet his crusade against the General and the Trustees, along with other machinations of the foes of the colony, finally brought Oglethorpe back to England, in 1743, to demand an investigation of his official conduct. This inquiry resulted in the General's triumphant vindication from each and every charge preferred against him. But Georgia saw his face no more.

June 9, 1739, Col. Stephens notes the arrival of Capt. Hunt with a brigantine from New York. He had just been to St. Simons to sell his cargo, "but having (it seems) some

rum on board with him (which he said he was bound to Providence with) the General was so offended at his daring presumption to bring it into harbor, that he would not allow him to dispose of any other goods among them; wherefore, after having been and disposed of his rum elsewhere, he made this second offer to sell the rest of his cargo, but in that he did not yet succeed, the late offense given being too fresh in memory.” The Colonel thinks the Captain had disposed of most of his lading somehow, as the vessel appeared so much lighter in the water than formerly.

A riot was made by some drunken persons on Sunday night, August 12, 1739, and a peace-officer was maltreated. Three arrests were made, and Stephens proposed to the culprits to intercede with the magistrates for them if they would confess where they had procured the liquor. This they agreed to do, but not at once. One of the men was lately married, and at his house the debauchery occurred. Reflection: “How ineffectual have all means hitherto been found for suppressing the sale of it (rum) by unlicensed persons in all the by corners of the town.”

Peter Emery, who lived at Tybee and kept a boat, was believed to be engaged in an illicit traffic. Oglethorpe had protested against the issuing of a license to his (Emery’s) wife to sell beer, etc. Nevertheless, Mrs. Emery ran a chandler’s shop and of her stores “it is commonly believed, rum is one article.” This chandler’s shop being so situated as to catch all the boats trading to Savannah from Charleston and the North, was an eyesore to the colony. Carolina boatmen with rum on board continually resorted thither, and an illicit traffic was carried on.

April 14, 1741, Col. Stephens felicitates himself upon some presentments by the Grand Jury of several of the most notorious of the unlicensed liquor venders, and hopes the magistrates will now bestir themselves “to suppress that pernicious practice which had so long prevailed to debauch

---

the common people, and contributed to their defiance of all authority under the influence and instruction of the late seditious leaders.

May 25, 1741, Mr. Robert Williams and his brother James had arrived the night before in a sloop from the Leeward Islands, laden with various commodities from those parts, "among which rum, to be sure, was one." The Williams brothers seem to have followed the familiar trick of coming into the river at night and lying over until next day somewhere between Savannah and Tybee. Thus they could clandestinely dispose of their rum to accomplices on the shore.

August 10, 1741: "As matters stood with us at present, finding great disorders in the streets, by means of our neighbor Indians getting drunk, etc., I chose rather to mind what I had to do at home than go abroad and perhaps meet with something I should ill-like, which may be better explained another day."

Aug. 13, 1741, Jacob Matthews, who had married the half-breed, Mary Musgrove, and through his wife’s influence had gained much power over the Indians, was using that power for debauching his red neighbors, "who by half dozens, or more at a time, have daily of late been flocking about his house in town, where they continually get drunk with rum, and go roaming and yelling about the streets, as well at nights as days, to the terror of some, but the disturbance and common annoyance of everybody."

Two days later, "Hardly thinking it worth my while to foul more paper in tracing Jacob Matthews through his notorious debauches, and after his spending whole nights in that way, reeling home by the light of the morning with his banditti about him, unless something worse breaks out, for the present I take my leave of him and them."

Matthews did not long survive these debaucheries, and his widow soon became the wife of Rev. Thos. Bosomworth,

even a greater pest to the colony than Matthews himself had been.

The year 1739 was a dark one for the colony. The grievances real or pretended, then seemed to take definite shape, and the complainants united in a common cause, against Oglethorpe and the Trustees' Government.

The inalienable tenure of lands and the inheritance in tail mail, real grounds of complaint from the first had now been re-enforced by other charges against the men and the measures through whom the colony was governed.

Even so late as December 9, 1738, a petition sent from Savannah to the Board prays only for the tenure of lands and the admission of negro slaves, which two concessions "will not only save the colony from ruin, but will make it the most flourishing owned by his Majesty." To this petition 117 names are subscribed, including those of Tailfer, Douglas, Anderson, and the rest of the disaffected inhabitants. At the end of the narrative which includes this petition, the authors assign twelve "real causes of the ruin and desolation of the colony." They do not, however, enumerate the prohibition of rum among these: though in the "Narrative" itself, they had severely criticised the policy of interdicting the traffic, "for, in the first place, we were cut off from the most immediate and probable way of exporting our timber (the only poor prospect of export that we could ever flatter ourselves with) to the sugar islands, rum being the principal return they make. In the second place, the experience of all the inhabitants of America will prove the necessity of qualifying water with some spirit: (and it is very certain, that no province in America yields water that such qualification is more necessary to than Carolina and Georgia) and the usefulness of this experience has been sufficiently evident to all the inhabitants of Georgia, who could procure it and use it with moderation. A third reason which made this restriction very hurtful to

2 A True and Historical Narrative of the Colony of Georgia in America, 1741.
the colony, was, that though the laws were in force against it (which put it into the power of magistrates to lay hardships upon every person who might be otherwise under their resentment), yet great quantities were imported, only with this difference, that in place of barter or exchange, the ready money was drained from the inhabitants; and likewise, as it is the nature of mankind in general, and of the common sort in particular, more eagerly to desire, and more immoderately to use those things which are most restrained from them, such was the case with respect to rum in Georgia."¹

These writers also assert that Bailiff Parker "was and is an absolute slave to liquor, and who plies him most has him, right or wrong, on his side." Thomas Stephens himself reports Mr. Christie as "very weak and when in his cups," ready to certify to anything which Thomas Jones may desire.²

The opposition to Oglethorpe and the Trustees' government took form in 1739. Thenceforward the "platform" of this party contained three planks, or demands, viz.: The admission of rum; the admission of negro slaves and alienable tenure of land with the rights of females to inherit. This was certainly a "catching" platform, well calculated to enlist divers interests in its behalf. Few colonists could be found who were not desirous of securing the passage of at least one of these measures, and the eagerness to attain one favorite object could easily smother or lull antagonism to other measures not deemed so vital. Whether a majority of the colonists were in favor of the importation of rum may well be doubted, but the tenure of the land was a matter of personal interest to each one. Antagonism to the Trustees' policy made a common point of union for interests otherwise dissimilar. The flames of discontent were fanned in Charleston; for Carolina had never been satisfied at being hampered in the Indian trade by licenses issued at Savannah.

Thomas Stephens was sent to England and actively

² Egmont Papers, p. 144.
employed in aiding the Trustees' enemies. Although humiliated by a reprimand in the House of Commons, yet the representations, petitions, etc., which he brought to the aid of the Colony's foes, so strengthened the latter that in March, 1742, they defeated the annual appropriation moved for in Parliament. This defeat had a most depressing effect upon the Trustees. They had come to rely upon Parliamentary aid, and, notwithstanding their previously firm stand against the concessions demanded, they now began to yield. On the 12th of July, 1742, they resolved, "That an Act to repeal so much of an Act made in the eighth year of the reign of his present Majesty entitled, an act to prevent the Importation and use of Rum and Brandies in the Province of Georgia, as prohibits the importation of rum into the said province from the other British Colonies be prepared, in order to be laid before His Majesty in Council." 1

A meeting to consider this Act was called for July 14, at which time it was read and ordered to be engrossed. The Trustees also petition His Majesty to repeal so much of the Rum Act as prohibits the importation of rum from the other British Colonies "in exchange for Timber called Lumber, and other products of Georgia," as this would tend to the "increased welfare and improvements of the said colony." 2

Aug. 7, 1742, it was ordered that a letter be sent to Gen. Oglethorpe "To acquaint him with the vote of the House of Commons, relating to the permission of rum in the province of Georgia, and the Act which the Trustees have laid before His Majesty in council in consequence of the said vote, and also to acquaint him with the resolutions which the Trustees have lately made in regard to the Tenure of Lands." 3 Col. Stephens was also ordered "to find out how general is the desire for the introduction of negroes" 4 into Georgia.

2 Journal of Trustees.
4 Ibid.
The repealing act was referred to the Lords' Commissioners of Trade and Plantations, who objected to that provision of the proposed law which empowered the Trustees "from time to time to constitute, make, and ordain such rules, orders, and regulations for the purchasing such rum, or for the vending, selling, or retailing thereof in the said province as to them shall seem meet and convenient." 1

The Trustees hereupon ordered a new Act to be prepared with a provision, "for vesting the magistrates and Justices of the Peace in Georgia with the same powers for licensing Public Houses as are usual in England." 2

Dec. 21, 1742, a new repealing Act was read before the Common Council, also an Act "for the regulation of Public Houses, and retailers of rum in the province and for suppressing the odious and loathsome sin of drunkenness." 3

On the 5th of December, 1743, the Accomptant informed the Board that the Lords' Commissioners of Trade and Plantations did not object to the two acts in their present form, although they did not approve the Land Tenure Act. 4 In May, 1744, however, it is made known to the Trustees that the Lords' Commissioners objected to the clause in the repealing Act, which only allows the rum to be paid for in lumber and other products of the colony. They also objected to the penalty proposed (£10) for running public houses unlicensed.

The Trustees became somewhat piqued at the continued objections of the Lords' Commissioners, and refused to change the obnoxious clauses. The matter, the next year was finally referred to a special Committee, and thus was kept pending for three or four years before all the conditions of the law were finally adjusted.

But what of Oglethorpe? While his enemies were secretly and openly scheming against him in Savannah, Charleston and London, he was at St. Simon's with his little

1 Journal of the Trustees, II, p. 221.
2 Ibid.
3 Journal of the Trustees, II (Ms.) p. 227.
THE WORKINGS OF PROHIBITION.

force, or cruising along the coasts, guarding the colonies of South Carolina and Georgia from a Spanish foe of many time his own number. Indeed, in July, 1742, on the selfsame days in which the Board were discussing the repealing of the Rum Act, the General was engaged in a life and death struggle with a Spanish foe of eight or ten times his strength in the neighborhood of Frederica. Had he failed in his heroic efforts to save Georgia we may feel assured that small indeed would have been the necessity for any repeal of rum, negro, or Land Acts, for a province ready to be delivered over to Spain.

Oglethorpe opposed to the last the admission of rum, and in a letter to the Trustees written in February, 1743, he speaks of the troubles at Savannah, and says that it was not until the war compelled him to remain at the South that the laws were disobeyed at Savannah.¹

The healthfulness of Frederica he attributes to the prohibition of rum, while Savannah was suffering from its admission. The soldiers at St. Andrew's, where distilled liquors were forbidden, were in good health, not so where liquor was allowed. “As for the magistrates (of Savannah) being unable to enforce the laws, it is the fault of such magistrates. I am sure here (at Frederica) the laws are strictly put in execution.”

The honest old General evidently did not know that more than a year before Col. Stephens—now become President at Savannah—had been directed “to wink at the Importation of Rum, and discourage seizures thereof; also to allow none to be drunk but in licensed houses;”² that the Trustees themselves had been awed into secretly advising that their own Act should be disregarded until it should grow obsolete by disuse, and that the £5 penalty upon the importation of distilled liquors be “reduced to so small a sum as may not make it worth the while for any man to inform against the Importers!”³

²Egmont Papers, p. 395.
³Egmont Papers, p. 386.
Even the Trustees, so long his staunch supporters, had been cowed by the powerful opposition, and the General was left alone, to execute the laws the Trustees themselves had framed. A few months more, however, and he was borne away forever from the colony he loved so well, and America lost in him the noblest Colonial Governor who ever held a commission from the British crown.

For nearly nine years the prohibition of the rum traffic was of legal force in Georgia. While Oglethorpe remained in Savannah the prohibition, as we have seen, was faithfully enforced, but when war and other causes had separated him from the little metropolis, the execution of the laws was committed to weaker hands, to men most of whom were themselves violators of the statutes they were sworn to defend. Then the temptations of the Indian trade, the influence of the Carolinians, the allurements of the commerce with the West Indies and the Northern Colonies, all flowing with rum, the confusion of war and the corrupting presence of an immoral soldiery, all these causes operated to the demoralization of the people and the final abrogation of the law. Prohibition in America had “made its trial trip” under the most adverse circumstances. Dare we say, with the facts before us, that the law, crude and partial as it was, was unproductive of good? Till we can compare it with other methods of preventing the odious and abominable sin of drunkenness, let us suspend judgment.
GEORGIA UNDER THE TRUSTEES.

CHAPTER VIII.

WINES AND MALT LIQUORS IN THE COLONY.—THE LICENSE SYSTEM.

"If all the world
Should in a pet of temperance feed on pulse,
Drink the clear stream and nothing wear but frieze,
The All-giver would be unthanked, would be unpraised,
Not half His riches known, and yet despised;
And we should serve Him as a grudging master,
As a penurious niggard of His wealth,
And live like Nature's bastards; not her sons."

—Milton's Comus.

In the foregoing narrative frequent allusions have been made to the wine and beer drinking habits of the early Colonists. We have remarked the allowance of malt liquors grafted to each "charity" emigrant on shipboard, and also the quantity of the same granted each year to the Colonist in his new home. The records of the Trustees' Government give us very full data from which to form an estimate of the extent of the drinking habits of those days, and of their influence in molding the future state. We will briefly examine some of this data before taking our leave of the Trustees' regime.

How universal was the beer drinking of England has already been noticed. Beer—not bread—seemed to be the Englishman's staff of life. The necessity, or at least, the wholesomeness of beer, was all but universally conceded, and the Trustees, even in their most economical reckonings of necessary expenses, never thought of eliminating the item of malt liquors as a superfluous luxury.

We have seen that an ample supply of such liquors was
stored in the hold of the Anne, when she sailed with the first emigrants from the English coast. Five tuns of wine were taken on board at the Madeiras, where the Anne first stopped on her outward voyage. More than eleven gallons per head for each of the one hundred and fourteen emigrants.

Nor were the Trustees unmindful of their wards afterward. On March 27, 1734, we find this minute, “Ordered, That Mr. Thomas Hucks be desired to brew a Guile of the best strong beer of fifteen Tons at six pounds per ton for the use of the colony.”

July 27, 1734, Benjamin Martyn writes to Thomas Caus-ton, that the Trustees had forwarded ten tons of strong beer (probably from Huck’s brewery) in forty hogsheads, to be disposed of at prime cost, and carriage to the Colonists.

The Trustees say that they are endeavoring “to supply the stores (in the colony) with strong beer from England, molasses for brewing beer, and with Madeira wines, which the people might purchase at reasonable rates, and which would be more refreshing and wholesome for them.” They also empowered the Savannah magistrates “to grant licenses to private persons for retailing beer, ale, etc.” The license system for the Indian trade was also established, £5 being the cost of a license.

January 10, 1735. (Palace Court.)

“Ordered, That four Barrels of Sope and five Guns (Tuns?) of Strong Beer be sent by Capt. William Thompson for the use of the stores.”

William Calloway is also charged four pounds for a tun of strong beer sent over to him to be retailed. But he may recover two pounds of the money by returning the empty casks.

April 23, 1735, the order for five tuns of strong beer, which should have been sent by Capt. Thompson, is increased to ten tuns, and will be sent by Capt. Yoakley.

May 15, 1735, Secretary Vereist writes to the bailiffs of Savannah that "the Trustees very much approve of Brew-houses being set up, and all methods you can put in practice for bringing the people off from distilled liquors and for their subsisting themselves." 1

The brewing here mentioned was of molasses, out of which small beer was made. The malting of grain was probably not undertaken, at least, to any extent, under the Trustees' rule, although some effort was made to grow barley for that purpose on St. Simon's island. This barley, however, turned out to be little but chaff, totally unfit for the brewery. The strong beer, as we are often told, was commonly brought from England, though occasionally from the Northern colonies, e.g., February 11, 1736, it was ordered that Mr. Simond's account for various stores be paid. Among these stores, sent from Philadelphia, we find "twelve casks, 9T of forty-two gallons each of beer." 2

May 19, 1736. "Resolved, That twenty tuns of strong beer be sent to Georgia by the Two Brothers, Capt. Thompson." 3

Aug. 10, 1737, 4 a draft upon the bank of England was ordered to the amount of £915, 5s. to be paid to Capt. James Pearse, as due to Robert Ellis for "seventy pipes of Madeira wine at Frederica, at thirteen pounds sterling a pipe, and of five pounds five shillings for the pilotage." This wine was for the troops stationed at the South.

Oct. 5, 1737, 5 among the items audited by the Committee, is the following:

"For the beef, butter and tallow from Ireland, and flour and beer from England and freight and primage thereof to Georgia, £1,256.18s. od."

Also "an account of eleven casks of flour and ten hogs-

---

1 Colonial Documents, (Ms.) p. 116.
5 Ibid, p. 105.
heads of beer which Capt. Dymond delivered to Mr. Causton June 24, 1737, was laid before the Board.”

January 31, 1739.

“Ordered, That fifteen tons of strong beer be bought and sent over to Gen. Oglethorpe, and the produce thereof applied for the clothing and maintaining the Trustees’ servants to be employed in cultivating lands for religious uses, and be accounted for in the same manner and by the same persons as their sola bills to be accounted for.”

Again, May 2, 1739, it was ordered that fifteen tons of strong beer be bought and sent over, charged to Oglethorpe’s personal account.

In this year, 1739, an outbreak was threatened among the Cherokees. In a short while they had lost more than one thousand of their tribe through rum and the smallpox carried up to them by the Carolina traders. The desperate savages, believing themselves poisoned by the traders, demanded justice from the English, threatening vengeance, and to invoke assistance from the French. It was fortunate for the Colonists that Oglethorpe was at that time in Georgia. His character and influence among the Indians was all-powerful. His perfect impartiality and integrity had long ago won their confidence. Meeting them at Fort Augusta, he mollified their wrath, bought and distributed 1,500 bushels of corn to help them in their starving condition, and engaged their help against the Spaniards.

Mr. Eyre, who had been sent a little later to make inquiries about the carrying of rum to the Cherokees reported that he had found none among them. He had heard that “Rum was going up, and intended to stave it, to prevent the destruction of the nation.”

Oglethorpe had great confidence in the value of beer and wine as antidotes to the rum appetite, and his letters continually urge the Trustees to send over large quantities;

2 Ibid, p. 192.
for "beer, he says, being cheap, is the only means to keep rum out of the colony." ¹ He fears that he may be left without a supply of beer, as it requires six barrels daily for the soldiers and inhabitants of Frederica, and he desires "at least 50 or 60 tuns of strong beer" to be sent over, for "it will be a better remittance than even Bills." ²

Mr. Thomas Jones in a letter to Mr. John Lyde, dated at Savannah, ³ Sept. 18, 1740, in a tabulated price list of provisions, says: "As to our liquors, we have wine, chiefly Madeira or Vidonia, which cost us from 3s. to 3s. 6d. a gallon; strong beer 20s. per barrel, of 30 gallons; cider 10s. per barrel. Our small beer we brew of molasses, and is cheap."

Mr. Jones says nothing of any brewery on St. Simon's, or elsewhere, in the province. Yet the "Impartial Inquiry" etc., just quoted, says, "The people of Frederica have begun to malt and brew" while the soldiers' wives spin cotton and knit stockings. Brewing was certainly not among the industries of Georgia in the Trustee period.

Even so late as 1744, the Trustees were elated at the prospect of wine growing in the colony. From Capt. Dunbar and others they hear glowing accounts of vines on St. Simon's where European grafts have sent out shoots twenty-seven feet in length in a single summer. ⁵

With the repeal of the Rum Act was inaugurated the license system by which the magistrates of the province were empowered to grant licenses, "under proper restrictions and regulations," for the selling of rum. The magistrates of Savannah had been authorized, ever since 1736, to issue malt and wine license but only on condition of keeping accommodation for travelers.

The Indian trade had been running under a sort

² An Impartial Inquiry into the State and Utility of the Province of Georgia. London, 1741.
⁴ Ibid, p. 181.
⁵ Journal of the Trustees, II (Ms.), pp. 293–5.
of double license system from Georgia and South Carolina, and as the latter had made no prohibition of the liquor traffic, the enforcement of the law among the Georgia Indians, was scarcely thought of. At Augusta, which was far more a Carolina than a Georgia town, a trading post had been established as early as 1735. Hither came the Indian traders from Carolina, with their pack horses, and hence, as from a trade center, they set out on their journeys to the wigwams of the wilderness. Disconnected from the lower part of the State, and looking to Charleston as a kind of metropolis, the lawless traders paid little or no attention to the Acts of the Trustees. As early as 1740 the Trustees report that 2,000 horses and 600 men resorted to Augusta each year in the interests of the Indian trade.

From all accounts, these men were, for the most part, of abandoned character. Their utter disregard of law and the irregularities and oppression of the savages of which they were guilty were the causes of many troubles along the frontier. The Spaniards from St. Augustine, and the French from Mauville (Mobile), were also bidding for the Indian trade, and usually they were more successful than their English rivals in winning the favor of the savages; a favor which later was felt by the Colonists in the French and Spanish wars.

A license of five pounds had been imposed upon the traders, and an arrangement had been agreed upon with Lieut. Gov. Bull of South Carolina, for limiting the number of such merchants and for apportioning them to the various Indian towns according to the population. But this agreement seems not to have been carried out. New enactments in regard to the Indian trade, or measures for enforcing those already made, are met with at almost every meeting of the Common Council of the Trustees, but all to little purpose.

A new departure in the form of civil administration in the province, was inaugurated in 1741, when two counties,
Savannah and Frederica, were formed. William Stephens and four assistants were appointed to administer the affairs of Savannah county. No appointment for Frederica county is recorded, and in 1743 William Stephens became President of the whole province. This form of government continued until 1750, when the Trustees ordered a Colonial Assembly of sixteen members representing the various districts, to be convened in Savannah in January, 1751. This was continued until June 20, 1752, when the Trustees surrendered their Charter, which would not have expired until the next year, having been granted for twenty-one years.

Little, or nothing, of popular government was known under the Trustees' regime. A system of appointments supplied incumbents for the offices; none was filled by general elections. Under the Presidency, the magistrates of the districts had the prerogative of licensing the sale of rum.

Col. Stephens and his assistants in July, 1745, granted a license to a person at Augusta to keep a public house in that town. Capt. Kent, who had been previously appointed a justice of the peace for Augusta, made complaint that the President had invaded his magisterial prerogative by granting this license, and the Trustees sustained the Captain and ordered their Secretary to write to President Stephens and his assistants that he should have left this licensing prerogative in Kent's hands; as a Conservator of the peace, "had the same power as Justices of the peace have in England, and being upon the spot, must be the best judge of a proper person for having license." They further say that when the licensing was given to the President and assistants that Capt. Kent was not yet a Conservator of the peace. At the same time the Trustees express surprise that Stephens and his Cabinet have taken no measures "to punish and put a stop to such a violation of the law against negroes, nor proposed any means for the Trustees doing it, but have con-

1 Journal of the Trustees III, p. 31.
tented themselves with seeing, and only complaining of it." The ground of the Trustees' complaint is given as follows: "It appearing by Mr. Stephens' Journal of August 21, 1746, that the Rev. Mr. Thomas Bosomworth had sent to South Carolina for six negroes to be employed on his plantation at the Forks at the Alatamaha River, and that negroes have been creeping into the colony at Augusta and other remote places," the order is given that these negroes be removed from the province.

Again, March 17, 1748,¹ the Trustees express astonishment that "any expectation of them (negroes) can yet remain in Savannah and other parts of the colony. They are resolved never to permit the introduction of negroes into the colony," since the danger from their presence in a frontier province is so evident, and they advise those who still clamor for negroes to remove from the colony.

But fourteen months later, on the 16th of May, 1749, a representation from President Stephens was read, setting forth that an "abundance of people" had applied for grants of land in Georgia; that many negroes had been already introduced into the colony; that the officials had endeavored, but ineffectually, to enforce the law against negroes; that they apprehend that any further efforts at carrying out the law would "dispeople the colony," and they hope the Trustees will permit the introduction of negroes under "restrictions and regulations," which the petitioners set forth. The Trustees yielded, and order a petition to be prepared and sent to His Majesty, praying for the repeal of the law assented to by him in 1735, which forbade the introduction of negro slaves.

The introduction of negroes complicated the liquor problem in Georgia. For more than a century special legislation in regard to the retailing of liquor to, or by slaves, engaged no inconsiderable part of the time of the General Assembly.

All the efforts made by the Trustees for introducing

¹ Journal of the Trustees, III, pp. 52-3.
breweries under their regime seem to have failed. Mr. John Terry says, that "Georgia is a famous country for uncommon artifice and deceit," and if we may credit his assertions in a letter of Aug. 1747, to the Trustees, the charge would not appear groundless. Terry says that Capt. Horton had had a "great copper sent over for brewing the fine barley crops on Jekyl Island; but that, in conjunction with two Quakers—Pemberton and Logan—from Pennsylvania, he (Horton) had had a large amount of barley, malt and hops secretly brought to Jekyl and there brewed, and had given this beer out as the product of the island.

Col. Stephens contended that the quantity used was no greater, if so great, after the prohibition was removed than formerly. He says, three years after the act was repealed, that very little rum was used in drams "unless in the winter season, but the greatest consumption of it is in making a small beverage fit for meals, which they drink instead of malt liquors, and in warm weather it is found by experience more grateful and wholesome, besides the difference of cost, the usual quantum of rum being one-fourth of a pint to a quart of water with a spoonful of brown sugar, which materials our storekeepers have seldom gone farther for than to Charleston, and set what price they please upon."

In 1747 the famous Bosomworth disturbances shook the infant colony to its foundations, with these, and the literature—long and monotonous—of petitions, representations, charges, and counter charges, we need have little to do. Whether or not Bosomworth and his half-breed wife, the famous Mary, were "guilty, as charged in the indictment" of history, we will not discuss. But the verdict is unanimous that their attendant Creeks, when heated with Savannah liquor, were several times on the point of beginning the work of death in the little town.

Before surrendering the charter the Trustees had yielded the three concessions most eagerly demanded by the

1 Board of Trade, Vol. 1 (Ms.) p. 181.
2 Board of Trade, I, pp. 90-91.
Colonists. With a fee-simple tenure of the lands, the power of importing rum and negro slaves, the disaffected had all which they claimed to be necessary to make Georgia "the most flourishing of His Majesty's provinces." How were these fine promises fulfilled?

Hewitt says,¹ that in June, 1752, when the charter was surrendered, "the whole annual exports of Georgia did not amount to ten thousand pounds sterling."

Jan. 1751, De Braham, afterward, for many years, surveyor general for the Southern district of North America, planted a colony of German Protestants at Bethany. De Braham, with evident pride, dates the prosperity of Georgia from the establishment of this colony. He says,² that at the time of his arrival the colony was "so lowly reduced, that, had it not been for the few English in the Government's employ, and the Salzburgers the author at his arrival would have found this province entirely deserted of inhabitants; a few days before he arrived a lot with a tolerable house on it in the city of Savannah had been sold for a few shillings; the author might have bought at that time with twenty pounds sterling near half the city."

De Braham says that in 1751 there were "scarce above three dozen" negroes in the colony.

By the returns from the census just taken there were reported to the home Government in April, 1753, as inhabitants of Georgia, 2,381 whites and 1,066 blacks. But the Council thinks this estimate not to include the Donchester Presbyterians, who had begun to remove from South Carolina to Medway, in Georgia, in 1752. These immigrants are reckoned at 280 whites and 536 negroes.³ The exports of the province for 1752 are: Timber, rice, 73 horses, 59 "Hoggs,"

² De Braham's Province of Georgia. Worms, Col. 1849, pp. 20–21.
³ Note.—De Braham's work was edited by Mr. N. W. J. De Reune of Savannah, and a Library Edition was printed at Mr. De Reune's own Charges.
³ Board of Trade, Vol. V. (Ms.) p. 37.
12 steers, leather, beeswax, deerskins, "Indigoe," beaver and tar.¹

Surely something was lacking to make Georgia "the most flourishing of His Majesty's provinces."

¹ Board of Trade, Vol. V (Ms.) pp. 53-4.
THE INTERREGNUM; REYNOLDS AND ELLIS.

CHAPTER IX.

THE BEGINNING OF LIQUOR LEGISLATION IN THE COLONY—1752-1760.

"Th’ excise is fatten’d with the rich result
Of all this riot; and ten thousand casks
Forever dribbling out their base contents,
Touch’d by the Midas finger of the State,
Bleed gold for ministers to sport away."

—Cowper’s "Task."

When the Charter was surrendered in 1752, grave apprehensions were entertained by many of the Georgians, that the colony was to lose its autonomy, and be again absorbed by South Carolina. To this the people were violently opposed. To the Lords Commissioners of Trade and Navigation, into whose hands the administration of the Province was now committed, Mr. Edmund Gray, agent of the colony, addressed a petition, setting forth reasons why the incorporation should not take place. Among the reasons urged is the fact that the Indians cherished inveterate hatred to South Carolina on account of injuries received from the Carolinians, e. g. in the last year, when the Cherokees were committing "Robberies, Mischiefs, and Murders on the people of South Carolina, at the same time they passed through Georgia and never did any damage, but behaved with more than ordinary Friendship, of which the Carolina planters contiguous to Augusta were so sensible as to leave their plantations and come into Georgia as a place more secure.”¹ What a commentary upon Oglethorpe’s humane policy and justice in dealing with the red men!

¹Board of Trade, Vol. 4.
In the same year, Mr. Habersham, secretary of the colony, complains of the traders, who are said to have been the "occasion of almost all the jealousies and disturbances we have had with the Indians," as they paid no attention to the regulations of their licenses. Publicly rum was not dealt out to the Indians in the various congresses held with them, nor in the presents given, but pack-horsemen continued, as usual, to carry spirituous liquors to the savages, and the consequences were often felt by the settlers along the whole frontier.

During these years considerable illicit traffic with the West Indies was kept up. The many creeks along the coast afforded a sort of hiding place for vessels which would bring rum and sugar and take off the cedar and other timber without paying duties. ²

From 1752 to 1754, the political status of Georgia remained as the Trustees had left it. The President and assistants retained their places, and the functions of their offices remained unaltered. The government seemed to be run by what little momentum it had acquired in the past, and little new legislation clogged its cumbrous machinery.

In October, 1754, the first of Georgia's royal Governors arrived in Savannah and commenced the new administration. In January following, the first General Assembly of Georgia was convened, and thenceforward there was at least the semblance of "Home Rule" in the Province. True, the "acts" of this body had to run the gauntlet of "approvals" from the Governor's chair to the Privy Council of His Majesty, and sometimes months lapsed into years before the "act" became a confirmed law,—yet the right itself to originate measures, in which the needs of the people could be formulated at home, by their own representatives, rather than by strangers beyond the seas,—was no small gain, and unwonted prosperity began to appear on every side.

Two recent immigrations had also added much to the

¹ Board of Trade, V (Ms.), p. 28.
²Note.—As far back as 1747 the Board imposed a pound of pistol powder per ton upon all vessels clearing out of the Savannah and the Altamaha Rivers.
solid strength of the colony. One of these—the German,—led by De Brahm, has already been noticed, and in 1752 and 1753, the Dorchester immigration of Presbyterians to Midway, exerted a most wholesome influence upon the country. These moral and industrious people gave to the county—Liberty—in which they were settled, a reputation for the worth of its inhabitants, which placed it in the forefront of the counties of the State. Liberty was one of the two counties of the State which, in after times, refused retail liquor license, being in this respect among the first prohibition districts in the Union.

The capital of the Province had never been fixed by special enactment of the Trustees; but Savannah seemed, by primogeniture, to have held the nominal position of governing city. As early as June, 1733, the Trustees had written to Oglethorpe: "As Savannah town is so pleasantly and conveniently situated, the Trustees, Sir, believe you will think it right to enlarge that, and make it the metropolis of the country."

Whether Oglethorpe "thought it right" to make Savannah town the metropolis, the records do not say, but, at any rate, Savannah was still the capital at the time of Gov. Reynolds' arrival. He thought it right to recommend a change of the colonial headquarters to Hardwicke, on the Great Ogeechee River, although the latter town contained, at that time, but one house. As the money for the proposed new buildings necessary for the new capital was not forthcoming from the Lords Commissioners, the scheme of transfer fell through, and the capital remained at Savannah town. It does not appear that the people of Georgia were in any wise consulted, or that their preference was in any way regarded, as to the proposed change of site. Colonial governors were clothed with something of regal power, and usually cared little for the opinions of those whom they were sent to rule.

Although Georgia's exports in 1756, consisting of rice, indigo, skins, furs, lumber, provisions, and raw silk, amounted

1 Colonial Documents (Ms.), p. 40.
to only £16,776 sterling; yet the colony was on rising ground, and the newly fledged legislators were not slow to "enact" in regard to all matters pertaining to the new order of things. On the 7th of March, 1755, just two months after the first General Assembly had been convened, we find assent given to an act just passed, "For the better Ordering and Governing Negroes and other slaves, in this Province." 1

The preamble to this act recites that whereas "the people commonly called Negroes, Indians, Mulattoes, and Meztizos have been deemed Absolute Slaves," it becomes necessary to settle and to limit the powers to be exercised over these slaves by their owners. Among the particulars of this immensely long act we meet with the following,—the first liquor legislation, so far as we know, ever adopted in Georgia:

"And be it further Enacted by the Authority aforesaid, that if any retailer of strong Liquors shall give or sell to any slave any Beer or Spirituous Liquor whatsoever, without the License or Consent of the Owner or such other person who shall have the Care or Government of such slave; every person so offending shall forfeit the sum of Twenty Shillings sterling money for the first Offence, and for the second Offence, forty shillings sterling, and shall be bound in a Recognizance in the sum of Twenty Pounds sterling, with one or more sufficient sureties, before any of the Justices of the General Court, not to offend in the like kind, and to be of good Behavior for one year, and for want of such sufficient sureties, to be committed to prison without Bail or main prize for a Term not exceeding three months."

In the Tax Acts of February, and of July, 1757, the sum of seven shillings was imposed by the former and of fourteen shillings by the latter, upon "every hundred pounds sterling of the full value of their stock in trade." 2 This latter rate of fourteen shillings per hundred pounds was also continued by the Tax Acts of 1759 and 1760. 3 It applied, according to the terms of the law itself, to "merchants and storekeepers." It is not stated whether or not liquor vendors were rated

3 Colonial Acts, pp. 100 and 131.
4 Colonial Acts, pp. 177, 196.
with these, but presumably they were. At all events, under the new regime, the Provincial Treasurer issued licenses to keepers of taverns and punch houses and collected fees for the same; for by a statute of July, 1757, for “establishing a watch in the Town of Savannah,” the superintendents appointed to take charge of this nightly patrol, are empowered “to build a Guard house on the Bluff of Savannah * * * twenty-eight by sixteen feet Posts in the Ground and well planked, and a Brick chimney with one fireplace, with a shed ten feet wide round the House and apartments suitable for to contain prisoners.” To meet “the expense thereof,” orders were to be drawn on the Treasurer, who should pay the amount out of fees accruing from licenses of taverns and punch-houses.

A GENERAL LIQUOR LAW.

On the 27th of July, 1757, Gov. Ellis assented to

"AN ACT"

For regulating Taverns and Punch houses and Retailers of Spirituous Liquors."

"WHEREAS, The Measures hitherto taken to prevent unfit Persons from obtaining Licenses to keep Taverns, Punch houses and retailing of Strong Liquors, have proved ineffectual, and the increase of tippling houses are become hurtful and prejudicial to the common good and welfare of this, His Majesty’s Province, but more especially the little tippling houses, which are for the most part haunts for lewd, idle and disorderly people, runaway sailors, servants and slaves; for a Remedy whereof, we humbly pray your most sacred Majesty, that it may be Enacted. And be it Enacted by His Honor, Henry Ellis, Esquire, Lieutenant Governor and Commander-in-Chief of the Province of Georgia, by and with the advice and Consent of the honorable Council and Commons House of Assembly of the said Province in General Assembly met, and by the authority of the same, that no person from and after the second Tuesday in October next shall sell any Wine, Cider, Beer, Brandy, Rum, Punch or other strong drink whatsoever in less quantity than three Gallons at one time and to one person until he, she or they, shall have first obtained a License from his Majesty’s Treasurer, hereafter authorized to grant the same, for selling the aforesaid Liquors, under the quantity aforesaid, under the forfeiture and penalty of three pounds for every time he, she or they shall sell any quantity less than three gallons as aforesaid, to be levied and recovered by the Warrant of any one or more Justices of the Peace in the same manner as directed by the laws of England in cases of this nature, and the half of the forfeiture shall

1 Colonial Acts, p. 142.

2 NOTE.—This Act was renewed in 1762, again in 1770, and again in 1773, and was in force at the beginning of the Revolution. See “Colonial Acts of Georgia,” p. 367.
be for the Informer and the other half as hereafter appointed; And be it further Enacted, by the Authority aforesaid, that every Person who shall keep a Tavern or punch house, or shall sell or retail any strong liquor whatsoever under the quantity of three gallons, shall pay for every License which shall be obtained pursuant to the direction of this Act, the several Sums or Rates following (that is to say) every Person living within the Limits of the Town and Township of Savannah who shall obtain License to keep a Tavern, punch house or Victualling house, or to sell or retail any strong liquor whatsoever in less quantity than three gallons, shall pay the sum of Thirty six Shillings; every Person living within the town and district of Augusta and Town and Township of Ebenezer, who shall obtain a License to keep a Tavern, Punch house or victualling house, or to sell or retail any strong Liquor whatsoever in less quantity than three gallons, shall pay the sum of Forty Shillings, and every Person who shall obtain a License to keep a Tavern, punch house or victualling house, or to sell or retail any strong liquor whatsoever in less quantity than three gallons in any part of this province, out of the Limits of the aforesaid Towns, shall pay the sum of Twenty shillings sterling; all which said Licenses shall continue in force but for one year only, and at the Expiration thereof shall and may be renewed under the Restrictions hereinafter mentioned at the Direction of the Justices to whom application shall be made for the same, and the several sums hereby directed to be paid at the taking out or renewal of every such License, shall be for the use of his Majesty, to be applied to the Fortifications; And be it further Enacted by the authority aforesaid, that the Justices of the peace of the several and respective Districts of the said province (except the District of Savannah) or any two of them, and the Justices of the peace for the district of Savannah, or any five of them, shall and are hereby required at the respective Courts of Requests to be held for their several and respective Districts next after the second Thursday in October next, and so yearly during the continuance of this Act to inquire into the fitness and qualifications of such person or persons as shall or may apply for Licenses According to the Intention of this Act, and shall then and there grant a Certificate under their hands and seals to every such person as they shall think fit and proper to obtain a License as aforesaid, directed to His Majesty's Treasurer for this Province, who is hereby empowered to grant such Licenses accordingly, provided always that no License shall be granted to any person or persons whatsoever without Certificates as aforesaid of his, her or the said Treasurer for any person not qualified contrary to the intention of this Act he shall for every such License forfeit and pay the sum of five Pounds; And be it further Enacted by the authority aforesaid, that in the Body of every Order or Certificate from the said Justices of the Peace for granting a License, and in the License itself, the Street, Lane, Alley, Road, Bridge, Ferry, Village, Town or other place where the Tavern or punch house is to be kept shall be particularly mentioned and specified; otherwise such Order and License shall be deemed as void and of none Effect. And be it further Enacted by the authority aforesaid, that if any Person or Persons, other than such as shall be hereafter allowed by the said Justices at the time and manner aforesaid, shall at any time from and after the second Tuesday in October next obstinately and upon his own Authority take upon him, her, or them
the selling (without such License as aforesaid) of Wine, Cider, Beer, Brandy, Rum, Punch or any strong drink or other Spirituous Liquors whatsoever, under the quantity of three gallons, shall forfeit the sum of Twenty Shillings, upon conviction thereof at the Court of Oyer and Terminer, and shall be bound over to the said Court, upon Information thereof given upon the Oath of one Creditable Witness, to any Justice of the Peace for the District where the Offence shall be committed. Provided always, and be it further Enacted by the authority aforesaid, that nothing in this Act contained shall be construed to extend to give any Power to the said Justices, to order His Majesty’s Treasurer to grant any such License to any Person who hath been bred to, and hath heretofore used the Trade of a Carpenter, Joiner, Bricklayer, Plasterer, Shipwright, Wheelwright, Silversmith, Shoe-maker, Smith, Taylor, Tanner, Cabinet-maker, or Cooper, and shall at the time of his or their application for such order, be able and capable by his or their honest Labour and Industry, of getting a livelihood and maintaining himself and family by exercising any of the Trades aforesaid. It being the true Intent and meaning of this Act that no such Tradesman shall from and after the passing of this Act, keep any common Tavern, punch house, tippling house or commonly sell Wine, Cyder, Beer, Brandy, Rum, Punch, strong drink or other spirituous Liquors whatsoever. And that in case they so do they shall be deemed as Persons obstinately, and upon their own authority, taking upon themselves to keep common Taverns, punch houses or tippling houses aforesaid; And for preventing, suppressing and punishing of such Vices as are commonly practiced in such public houses, Be it Enacted by the authority aforesaid, that any Justice or Justices of the Peace shall have power, and are hereby empowered to put in Execution all Laws, both Statute and Common, of the kingdom of Great Britain, which have been provided and are now in force, for or concerning the Abuses or disorders of Taverns, Ale houses, Victualling houses and Retailers of any sorts of Liquor whatsoever, and the Owners or Masters thereof, and all Persons which, contrary to the said Laws, do haunt and frequent the same as fully and effectually to all Intents and Purposes, as the same ought or could be within the kingdom aforesaid, and every person who shall offend contrary to the said Laws or any of them, are declared to be and are hereby made liable to the same forfeitures and penalties to be levied and inflicted as the same is accustomed and appointed in the kingdom of Great Britain; And be it further Enacted by the authority aforesaid, that every Person at the time of their receiving the granted, in Twenty Pounds, that he will fulfill the usual Conditions required to be performed by this Act, as likewise that he will not sell any strong liquors whatever to Indians, nor yet to Negroes, without producing first their Owners or Overseer’s leave in writing, for so doing; And be it further Enacted by the authority aforesaid, that if any Person or Persons not having a License who shall sell to the Indians rum or other strong Liquors shall forfeit the sum of five pounds, to be levied by a Warrant of distress under the hand and seal of one of the Justices of the Peace, and if such a levy cannot be obtained on the Goods of the Offender he, she or they so offending shall suffer not exceeding one month’s imprisonment; And be it further
Enacted by the authority aforesaid, that it shall and may be lawful for the Justices to receive for each Certificate which shall be granted the sum of one shilling and no more, and His Majesty's Treasurer, who shall grant such Licenses, shall receive the sum of five shillings sterling for writing the Bond and License aforesaid, and for keeping the same fairly Entered in a Book to be kept for that purpose, and no person except the said Justices and the person authorized to grant such Licenses and Bonds, shall claim or demand any Fee or Reward for the same, any Law, Statute or Usage to the contrary in any wise notwithstanding; And be it further Enacted by the Authority aforesaid, that the penalties or Forfeitures expressed in this Act shall be appropriated and applied, the one half to His Majesty, his heirs and successors for the use and defence of the Province, and the other Moiety to the Party that will sue for the same by Action of debt, Plaintiff, or Information (if under Ten pounds) at the Court of Request, if above Ten pounds, at the General Court; And be it further Enacted by the Authority aforesaid, that this Act shall continue in force for two years from the passing thereof, and from thence to the end of the next session of the General Assembly, and no longer.

Dav'd Montaigut,
Speaker

"By order of the Upper House.
PAT. HOUSTON.

"Assented to 23d July, 1757."
HENRY ELLIS."

The above act, given at length, served as a kind of basis for future legislation for a century thereafter. Many parts of it were repealed or amended, yet the liquor laws of Georgia down to the Civil War, still were largely modifications of this original statute.

The Negro law already quoted was also revived or re-enacted in 1759, 1764, and afterward, and, with some additions and a few changes, was, in its essential features, in force until the issue of the Civil War set the Africans free.

A law of 1759 imposed upon Savannah watchmen a fine of five shillings for each case of intoxication among them while on duty, said fines to be applied to the repairing of the watch house.

So extremely jealous were the colonists of Spanish power, that a law was enacted in 1757 forbidding any one, under heavy penalties, to drive, or to transport, any cattle, horses, rice, or other provisions of any kind whatever, to the

2 Colonial Acts, p. 171.
south side of the Altamaha. Whether liquors were included among "other provisions" is not stated. Most likely they were, as their use had become so general.

The jealousy and fear with which Catholics were regarded had a most painful exemplification during Reynolds' short administration. Although Georgia's part in the matter was most honorable, yet Britain's name received a stigma which time cannot efface.

It was in the autumn of 1755 that the English Lieutenant-Governor of Nova Scotia, which had been ceded in 1713 to England by the French, ordered the Acadians—contrary to the express stipulations of the treaty which exempted them from the taking up of arms against France or their former Indian allies,—to take the absolute oath of fealty to the English crown, or depart the Province. It was supposed that by scattering these poor Acadians through the Provinces their identity as a people would be lost. Four hundred were sent to Georgia, arriving in the winter of 1755-6; utterly destitute, they were quartered upon a people hardly yet accustomed to subsist themselves without annual charities from the Mother Country. The Governor and the colonists cared for the poor exiles as well as their limited means would allow. They were fed at public expense until spring, when most of them left the Province, working their way back northward. Those who remained lived, for the most part, near Savannah, and having been charged with cutting and appropriating to their own use the most valuable timber, a very severe act was passed against them in February, 1757. The Justices were empowered to bind them out to such persons as were willing to take them; they were not to have fire-arms except upon the plantations, and their condition was made one of servitude. To us it seems strange that Englishmen, so justly famed for their zeal in the cause of human rights, could have been guilty of such cruelty as that with which the poor Acadians were treated. But it

1 Colonial Acts, p. 118.
is hard for us now to conceive of the hatred, suspicion and fear with which Protestants and Catholics even so late as the eighteenth century regarded one another. Even the Trustees of Georgia, liberal as were their views, and open-handed as was their generosity toward the poor and outcast of all classes,—believed it an absolute condition for the security of the Province, that Papists should be excluded from it. In June, 1745, the Trustees required all colonial officers to include in their oaths of office the "Declaration against Transubstantiation."  

The liquor laws made in reference to negroes and other servants, evidently applied to the Acadians also.

Gov. Reynolds had been succeeded in his office early in 1758 by Lieut.-Governor Ellis. In the same year the Province was divided into eight parishes. This was with reference to the establishment of the worship of the Church of England. A salary of £25 was to be paid to the pastor of each settlement. But most of the parishes never had any ministers of the English Church settled within their bounds during the whole colonial period. In 1769 there were only two churches of the establishment in all Georgia, and there were seldom more than three Episcopalian ministers in the colony at one time.  

The division into parishes became rather a political, than a religious, arrangement; for the parishes elected the delegates to the Legislature, and when the Revolution began, by a simple change of name, they were converted into counties, and all traces of their ecclesiastical division were lost. Except among the Salzburgers and the Presbyterians, there seems to have been little more than a "form of godliness," without its power.

1 Journal of the Trustees, II (Ms.), p. 245.
2 White's Statistics, pp. 93, 94.
CHAPTER X.

SIR JAMES WRIGHT—1760 TO THE REVOLUTION.

Georgia in 1760; Rum Importation; Rum vs. the Sabbath; Slaves; Patrols; Seamen; Gaming; Smuggling; Distillation; Quantity Consumed.

“Smith, cobbler, joiner, he that plies the shears
And he that kneads the dough; all loud alike,
All learned, and all drunk.”

It was Governor Wright’s misfortune to fall on troublous times. Of the three colonial governors he was by far the ablest, and his whole administration shows an earnest desire to advance the interests of the people. But dissatisfaction with the policy of the Mother Country was gradually paving the way for the outbreak which was soon to follow. Nevertheless, for the first few years of his rule, comparative quiet prevailed, and the material interests of the people prospered greatly.

Governor Wright reached Savannah in November, 1760. From a letter of his to the Earl of Shelburne, we extract the following particulars in regard to the condition of the colony at that time: The population from the best information obtainable amounted to 6,000 whites, men, women and children. He adds, parenthetically, “And I had afterward reason to think there were not so many.” This estimate included two troops of rangers and an independent company of sixty men in His Majesty’s service. The “foot-militia” numbered 1,025.

“The return made me of negroes in the Province amounted to 3,578, but which I soon found greatly exceeded the real number then in the Province.” “In 1760 they ex-
ported, as appears by the custom house books, only 3,400 pounds of rice. * * * In 1761 we loaded only 42 sail of sea vessels."

The Governor, with justifiable pride, quotes the above returns, to compare them with those of 1765 and 1766, showing the rapid increase of the province, both in population and wealth. In 1766 he estimates the white population at 9,900, "or say 10,000, of which 1,800 are effective militia. Of negroes we have at least 7,800." In 1765, "though a short crop," 10,235 pounds of rice were exported, and 153 vessels had been loaded. But even in 1766, the Governor says, "We have no manufactures of the least consequence; a trifling quantity of coarse homespun cloth, woolen and cotton-mixed, amongst the poorer sort of people; for their own use, a few cotton and yarn stockings, shoes for our negroes; and some occasional blacksmith's work. But all our supplies of silks, linens, woolens, shoes, stockings, nails, locks, hinges, and tools of every sort, * * * are all imported from and through Great Britain."

Sir James reckons the expenses for the government in 1761 at £4,422, 16s., ½d. Among the sources of revenue he counts tavern licenses at about £60, which sum is to be applied as a sinking fund to pay a debt of £300 due for repairs on (Christ) Church. 3 In 1763 Christ Church received from the tavern licenses £69, 7s., 4d. (The Act was passed March 27, 1759). In 1761 the Church received from this source £76, and in 1762, £78, 17s.

November 8, 1762, Governor Wright asked the Board to dismiss Chief-Justice Grover from his office. Among the charges preferred against Grover was one by Daniel Kennedy, who asserted that while seeking a fugitive slave he found him in Savannah, and demanded of the Chief-Justice the custody of the negro. Grover, however, made Kennedy drunk, and then told him the negro was free, and finally offered Kennedy £10 to acknowledge the negro as free.

1 Stevens' Georgia, II, p. 55.
2 Board of Trade. II (Ms.), p. 96.
This Kennedy refused to take, and having brought suit, he recovered the slave.¹

At the port of Sunbury in 1763, rum, molasses, sugar and panoles made almost the sum total of imports. These Collector Thomas Carr says, come from St. Croix and other West India ports. The rum pays a duty of 9d. per gallon.²

**THE SABBATH.**

A law was passed in 1762 to bring about a better observance of the Sabbath. The fifth section of this Act reads as follows:

"That no vintner, innholder, or other person keeping any public house of entertainment, shall entertain or suffer any other person or persons (except strangers or lodgers) in such houses or out-houses, to abide or remain, nor shall they suffer any person or persons whatsoever in the said houses, out-houses, yards, orchards or fields to abide or remain drinking, or in any manner idly spending their time on the Lord's day, upon the pains and penalties of five shillings for every person offending, payable by themselves respectively, that shall be found so drinking or abiding in any such public house or dependencies thereof as aforesaid, and the like sum of five shillings to be paid by the keeper of such house for every person entertained by them."³

Section 10 of this Statute enacts:

"That this Act shall be read yearly and every year, at least four times in each year, before sermon begins. And every minister is hereby required to read the same in his respective place of divine worship."

The reader will perhaps be struck with this method of publishing laws by reading them before the congregations. It should be remembered that in this year, 1762, the first newspaper in the colony—"The Georgia Gazette"—began to be issued, and the most ready way for publishing necessary intelligence was by oral announcement before the respective congregations. Nothing here is said about those parishes which then had no churches.

**SLAVES AND PATROLS.**

In the Statute concerning "Slaves and Patrols,"⁴ enacted in 1765, the eighth section reads as follows:

¹ Board of Trade, X (Ms.), p. 20.
² Ibid, 90 et seq.
³ Marbury and Crawford's Digest, p. 411.
⁴ Marbury and Crawford, p. 419, et seq.
"Whereas, Many irregularities may arise by patrols drinking too much liquor before or during the time of their being on duty; Be it further enacted by the authority aforesaid, That any person whatever who shall be drunk during the time of his service on the patrol, shall be subject to the penalty of a sum not exceeding ten shillings, to be recovered by warrant from any justice of the peace, upon oath first made thereof, the same to be applied to the use of the highways in the respective districts where the offence shall happen."

By an amendment made to the foregoing act in 1768, the patrols of Savannah were empowered in case any riot or disturbance be made by disorderly white persons in the streets, squares or lanes of that city, or in any tippling house, or tavern, or punch house, in their respective districts, having called a constable to assist, to enter such tippling house, tavern, or punch house, and arrest such white person and hold him until morning; if, however, the arrest be made in the tippling, or punch house, or tavern, the constable—not the patrol—must keep the prisoner in his charge, and the justice may impose a fine not exceeding ten shillings.

By a statute of 1770 ("Slaves and Patrols") section 31, it was enacted as follows:

That if any retailer of strong liquors, or any other person or persons, shall give or sell to any slave any beer or spirituous liquors whatsoever, without the license or consent of the owner or such other person who shall have the care or government of such slave, every person so offending shall forfeit a sum not exceeding five pounds sterling for the first offence; and for the second offence ten pounds sterling, and shall be bound in a recognizance in the sum of twenty pounds sterling, with one or more sufficient sureties before any one of the justices of the Peace for the parish where such offence shall be committed, not to offend in like manner, and to be of good behavior for one year; and for want of such sufficient sureties to be committed to the nearest common jail for a term not exceeding three months.”

Gaming.

Gaming, the all but universal concomitant of tippling, was beginning to corrupt the colonists. May 26, 1764, Gov. Wright writes to the Board of Trade in reference to a bill for suppressing lotteries. In this letter His Excellency complains of “excessive and deceitful gaming, which vice is creeping in apace.”

1 Marbury and Crawford, p. 425.
2 Marbury and Crawford, p. 435.
3 Board of Trade, Vol. XI (Ms.), p. 6.
SIR JAMES WRIGHT—1760 TO THE REVOLUTION.

“Whereas, The occupiers of many licensed public houses, and of other houses wherein liquors are sold, frequently suffer gaming therein, and apprentices, overseers, journeymen, laborers, and servants, by means thereof, not only misspend their time, but are often reduced to poverty and distress; Be it therefore enacted, That from and after the first day of June next after the passing of this Act, if any person or persons licensed to sell any sorts of liquors, or who shall sell or suffer the same to be sold in his, her, or their house, or houses, or in any out-houses, grounds or apartments thereto belonging, shall knowingly suffer any gaming with cards, dice, draughts, shuffle boards, billiard tables, skittles, nine-pins, or at or with any other games, or implements of gaming, in his, her, or their houses, out-houses, grounds, or apartments thereunto belonging, by any apprentices, overseers, journeymen, laborers, or servants, and shall be convicted of the said offence, on their own confessions, or on the oath of one or more credible witness, or witnesses (exclusive of the person giving information thereof) before any Justice or Justices of the Peace of the parish or place where the offence shall be committed, within thirty days after such offence, he, she, or they so offending, shall forfeit for the first offence the sum of twenty shillings lawful money of this province, and for every like offence, he, she, or they shall be afterward convicted of the sum of forty shillings, to be levied by distress and sale of the offender’s goods, by warrant from the justice or justices, before whom such offender or offenders shall be convicted.”

Of these fines one-half was to go to the informer; the other, to the church wardens and vestry of the parish, for the use of the poor. If no goods should be found for the levy, the offender might be imprisoned for ten days, or until the fine should be paid.

These laws, as we shall see, remained in force when the colonies had revolted, and as they by trial, were found not altogether adequate for the several purposes for which they were intended, the penalties were increased. Thus by an Act of 1777 persons who kept the licensed public houses just described, and permitted gaming on their premises, were mulcted in the sum of twenty pounds; and betting on horse-racing was punished by a fine of one hundred pounds.

In 1762 was also enacted the statute in reference to Sabbath breaking, from which an extract has already been taken. Not only were labor and trade on that day interdicted, but also all kinds of sports, such as foot-ball, fishing, hunting, etc. The preamble to the law sets forth the following:

“Whereas, There is nothing more acceptable to God than the true and sincere worship and service of Him, according to His holy will, and that the keeping holy
the Lord's day is a principal part of the true service of God, which in this province is too much neglected by many," 1

The first section of this law compelled all persons to attend worship on the Sabbath. Section 3 forbade all travel on that day. Section 6, for the better keeping of good order on the Lord's day, enacts:

"That the church wardens and constables of each parish respectively, or any one or more of them shall, once in the forenoon and once in the afternoon, in the time of divine service, walk through the town of Savannah, and the respective towns of this province, to observe, suppress, and apprehend all offenders whatsoever, contrary to the true intent and meaning of this Act; and they shall have power, and are hereby authorized and empowered to enter into any public house, or tippling house, to search for any such offenders; and in case they are denied entrance, shall have power, and are hereby authorized and empowered to break open, or cause to be broken open, any of the doors of the said house, and enter therein; and all persons whatsoever are strictly commanded and required to be aiding and assisting to any constables or other officers in their execution of this Act, on the penalty of ten shillings sterling for every refusal." 2

SEAMEN.

The tippling houses of Savannah, even in those early days, were become a source of great trouble to masters of vessels, on account of the toils which they spread for the sailors. This state of things is revealed in the preamble of an Act approved March 6, 1766."

"Whereas, Masters and commanders of vessels trading to this province are often greatly distressed by the neglect or desertion of their seamen, which is, in general, occasioned by such seamen being harbored and entertained by, and running in debt with the keepers of taverns and tippling houses, and ill disposed persons, to the great detriment and hindrance of trade, for prevention of which evil, Be it enacted, * * *

Section V. "All and every keeper, or keepers of taverns, or tippling houses, or any other person, or persons whatever, who from and after the passing of this Act shall sell any wine, punch, beer, ale, cider, or any spirituous liquor whatever, to any seaman or mariner belonging to any ship or vessel, and having signed any agreement, or contract, as aforesaid, to the amount of more than one shilling and sixpence in any one day, or shall entertain, or suffer any seaman or mariner as aforesaid, to drink or tipple in his, her, or their house, or furnish such seaman, or mariner with any liquor as aforesaid, after the hours of nine of the clock at night, unless with the knowledge, or by the leave and consent of the master or

2 Marbury and Crawford, p. 411.
3 Marbury and Crawford, p. 414.
commander of the ship, or vessel to which such seaman or mariner shall belong, such keeper of tavern, or tippling house, or such person, or persons so offending, shall, upon proof of such offence, forfeit the sum of twenty shillings sterling, to be recovered and applied as in this act is before directed (i.e., to the support of the poor in the parish where the offence was committed).

The seaman who thus absented himself, without the permission of his commander, was liable to arrest and imprisonment in jail or in the workhouse, for a term not exceeding thirty days.

SMUGGLING.

The network of islands along the whole extent of Georgia's Atlantic coast from the Savannah to the St. Mary's as well as the large number of streams which empty into the ocean along this same line of seaboard,—offered, in those early days, peculiar inducements to the unscrupulous masters of vessels which traded along this coast from New England to the West Indies. Cargoes of sugar, rum, etc., could be easily run into the Altamaha or into any of the numerous creeks along this sunny coast, and traded off for timber, which was then carried to the islands. New England ships seem not to have been so largely engaged in this illicit trade, as they could not find market for lumber at home, and usually their owners demanded money for their cargoes.

The New England trade, since it was continually draining the colony of ready money, and had but little of exchange of commodities in its transactions, was generally regarded as very unfavorable to Georgia.

The Home Government was anxious to break down this illicit traffic which was continually undermining the not very large revenue which the duties were expected to pay, and one of the special commissions given to Gov. Wright, was to use the greatest diligence to ferret out the clandestine traders, and put an end to their unlawful gains. It will be remembered that the venerable President Stephens often more than hinted his conviction that the vessels which came in to the Savannah, were in the habit of stopping
between Tybee and the city, where the lading of spirits was taken out; after which the vessels would come up to the town. Col. Stephens often observed that they "swam light in the water," and he seemed at no loss to assign the reason therefor. This kind of traffic had been kept up for more than twenty years. Governor Wright thought that he had put an end to it by building a fort on Cockspur Island, and by employing armed cruisers along the coast. In August, 1764, Sir James writes to Edward Sedgwick, "I think I may assure His Lordship—the Earl of Halifax—that no kind of smuggling or practice injurious to His Majesty's revenue of customs, is effected here, and that the little trade we have is perfectly fair and honest." ¹

Again in October of the same year, Sir James writes,² this time to the Earl of Halifax, who had been giving some directions in regard to the suppressing of smuggling, that there might have been formerly some very inconsiderable illicit trade which was carried on at the lower end of Tybee and at Sunbury. The method, he says, was to discharge cargoes before coming up to Savannah. The articles contraband were foreign rum and sugar, chiefly from St. Croix, together with a few articles from the East Indies. The Governor says, his fort (George) on Cockspur and the establishing of a port of entry at Sunbury, together with his cruisers, have made smuggling so hazardous as to effectually prevent it.

In August, 1765, the Governor again writes to Lord Halifax, "Nothing to report relative to illicit trade." ³

The following December he writes to Hon. Henry Seymour, Her Majesty's Principal Secretary for the Southern Departments, "I firmly believe no illicit trade is carried on within this Government."

But Sir James' confidence that smuggling was effectually suppressed does not agree with a report made a few

² Ibid, p. 100.
³ Ibid, p. 120.
years later from the Custom House at Savannah. This latter document was entitled:

"An estimate of the annual loss to the Revenue by illicit trade in Georgia," for three years, commencing with January, 1769. This "Estimate," although starting out with an hypothesis, yet doubtless contains much of truth.

"Supposing the white inhabitants to have been upon an average 11,000 during that time," then—"rum" annually consumed, suppose half a pint per day for each white person upon average (including town negroes for [i.e. instead of] those sick) but deducting for 3,000 children and 1,000 others who cannot afford it (we have) gallons 159,687."

To meet this demand there were:

"Entered annually at the ports of Savannah and Sunbury"—

<table>
<thead>
<tr>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>West India Rum</td>
<td>42,226 gallons</td>
</tr>
<tr>
<td>North America</td>
<td>31,715</td>
</tr>
<tr>
<td>Total</td>
<td>73,941</td>
</tr>
<tr>
<td>Distilled in Colony</td>
<td>5,000</td>
</tr>
<tr>
<td>Deduct for Indian Consumption</td>
<td>10,000</td>
</tr>
<tr>
<td></td>
<td>68,941</td>
</tr>
<tr>
<td>Ergo: Short upon Custom House Books</td>
<td>90,746 gallons</td>
</tr>
</tbody>
</table>

"Though part of this deficiency is no doubt foreign, yet it stands in place of so much British, to which may be added about 5,000 gallons of Brandy, Gin, Arrack, and Cordial from Foreign Islands, making in all 95,746 gallons of British rum short upon the books; of which suppose one-quarter to be North America (to evade the country duty) and three-quarters or remainder, to be given from the Windward British Islands; then the duty lost upon the four and one-half per cent. in the West Indies equals £101, 11s.

Calculating the cost at one-quarter sterling per gallon, the Collector estimates the consumption of "Mlasses" at 20,000 gallons annually, while there were entered at Savannah and Sunbury only 7, 224 gallons; distilled in the

1 State Paper Office Vol. VI (Ms.)
province 5,000 gallons; re-exported, 631 gallons, or 5,631 gallons remained which had not paid duty, which from 7,224 leaves only 1,593 gallons, which, deducted from 20,000 gallons, the presumed total of foreign importation, would leave 18,407 gallons short upon Custom House Books.

“This deficiency of Molasses though small in proportion to the inhabitants, is thought to be the amount of what is smuggled; for having but one Distilling House in the Province, and that one lately erected, the country people for want of opportunity are not yet accustomed to the use of the article, so that the duty lost in Georgia is £76, 13s., 11d., supposing all foreign.”

In this same report wines are estimated at “one pint per day for 160 people, upon an average; for as yet the inhabitants are not in affluence enough to use it generally.”

This supposed consumption would demand 29 tuns of wine annually; while, in fact, there were entered at Savannah and Sunbury annually:

From Great Britain, Madeira, and coastways...... 28 Tuns,
Deduct amount re-exported.............................. 6 "
We find Custom House short............................ 7 "

“This deficiency may be one-third claret, but as this sort would not be drunk, if it could not be smuggled, upon account of the price, the whole may be supposed half Port, half Madeira, so that the duty lost in Georgia upon this article equals £26, 5s.”

Although “supposition” enters largely into the estimates of the foregoing report, yet from this contemporary and very competent witness, it is very clear that a very large part of the liquors used in the province were supplied by the illicit traffic, which neither forts nor cruisers had been able to destroy.

The matter-of-course way in which it is assumed that so much of an allowance of liquor per capita must be made, shows how general the drink habit was at that period which immediately preceded the separation of the Colonies from the Mother Country.
No abstainers for conscience' sake are even thought of in this estimate. Three thousand children, too young to have begun to tipple, and one thousand "who cannot afford it," are deducted from the whole white population; while for those too sick to use rum, the "town negroes," who, it seems, were supplied from the gin-shops, in spite of the rigid laws to the contrary, might be substituted, so that "no deduction for sickness" need be made.

Another item of value for our history we culled from this report, viz., that concerning 

**DISTILLATION.**

It will be noted that at this time, hardly two years before the Revolution began, there was "but one distilling house in the province, and that one lately erected." The "Report" intimates very plainly that this distillery was engaged in the distillation of "Melasses" alone. This distillery was probably located near the river, and just below Savannah, as we may infer from a comparison of two passages from a MS. volume from the State Paper Office.

One of these extracts, giving an account of a "riot" among the patriots, in February, 1775, two months before the battle at Lexington, Massachusetts—at Wells Wharf (which in the other extract is also called the "Still House Wharf")—says that the rioters were inflamed with cherry brandy. It does not appear that fruits or grain were used in this distillery, only "Melasses," of which we find mention of many hogsheads as lying on the wharf.

Pastor Bolzius, as we have before noted, in speaking of the abundant peach crops raised by the Salzburgers, said that some of the people tried to distill a sort of brandy out of the fruit; others fed it to their hogs.

Hewitt, enumerating the products of Carolina, a few years before the Revolution, says that the planters "distill brandy of an inferior quality from peaches." No mention

1 Vol. VI, pp. 240 and 95.
of the distillation of cereals has been found by the writer in any of the authorities consulted by him as one of the products of the colony in the ante-Revolutionary period.

It is hardly possible that any such industry, if it existed in Georgia in those days, would have escaped the notice of the painstaking Governor, who enumerates more than once products of the province with the greatest minuteness. Nor do the tax laws of the period make any reference to distilled products of domestic manufacture. The brewing of strong beers at that period seems to have been as little followed as the distilling of cereals, although "small beers" brewed from molasses seem to have been found in every household. The brewing of these was a part of the care of the housewife, and the process was apparently as well understood and as universal as the kneading of dough. The luscious peaches, persimmons and other fruits, domestic or wild, doubtless were used freely in the manufacture of homemade drinks.

Sir James Wright to the Earl of Shelburne writes, Nov. 18, 1766, enumerating the principal products and imports of the colony. Of the former, he says, "Our whole strength is employed with rice, indigo, corn, pease, and a small quantity of wheat and rye, and in making pitch, tar, turpentine, and staves, and in sawing lumber and scantling and boards of every kind, and in raising stocks of cattle, horses, mules, and hogs, and next year, some essays will be made toward planting and making hemp." No mention is made of barley-growing nor of any kind of liquor making. Capt. Horton's brewery seems to have lasted no longer than the time when the troops were removed from St. Simon's.

Again, in September, 1773, in a categorical answer to specific questions (or "Heads of Inquiry") as to the "State and Condition of the Province of Georgia," Sir James answers the Earl of Dartmouth's question as to the products of the colony (Question II); that "the staple commoditys are rice, indigo, deerskins, raw silk, pitch, tar, turpentine, beef,

1 State Paper Office III (Ms.), p. 175.
pork, Indian corn, pease, tobacco, staves, shingles, lumber of all sorts, and we have a great deal of fine live oak for ship-building, and hemp will grow very well, but little is planted as yet. And besides these, cattle, horses and live stock are exported to the West Indies. And also beeswax, beaver skins, etc., etc."

The average value of exports annually for five years was £101,240 sterling. The white population the Governor estimates at 18,000, the black, at 15,000.

It will be observed that in this accurate listing of products no reference is made to any distilled or brewed liquors. The Revolution found Georgia, we must confess, a tolerably free customer at the world’s liquor marts; but not a vendor, nor, to any considerable extent, a manufacturer of either distilled or brewed drinks.

There was no vine culture at that period in the province, as we are informed by Surveyor General De Brahm, although wild grapes grew everywhere abundantly. Notwithstanding this prodigality of nature, De Brahm almost pathetically, adds: “Yet there is no person who will listen to her addresses, and give her the least assistance, notwithstanding many of the inhabitants are refreshed from the sweetness of her wild productions.”

Georgia’s products at this time were not rated very high by her neighbors, if we may judge from a sarcastic speech of a member of the South Carolina Legislature upon the proposal to call a colonial Congress. The proposed Congress, this bilious member compared to a dish, into which “New England will throw fish and onions; the Middle States, flaxseed and flour; Maryland and Virginia will add tobacco; North Carolina, pitch, tar and turpentine; South Carolina, rice and indigo; and Georgia—will sprinkle the whole composition with sawdust.”

**TAXES AND SPECIAL FEES.**

The Tax Act of 1768, imposed upon every £100 of

---

1 Province of Georgia, p. 24.
“Goods, Wares, and Merchandize imported to be sold again,” a tax of six shillings. In 1770 this tax was assessed at 4s., 6d.; in 1773 it was raised to 7s., 6d., and so continued until the Revolution.

In 1774* a scale of wharf and porterage fees was fixed for Savannah. The wharf charges upon a hogshead of rum, or a pipe of wine of “about 100 gallons” were put at three pence, while for a barrel of “beer or cyder,” the wharf master could exact one penny in charges. Porterage on a hogshead from “the top of the Bluff and delivering the same on the Strand, or at any place between that and Saint Julian street inclusive, Nine Pence.”

For the like delivered to any part of Broughton Street.........ts.
" " " " " King Street...............is. 3d.
" " " " " other part of the Town.......is. 6d.

The liquor trade must have been no inconsiderable one to have called for such detailed legislation at that early day.

Among the appropriations made for 1773, we find the following: ³

“To Abigail Minis for providing provisions and liquors for Committee of both Houses of Assembly appointed to view the lighthouse on Tybee, per account fifteen pounds, three shillings.”

From the above it would seem that the wine, Apollinaris, and other pour bois of Modern Congressional and Legislative Committees, are not without precedents, even in this free land.

1 Colonial Acts, pp. 408, 9, 11.
CHAPTER XI.

RUM AND RED MEN. 1760-1775.

"O Pale face; can you tread
Above the slaughtered dead
You've made, where once the Indian trod
In peace, and say the white man's God
Commands you to rejoice?
Hark, the Great Spirit's voice
Is swelling on the winds, Paleface!
And muttering vengeance for my race!"
—Tecumseh's Reply—Oliver J. Taylor.

For more than a century, one of the most knotty problems for Georgia statesmanship was "the Indian question." With the little grant of land made by Old Tomochichi to General Oglethorpe, the English had gained a foothold on the south side of the Savannah, and from this time the English began to look with covetous eyes upon the wide territory stretching southward and westward. King George had already, in the plenitude of his grace, granted the Trustees full title, under certain restrictions, to the magnificent domain which reached from the Atlantic to the low tide water of the South Sea. But the Indian owners of the lands had not been considered in the grant. Nevertheless, Oglethorpe's sense of justice would not allow of the appropriation of lands without the consent of the original owners. A treaty was therefore made, and while the first Governor of the colony remained in America, he took care that the rights of the Indians should be scrupulously regarded.

The first treaty, made with the Lower Creeks in 1733, was not very definite as to the lands ceded to the English. The Creeks consented that the new comers "shall make use of and possess all those lands, which our nation hath not occasion to use." This provision was added, that the English "upon settling every new town, shall set out for the use
of ourselves, and the people of our nation, such lands as shall be agreed upon between their beloved men, and the head men of our nation, and that those lands shall remain to us forever." ¹

These Lower Creeks at that time possessed nine towns in the lower part of the province. For a time the English colonists were brought into direct contact with the Lower Creeks only; but the establishment of a trading post at Augusta in 1736, which became a kind of headquarters for the trade with all the Indians of Middle and Upper Georgia, and even of Alabama in so far as the English trade reached to the last, made necessary some further treaty stipulations. The lawless traders who rendezvoused at Augusta had brought rum and the small-pox to the Cherokees, and more than one thousand of the tribe perished in a single year. Believing themselves poisoned the furious savages were on the point of taking up the hatchet against the upper settlements and of invoking the help of the French. To appease these, Oglethorpe—although the offending traders were Carolinians—made a long journey through the wilderness in August, 1739, and concluded a treaty at the Coweta town. In this compact the Indians acknowledge the grant made to the Trustees along the Savannah as far as the Ogeechee, and along the sea coast to the St. John's, with the islands except St. Catherine's, Ossabaw, and Sapelo, also the lands from Pipe-makers' Bluff to Savannah.²

These treaties were made "with stout hearts and love," and the Indians engaged to keep the talk in their hearts "as long as the sun shall shine, or the waters run in the rivers."

The Cherokees were not parties to any of these treaties, but Oglethorpe had soothed their wrath by a large present of corn at Fort Augusta, and by certain regulations for the future conduct of the Indian trade.

In 1759, owing to the misconduct of the Virginians, augmented by the oppressions of the Carolina traders, the Cherokees broke into open hostilities and the border settle-

ments of South Carolina were deluged in blood. Georgia
did not suffer very severely in this war, and the Cherokees
seem still to cherish the memory of Oglethorpe's justice, and
vented their rage upon the Carolinians alone. Yet the
Indian trade under the double license system of the two
provinces furnished many complications.

After the cession in 1761, of Florida, "but little more
than a barren waste," to Britain, and the removal of the
Spaniards from the Southern border, the Indian question
formed the chief subject of legislation for Georgia. About
this period the Indians were decreasing rapidly. European
diseases had carried off great numbers; many had been trans-
ported and sold into slavery in the West Indies, "But, of all
other causes," says Hewitt, "the introduction of spirituous
liquors among them, for which they discovered an amazing
fondness, has proved the most destructive." Their consti-
tutions were undermined, diseases engendered, quarrels ex-
cited, with their terrible results among a savage people, and
the Europeans with whom the Indians came into contact did
much to corrupt them morally as well as physically. Many
vagabond whites--desperadoes and refugees from justice--had
taken up their residence among the Indians, and these were
"worse than the Indians themselves," as Sir James Wright
expresses it. Notwithstanding the regulations forbidding
the importation of spirituous liquors into the Indian country,
few traders seem to have regarded the interdiction, believ-
ing themselves able to escape the penalties attached to the
violated law. The Indians had come to believe the use of
rum a sort of right of which they were wrongfully deprived,
and their first demand of a traveler, trader, settler, or Gov-
ernor, was usually for ardent spirits.

At the "Talk" held at Little Galsey, April 10, 1764,
Emisteseegoe, chief of the Creeks, complained that he had
been promised "six cags of rum, to treat the head men," but
had received none, a grievance of very great character in
the eyes of the chief.

1 A Historical Account of South Carolina and Georgia, II, 279. London, 1779.
2 Board of Trade, XI, p. 17.
Eli Wright on the 27th of August of the same year writes to the Board of Trade that nearly, if not quite, all the difficulties arising between whites and Indians are occasioned by the "great misconduct and abuses of the traders and pack-horsemen employed there, who I may say with truth are the very worst and most abandoned set of men," also they "are not the honestest or soberest people." 1

Many efforts were made to regulate this traffic by agreements between the colonial authorities of Carolina and Georgia, as to limitations to be imposed, but with poor success.

In July, 1765, 2 John Stuart, the most successful and the most trusted by the savages, of all the Indian agents ever appointed by the British Government for the Southern provinces, wrote from Charleston to Gov. Wright in reference to a new compact between the two colonies. He says, "The complaints from every quarter of the disorders committed by the swarms of pack-horsemen in the nation and occasioned by want of regulation and by unlimited introduction of spirituous liquors, rendered it incumbent upon me to propose some method for remedying and stopping evils which otherwise must infallibly and soon defeat every measure that has been taken, and throw Indian affairs back into a state of confusion."

Col. Stuart then informs Governor Wright that he had already laid before Governor Johnston, of South Carolina, a scheme of regulations which he had prepared, and which he was confident would meet the great and growing evil. Gov. Johnston had approved the plan—and now Sir James' approval was also sought as the scheme was to be applied by the two colonies jointly.

The first Regulation provided, "That no trader shall by himself, or substitute, or servant, sell or give any Indian any spirituous liquors of any kind whatever."

Third Regulation: "That in case any trader by himself, substitute, or servant, shall send more than ten gallons of

1 Board of Trade, Vol. XI, pp. 25-27.
2 Board of Trade, Vol. XI, p. 91.
rum at any one time into the Indian nation, or, in case there shall be found in the possession of any one person above that quantity in the Indian country, such person shall be considered as having forfeited his bond and license.”

Gov. Wright, in his answer to Col. Stuart, says that having compared Col. Stuart’s proposed Regulations with those which he had already issued to the Georgia traders, he finds that they, for the most part, coincide.

Among those parts in which they do not entirely agree, he does not include Col. Stuart’s first and third Regulations, showing that similar restrictions as to rum importation into the Indian country had already been made, as we learn also from the laws governing Indian license, then in force in Georgia. But the Georgia restriction had been more absolute, as it totally prohibited the carrying of rum to the Indians “under any color or pretence whatever.”

But, though Sir James declined to enter into the agreement with the neighboring province, we find him making many and loud complaints of the evils growing out of the overlapping license system, which was, to large extent, mutually nullifying the laws of the respective colonies, for the traders, “who are in general a disorderly set of people,” under cover of license from one province, were constantly setting at defiance the laws of the other. As the Indians held a position of nominal independence, although on Georgia soil, it was impossible to control traders who carried Carolina licenses.

At a “Talk” held in Savannah, September 3, 1768, Emisteseegoe complains heavily of the outrages of the traders, and of their disregard of the Regulations. A chief burden of his complaint is in respect to spirituous liquors being carried into their nation, although “limited to a particular number of cags, yet that number is

1 Board of Trade, XI, p. 101.

2 Note—Gov. Wright in January, 1767, issued the following order to the traders: “You shall not presume to carry rum, or any other spirituous liquors, or any rifled barreled guns into the Indian country, or dispose of either to the Indians, under any color or pretence whatever.” State Paper Office, III, 203.

not regarded, but is constantly increased by every indirect means," * * * "and the Indians are often induced to part with their skins (presumably of animals?) for rum, which should be laid out in clothing and necessaries for their families, and they also part with and sell their horses for rum."

To this part of the chieftain's complaint, Gov. Wright answered that his instructions and orders to the traders had been, "that they shall not carry any rum into the nation, except about fifteen gallons once in three months for building of houses and other necessary purposes."

Liquor at "house-raisings" was, it seems, regarded as "necessary" by our fathers, as well as by so many of their children.

Although the treaty with Spain had brought Florida under the sovereignty of Britain, yet the Spaniards still looked with longing eyes toward the "Flower Land," and their vessels sometimes succeeded in running into the southern inlets of Florida and Georgia, to hold clandestine intercourse with the Indians and bribe them away from English allegiance, and stir them up against the Georgia settlers. Governor Wright, in a letter to Hillsborough, June 26, 1769, informs His Grace, that some Spaniards fishing along the Florida coast, had met with some Creek Indians whom they took with them to Savannah, and there made them presents of rum, sugar, and tobacco. Sir James is very apprehensive of the dangerous consequences of such intercourse, and advises that Spanish fishing along the Florida mainland be stopped.

The growth of population along the Upper Savannah brought the Georgians into contact with the Cherokees, as well as with the Upper Creeks. After the Cherokee war had ended, the question of boundary came up for adjustment, for somehow these dividing lines did not remain inviolable commensurate with the shining of the sun and the flowing of the rivers, notwithstanding the protestations of sincerity on the part of the contracting parties. A boundary must be fixed.

In the year 1763,\(^1\) the Governors from Virginia, North Carolina, South Carolina and Georgia met in congress at Augusta upon Savannah stream, with the deputies sent by the two Indian nations, the Creeks and Cherokees. In this Congress a temporary boundary line was settled between the settlements and lands reserved for the Indian hunting ground, which line should not be transgressed by cultivating lands on the west side upon reserved lands for the hunting ground of the Indians, and thereby disturb the Nations in their quiet possession. This line was ascertained and concluded upon the 20th day of November, 1763, and in the year 1766 this line has been regularly laid out and marked by a proper geometer in the presence of Georgian Commissaries expert in the Indian language, and some Indian deputies. They begun at the mouth of Little River upon Savannah stream above the cataracts, and went up that river, until they came to the head of one of its branches, *vulgo* called (Williams Creek); from thence they went south, as far as St. Mary’s, in a manner as laid out in the following table,” etc.

How long this “fixed” boundary remained inviolate we know too well. When we think of the Punic faith which England and children of English blood have kept with the poor children of the wilderness, we can feel that the fierce curse of the poet is not undeserved:

\begin{verbatim}
"There's blood upon thy jewel'd sword;
And shame upon thy crown;
Pollution marks thy titled lord,
And sin thy churchman's gown;
And from the islands of the sea,
The groan of millions curses thee.

Well may'st thou stand when nations wheel
Their cannon toward thy throne!
But when thy starving millions feel
A foe in thee alone,
Nor thrones, nor lords, nor martial pow'r,
Can stand the onset of that hour."
\end{verbatim}

\(^1\) De Brahm’s Province of Georgia, p. 33.
CHAPTER XII.

RELIGION AND MORALITY IN GEORGIA JUST PRIOR TO THE REVOLUTION.

The growth of the colony, slow as it was, had distanced the advance made by the inhabitants, either in morals or in the facilities for the spread of the Gospel. After the coming of the German colonists to Bethany, in 1751 and 1752, and the Presbyterian immigration to Medway, a little later, Georgia can hardly be longer called an asylum for religious refugees. A few immigrations, inconsiderable in number, and apparently leaving but little impress upon succeeding times, were made by certain religious sects.

Among these may be mentioned the settlement made on Little River by "one Edmund Grey, a pretending Quaker, who left Virginia with a number of those inhabitants, and settled Brandon upon Little River in this province."1 We have already seen Grey’s name in the petition presented to the Lords Commissioners against the proposed consolidation of Georgia with Carolina.

But Grey did not seem imbued with the peaceful sentiments for which the Quakers have always been distinguished. He soon left Brandon and settled upon the neutral lands between the Altamaha and the St. John’s, which were not to be settled by either English or Spaniards. Here he made a kind of refuge place for debtors and criminals, both English and Spanish. He so adroitly shifted his position, as to practically hold possession of this country for several years. "When ordered away by the Spaniards he moved to the river Altamaha; and when ordered away by the English, he did pretend to go and settle on the

1 De Brahm’s Province of Georgia, p. 30.
south side of the St. Mary’s, thus deluding both English and Spaniards, increased daily, and became very formidable, no doubt would very soon have been ungovernable, had not this neutral land been added to the Government of Georgia by the cession from the crown of Spain to the crown of England, which was one of the articles stipulated in the Treaty of Peace between those two Crowns, made in 1763."

After this very un-Quaker-like procedure had left Brandon deprived of the presence of its founder, the settlement was revived by Joseph Mattock and some other Quakers, who were, for a time, very prosperous, but a threatened war with the Uchees ran these peaceable settlers out of the colony, leaving no memorial of the Friends in the colony, save in the name of a fountain seven miles from Augusta, still known as the Quaker Spring.¹

In the winter of 1768-9, a colony of 107 Irish Presbyterians settled the little town of Queensbury on the Ogeechee about 120 miles above the river’s mouth. De Brahm writing three or four years later, says there were here “above 200 families, mostly Irish, from which it was generally called the Irish settlement.”² But Queensbury did not flourish, and only from the fact that it was not dead, but only dying, was it saved from a place in Col. Jones’ charming work, “The Dead Towns of Georgia.”

These two immigrations, small as they were, seem, with a single exception (of which presently), to have been the only additional instances of the transfusion of new religious blood into the body ecclesiastical, prior to the Revolution. The former sects had, some of them at least, received slight additions to their numbers, either by natural increase, or by the coming of other foreigners of like faith; but the influence of these churches seems to have been very circumscribed. Each sect confined its work to its own vicinity, and but little effort, either at proselyting from one another, or at converting the neighboring Indians, was

² Province of Georgia, pp. 25, 26.
made. The mission spirit was not abroad in those days, and the outside world felt but little of the heat from an almost expiring flame.

The Salzburgers, from difference of language, as well as from a non-aggressive policy, confirmed by centuries of habit, as a means of self defence, from their very inoffensiveness being less likely to provoke hostility, confined their labors to their own borders.

Of the first pastors Mr. Gronau had died in 1745. Mr. Bolzius survived his colleague twenty years, dying about the close of 1765, after more than thirty years of life in Georgia. How forcibly Mr. Bolzius reminds us of the primitive pastors of early Christendom. A shining light, not at Ebenezer only, but even beyond the sea, his radiance and warmth were felt.

How often had his cheering testimony been adduced by the Trustees, in the midst of their discouragements, to offset the calumnies of Georgia's enemies! Always hopeful, always cheerful, ever thanking God, and taking fresh courage, we almost come to mourn his death as that of a personal friend. What primitive simplicity was that which reigned at Ebenezer. "The people live in the greatest harmony with their ministers and with one another, as one family. They have no drunken, idle, or profligate people among them, but are industrious, and many have grown wealthy."

What a pastoral scene was that which Whitefield describes upon his visit to Ebenezer! "Mr. Bolzius called all the children before him; catechized and exhorted them to give thanks to God for his good providence toward them; then prayed with them, and made them pray after him; then sang a psalm. Afterward the little lambs came and shook me by the hand, one by one, and so we parted."

Of what other colonists in America could it be said as Whitefield says of the Salzburgers five years after their

1 Letter of Thos. Jones, in 1740.

2 Strobel's Salzburgers, pp 110, 111.
arrival in Georgia, "They have no courts of jurisdiction, but all differences are immediately settled by their pastors."

But this happy state was not always to continue. Before the Revolution began, the enemy had sown tares in this field, using as his wily agent one of the pastors sent from Germany, and the war itself brought sadness, strife, and corruption where all had been peace and contentment. But we will not anticipate.

The Medway congregation of staunch Puritans had increased somewhat by inner growth, though neither did they seem to aspire after missionary laurels. The steady habits and strong character of this congregation may well justify Dr. Stevens' observation of the present race of people, viz., "The sons of that colony have shown themselves worthy of its sires; their sires were the moral and intellectual nobility of the province." The very hotbed of patriotism in the Revolution was among the Medway Presbyterians, and one of their congregation was one of the signers of the Declaration of Independence. The influence of this church upon the morality of Liberty county has been felt most sensibly until the present day.

Of the Highlanders at Darien as a religious body we hear but little in later times. Mr. McLeod, their pastor, after a few years left them and settled in South Carolina. It is said that he became a Whitefieldite. We hear little more of the Scotch as a religious organization. Christ's Church at Savannah was for a considerable part of the time without a rector. The Lutherans had established a church there some years before Mr. Bolzius' death, though difference of language prevented the worship from affecting the English population. A small Presbyterian congregation existed at Savannah, having a Swiss, Rev. J. J. Zubli, for pastor.

As to Augusta, the pack-horsemen, traders and the mongrel crowd which dwelt there for some years, seemed to have dispensed with any sort of worship. But in December, 1750, Mr. Zouberbuhler wrote to Mr. Martyn,¹ that the

¹ Board of Trade IV, p.p. 63-65.
people of Augusta had themselves built a church, the first built in the colony by voluntary subscriptions, it seems—and would help support a minister of the Church of England. Mr. Zouberbuhler also says in the same letter that he had just dedicated a new church at Savannah, and that many negroes attend the service.

The Baptists, who, with the Methodists, were afterward to be the great pioneers of the woods of Georgia as elsewhere, were somewhat sporadic in their first efforts in the colony. We read of Mr. Nicholas Bedgewood-Whitefield's Agent at the Orphan House, that he joined the Charleston Baptist Church in 1757, and began to preach shortly afterward, exercising his ministerial functions at and near the Orphan House, where he baptized a number of converts. Some years later he removed to South Carolina.¹

One of Mr. Bedgewood's converts, Mr. Benjamin Stirk, began to preach at several points above Savannah, using private houses, it seems, as places of meeting, Tuckaseekirig, about forty miles above Savannah, being a kind of center of his labors; but he died in 1770, without establishing an organized church, or at least, one of which any records have been found.

The year after Mr. Stirk's death, the Tuckaseeking neighborhood was visited by Rev. Edmund Botsford, a young licentiate from South Carolina. Mr. Botsford traveled extensively in both Georgia and Carolina, until 1779, when the approach of the British drove him away from his home in Burke county, and he fled from the State, no more to dwell within its borders. He seems to have founded not more than one church in the State, though he planted the seed for several.²

But the real pioneer of the Georgia Baptists was Rev. Daniel Marshall, who began to preach on the Kiokee above Augusta, probably about 1770 or 1771. Where the town of Appling now stands, Mr. Marshall, in 1772, organized the

¹ Campbell's Georgia Baptists, p. 9.
² Campbell's Georgia Baptists, pp. 172-3.
first Baptist Church in Georgia,⁵ Mr. Botsford's church, constituted in 1773, being the second. Dr. Campbell thinks that probably another church, Red's Creek, was organized about this period.⁶ If so, it was probably the third and last Baptist Church constituted in Georgia before the Revolution.

But Mr. Marshall's experience on first entering Georgia was not the most pleasant. At first he preached in private houses; but having commenced one of his meetings, he was arrested, while engaged in his opening prayer, by the constable of St. Paul's Parish, and made to give security for his appearance at court. The constable was acting under authority of the Act of 1758 which established Colonial worship "according to the rites and ceremonies of the Church of England." A Parson Ellington seemed to be the principal accuser. Mr. Marshall was ordered to come as a preacher no more into Georgia. He answered "Whether it be right to obey God or man, judge ye," and continued his ministry.

The arrest of Mr. Marshall affords a singular example of the manner in which the Act of 1758 was to be applied. Salzburgers, Highlanders, Irish Presbyterians, Moravians, Jews, and all other bodies and forms of worship, Catholic excepted, were tolerated and protected by the Charter, and under the regime of the Trustees. How then could the Statute of 1758, passed by a legislature for the most part Dissenters, have been intended to curtail freedom of worship? This "Act for constituting the several divisions and districts of this province into parishes, and for establishing religious worship therein, according to the rites and ceremonies of the Church of England, and also for empowering the church wardens and vestrymen of the respective parishes to assess rates for the repair of churches, the relief of the poor, and other parochial service," was certainly misleading in its title; for while the obvious inten-

⁵ Campbell's Georgia Baptists, p. 10.
tion of the law was to establish, not to suppress, religious worship, the words "according to the rites and ceremonies of the Church of England" might be construed by bigoted churchmen to limit the mode of worship to that of the Established Church.\footnote{See Stevens' Hist. of Georgia, I, pp. 444-5.}

To sum up the religious forces openly at work in the colony at the beginning of the Revolution, we find, say, three Baptist churches, all near the Savannah, with Messrs. Marshall and Botsford in charge, probably assisted by some licentiates; three "Established" Churches, apparently without rectors, unless forsooth our intolerant friend, Parson Ellington, was ministering to the church and troops at Augusta; three, or probably four Presbyterian Churches, viz: At Medway, Savannah, Darien (?), and at Queensbury (?); the Salzburgers had several churches along the lower Savannah, but altogether concerned with German immigrants. Bethany was also thriving, but from internal growth. All told there could hardly have been more than a dozen churches in the province, and of those actively engaged with the English-speaking population there were not more than half that number. The state of religion among the English population was deplorably low. It is said that on one occasion in 1772, Mr. Botsford had commenced a sermon in the courthouse of Burke county to an audience at first tolerably attentive, "but toward the close of the service one of them bawled out with a great oath, 'The rum is come.' Out he rushed; others followed; the assembly was left small, and by the time Mr. Botsford got out to his horse, he had the unhappiness to find many of his hearers intoxicated and fighting. An old gentleman came up to him, took his horse by the bridle, and in his profane dialect most highly extolled both him and his discourse, swore he must drink with him, and come and preach in his neighborhood. It was no time to reason or reprove; and as preaching was Mr. Botsford's business, he accepted the old man's invitation and made an appointment." Fifteen converts were shortly made as a
result of this invitation, among them the wife and son of the jolly host, who himself became sober, though never a professor of religion.1

The population of Lower Georgia, with the exception of the Medway Congregation, came direct from European homes; the middle and upper parts of the province, however, were colonized by Virginians, Carolinians, and others who were to the manner born, and had graduated from the Colonial school with all its rough virtues and vices. Marked differences between these populations long existed, perhaps to some extent, still exists, and the Revolution helped to bring out these peculiarities of opinion and of action in a very marked degree.

If we may give full credence to De Brahm the character for intelligence and morality was certainly higher among some of the Lower Georgians than among those of the middle and upper portions of the State.

From a “peculiar observation” of the Bethany Germans, he finds not many “well built attitudes” among the original immigrants, “nor are their countenances expressive of intelligence,” all of which De Brahm attributes to the hard, hopeless lives of the past; the children, on the contrary, were intelligent, many with handsome faces, the effect of the liberty and comparative release from care. Among all natives of America the author has made like observations. While not well educated, they use, with rare power, the amount of learning which they may have acquired. In Georgia the best of authors find ready purchasers and appreciative readers. “This province was scarce thirty years settled, before it had three fine libraries in the city of Savannah, the fourth at Ebenezer, and a fifth ninety-six and three-quarters miles from the sea upon the stream of Savannah. In these libraries could be had books written in the Chaldaic, Hebrew, Arabic, Siriac, Coptic, Malabar, Greek, Latin, French, German, Dutch and Spanish, beside the English, viz., in thirteen languages.” 2

1 Campbell's History, pp. 171, 172.
2 Province of Georgia, p. 24.
THE REVOLUTION.

CHAPTER XIII.

"On the cold ground,
Why, soldiers why,
Should we be melancholy, boys,
Why, soldiers, why,
Whose business 'tis to die?
What, sighing?—'tis 1.

Drink on, down fear, be jolly, boys,
'Tis he, you, or I,
Cold, hot, wet, or dry,
We're always bound to follow, boys,
And scorn to fly."

—Wolfe's Song.

Great as were the eventual results to the cause of human freedom from our Revolution, they were reached at the expense of heavy draughts upon popular morality. In nothing else was this universal degeneracy more clearly seen than in the habits of intemperance then confirmed and settled upon the people. The presence of a British soldiery with their attendant habits of inebriety had told upon the communities where these troops were stationed, to the great degradation of morals, as at Frederica, Augusta, and elsewhere. But now familiarity with scenes of bloodshed, and the kind of lawless, vagrant life which many adopted, generally at first from necessity, sometimes from choice, and the removal, to a great extent, of the accustomed restraints of civil life, produced fruits of evil for generations after. Prior to the war almost all the spirituous liquors consumed in the colony were imported. Only a small quantity was of domestic manufacture, and even the distilled liquors of the province were from imported molasses. But the cutting off of foreign importation caused the Southern colonies to
undertake distillation at home; and the converting of cereals into distilled liquors, at least so far as Georgia is concerned, may be said to date from the Revolution.

In the famous non-importation measures adopted by the colonies in 1769, Georgia acted with much promptness. These measures, which were intended to bring Great Britain to terms by a refusal to have any commercial dealings, either direct or indirect with her or her colonies, among other articles of trade, forbade importation “on our own account, or on commission or purchase, from any masters of vessels, transient persons, or non-subscribers, any wines after the 1st of March next.”

The importation of negroes was also strictly forbidden, and the pledge was entered into to “encourage and promote American manufactures, and of this province in particular.”

Of course among the objects of common use from which the Georgians were thus excluding themselves, was the strong beer of England used in such lavish quantities by the first settlers. Nor had any other considerable source of supply for malt liquors than the Mother Country yet been found, or rather, perhaps, yet been sought.

Two sources of supply for rum had been open hitherto, the West Indies and New England; but as most of the islands with which the colonists had any dealings were in British possession, the New England rum seemed likely to monopolize the market. This New England rum was evidently much less in demand than the West India, and was a very inferior article.

An English traveler some years before had described the drink of some of the provinces thus: “The rum they generally have from their stores, is the New England sort, which has so confounded a Gout, and has so much of the Molasses Twang, that ’tis really nauseous; and this held up to a very large price. Sometimes, indeed, a European vessel lands to the Gentlemen in the neighborhood, a cargo of another sort; which, however, never diffuses itself to those beneath them. * * * The Beer they brew is ex-
cellent, which they make in great quantities, of Persimmons, etc., or Molasses, for few of them are come to malting their corn of any kind, at which I was much surprised, as even the Indian grain, as I have found experimentally, will produce a wholesome and generous liquor. The meaner sort you find little else but water amongst; when their cyder is spent, mush and milk, or molasses, hominy, wild fowl, and fish, are their principal diet, whilst the water is presented to you, by one of the barefooted family, in a copious Calabash, with an innocent strain of good breeding and heartiness, etc."

Georgia was not however, held very long under the non-importation compact, as we may learn from Sir James Wright's report of September, 1773, in which full details are given of both the import and export trade of the colony. We find a larger list of each than at any previous time in the history of the province.

Georgia did not take an active part in the Stamp Act imbroglio, and in consequence, some very bitter reproaches were cast upon her by her sisters.

The Fire Company of Charleston had resolved that "no provision be shipped from this province on any pretence whatever to that infamous colony G—g—a, in particular, or any other that makes use of Stamp paper." It was also proclaimed that "five honest men were not to be found in Georgia," and the "Georgia Gazette," of July 9, 1770, contained some doggerel to the same purport.

"Mourn, Georgia, mourn your wretched state,
Repent, reform, ere it is too late,
Or you'll be doomed to Hell," etc.

In January, 1775, at an association of forty-five delegates held in Savannah, it was covenanted that "we will not, from this day, import, or purchase any tea from any port in the world, or import any molasses, syrup, coffee, or pimento from the British plantations, or from Dominica; nor wines


\[2\] State Paper Office Vol. IV (Ms.), pp. 174, 175.
from Madeira or the Western Islands, nor foreign Indigo." Also no slaves were to be imported or purchased after March 15.

Georgia, the weakest of all the colonies, was apparently most exposed to the horrors of war. With most of her territory in the hands of savages who were in the British interest, and ready to fall upon the weak colony which stretched along the Savannah and the coast for near three hundred miles; with Florida prepared at any moment to invade from the South, and a coast full of harbors for the enemy's fleet, and lined with islands where a foe commanding the waters could easily entrench himself, and, in perfect security, fall upon the weak settlements from his inaccessible strongholds; with a royal Governor, loyal to His Majesty, and doing his utmost to further British views; with many disaffected; the outlook for the patriots was anything but encouraging.

In February, 1776, Col. Lachlan McIntosh, commander of the Georgia troops, wrote to Washington,1 "Our province has a front along the sea-coast of above one hundred miles, covered by a range of islands, divided from each other by eight rivers from the mainland, which make as many good inlets and harbors, most of them capable of receiving any frigate, and, as some say, much larger ships. Our settlements extend back to the northwest above two hundred miles, in other parts to the southward not above ten, and very thinly inhabited; indeed, this large space of land, altogether, has not more than three thousand men, chiefly in the back country, and many disaffected and doubtful in our cause, especially the men of the greatest property among us. Our slaves will be about fifteen thousand souls, mostly within twenty miles of the sea-coast, and make above thirty-five tithes of rice annually, besides many other articles of provision, which, with our fine harbors, make the security of this colony, though weak in itself, of the utmost consequence to the whole continent of America;
and we have every reason to think our enemies intend to make it a place of general rendezvous and supplies."

Col. McIntosh estimates the Cherokees, Choctaws, Creeks, and other Indians within striking distance, to have at least "ten thousand gun-men, brave, intrepid, and eager for war." A British army of regulars was at St. Augustine, and a British fleet was then on the coast.

The first step which Georgia was compelled to take necessarily savored of rebellion. As the Governor could at pleasure dissolve the Legislature, there was no possibility for the patriots even to appear to act in a lawful manner; a point of great value in a political revolution. Governor Wright, representing the legal administration of affairs, was still nominally Governor at Savannah, while the patriots with their "Council of Safety," and "Provincial Congress" were exercising—self-constituted—the real functions of what little civil government yet existed in the troubled province. But this double system could not last. In January, 1776, Governor Wright was arrested in his own house, and paroled. He soon escaped and succeeded in reaching the British fleet below the city, and for several years was absent from the colony. The Provincial Congress in April formed a temporary constitution, the fourth article of which reads as follows:

"That all the laws, whether common or statute, and the Acts of Assembly which have formerly been acknowledged to be of force in this province, and which do not interfere with the proceedings of our Continental, or our Provincial Congress, and also all and singular the resolves and recommendations of the said Continental and Provisional Congress, shall be of full force, validity, and effect, until otherwise ordered."

Indefinite as was this constitution, inasmuch as its powers were made contingent upon the decrees of other legislative bodies wholly beyond its control, yet there was little change of legal status so far as the people were concerned. The Liquor Laws along with others in all their forms, remained unchanged, only as affected by the non-importation measures last adopted about a year before; but the encouragement to "home industry" now given, as well as the cutting off of
imports, turned the colony to its own productions of liquors as of other necessaries.

The non-importation agreement "discountenanced and discouraged every species of extravagance or dissipation, especially horse racing, and all kinds of gaming, cock-fighting, exhibition of shows, plays, and other expensive diversions and entertainments," and it is probable that until the British invasion of 1778, the recommendations and resolutions were tolerably well regarded, in most parts of the province. After that time little of civil administration was known in the colony until the British were expelled near the close of the war.

The temporary constitution of April, 1776, gave place in February, 1777, to a permanent constitution, which has been altered and amended time and again, but many of whose most essential features survive in the constitution of Georgia to-day. All the liquor statutes, restrictions, and licenses were carried over from the old regime, and from a legislative standpoint, there was apparently but little of revolution so far as this fruitful field for statutes was concerned. Import duties with no importation, could not amount to much. But liquor was to be furnished "for house raisings, and other necessary purposes," and the supply of the "Liberty Boys" was one of the necessary purposes; for it was not to be thought of, that soldiers in the field and serving their country, should be cut off from their necessary rations of rum. It was regarded as hardly possible for troops to subsist, at least, contentedly, without liquors. Even when a deep spirit of discontent against Britain had manifested itself, and the colony was murmuring against the exactions from their scanty revenues to feed the hungry soldiers quartered in their midst, they had still agreed to furnish by Act of 1767, as indispensable supplies, "firewood, candles, vinegar, and salt, bedding, cooking utensils, small beer, or cyder, not exceeding five pints, or half a pint of rum, or in lieu thereof threepence per diem for each man." 1

What the sulky colonists thus grudgingly doled out to troops already regarded in a half hostile light, they could never think of refusing to the patriots defending their lives and homes. But to procure even these scant supplies was no light matter. Ramsay says, "Supplies for public exigencies in South Carolina before the reduction of Charleston (1780) were principally raised by taxing lands and negroes." Three such contributions had been already levied, viz., in 1777, when nearly one-third of a dollar per head was assessed for negroes and a like amount for every hundred acres of land; in 1778, another tax nominally ten times the amount of the tax of the preceding year, but which, from the depreciation of the currency, yielded only about twice as much as the tax of 1777. In 1779, a tax of twenty dollars paper currency was imposed upon each head of negroes and upon each hundred acres. But twenty paper dollars were then only equal to about one dollar in specie.

If the wealthy province of South Carolina found so great difficulties in maintaining a military establishment, with a constitution and a government long recognized, what must have been the difficulty with so weak, exposed, and divided a province as Georgia, with a constitution hastened to an untimely birth by the throes of revolution, and regarded by many of the people as the illegitimate offspring of rebellion and treason? Without a judiciary system, or officers whose authority was acknowledged, the supplies for the feeble army which Georgia could put into the field must be chiefly collected from voluntary contributions, or from impressments, and "They may take who have the power, and they may keep who can," very soon became a sort of accepted system as to revenue.

In the winter of 1778-9 the tide of war began to roll over Georgia. Hitherto most of the fighting had been with Indians. But now British regulars were invading the province. A battle was fought at Medway in November, 1778, and the Puritan congregation were made to pay for

1 Ramsay's South Carolina, Vol. II, p. 100.
their loyalty, as their church was burned by the British, and the country laid waste. In January, 1779, Savannah fell, and nearly at the same time the enemy captured Sunbury which had become even then a kind of Bay of Naples resort for the Colonial planters. In the same fatal month Augusta was captured, and the British had possession of all Georgia. Many of the patriots fled, and, for a few days, all opposition seemed to cease. McCall quaintly says, "The oath of allegiance was administered to the inhabitants who remained, and the torch to the habitations of those who had fled to Carolina."

Gen. Lincoln on the north bank of the Savannah, was unable to meet the victorious enemy, and there seemed little hope that the province would be soon redeemed. To make matters worse, Gen. Ash, who had been sent with a detachment across the Savannah, was surprised by the enemy on the 3d of March in a most injudiciously chosen camp, and his army was totally defeated. This battle of Brier Creek as it was named, afforded an instance of the Briton’s love of grog as well as of his brutality. Sir James Baird, who commanded the light infantry of the British, is said to have cried out to his men in their pursuit of the fleeing Americans, "Whoever takes a prisoner shall lose his ration of rum." And Dr. Stevens adds, "Many, who on their knees implored mercy, were bayonetted by the brutal soldiery, who would not lose their allowance of grog." As evidence of the probable truth of the report concerning this bloody order, is adduced the fact that of the whole loss, 340, of the Americans on that fatal day, considerably more than one-half had been left dead on the field of battle, a disproportion perhaps never found in a battle fought with the implements of modern warfare. But what was the life of a rebel compared with the loss of a Briton’s rum?

To reconcile the colonists to the Mother Country it was

1 See McCall’s Hist. of Georgia, Vol. II, pp. 157, 175, 177, 192.
proclaimed that no duty, tax, or assessment should be levied upon Georgia save such duties as should be necessary for the regulation of commerce, and the proceeds of these duties were to be applied exclusively to the use of the colony.¹ Such terms four years earlier would doubtless have held the province to the British Crown, and that too, without the presence of a conquering army; but now it was too late. Prostrate and bleeding as she was, her patriots had become too much alienated from Britain to desire her protection. As to the patriots in arms, confiscation, murder, transportation to the West Indies, or confinement on foul prison ships were some of the forms of punishment provided for them.

Gen. Lincoln, with his half starved and ragged troops, could make but little head against his disciplined, well-armed foe, and proscription and rapine went on with but little check.

But Lincoln's active brain was planning a coup de main which, if properly carried out, would probably have rolled back the war-tide from the Southern provinces for the rest of the conflict. This plan was to bring D'Estaing and the French fleet to his aid and at one stroke capture the British army, the same tactics followed two years later by Washington at Yorktown. That D'Estaing's rash gallantry lost this splendid prize of a well-laid scheme, was no fault of the gallant Lincoln. The long delay, the rash effort to storm the fortifications so judiciously defended by Colonel Maitland, the bloody repulse, the death of Pulaski, Jasper, and others, have tinged this page of our history with sadness.

The credit of this brilliant British victory was undoubtedly due to Col. Maitland, who, although not commander-in-chief, yet, as chief engineer, had planned the fortifications and conducted the defence. But rum proved a more formidable antagonist to him than the allied army. Less than three weeks after the victory he died. "He had long been in the habit of indulging himself freely with his glass;

but during the siege he found it necessary to restrain a propensity which had become constitutionally necessary for the preservation of his health. After the siege was raised, and the combined forces retired, he returned to his former habits and gratified them to such an extent as to produce convulsions, of which he died suddenly.

It was during this year that General Washington made complaint of the abuses which he understood were practiced in the hospital departments of the Southern army, tending "to the extravagant waste of public property." Often the surgeons' mates were found "indulging their palates with fine mutton and Madeira wine, while the poor sick soldiers were languishing in want." Perhaps if the commander-in-chief a year or two later could have looked upon the famishing fragments of the Southern army, he would have found small occasion to complain of an extravagant use of Madeira or of any other imported wines.

The capture of Charleston by Sir Henry Clinton, and the loss of Lincoln's army by the surrender, seemed to take away what little of hope the patriots had. Carolina and Georgia were both at the conqueror's feet and all possibility of successful resistance seemed taken away. The story of the next few months is one from which an American would gladly turn away — confiscations, prison ships, starvation, transportation to the West Indies, murder and rapine everywhere, a debauched soldiery running riot, and committing all manner of excesses. The vulture seemed to gloat over the land.

Ramsay says," that after the capture of Charleston a large class of formerly well to do citizens, driven to utter despair by the miseries surrounding them, attempted to drown their wretchedness "in the excessive use of spirituous liquors, which proved the source of many diseases, and very often destroyed life."

The remnant of the Georgia brigade along with Gen.

2 McCall, II, p. 280.
McIntosh, its commander, had been captured in Charleston, and there seemed nothing left to oppose the British arms on the south side of the Savannah. The outrages of the wanton soldiery toward the female sex drove from the province such as could get away. The spirit of mortal man could not endure such horrors, and very soon a partisan war commenced which aimed at extermination, and the insolent enemy began to find vindictive foes hovering in every forest near their outposts, or concealed in every deep swamp ready to use the first opportunity to wreak vengeance upon either British soldiers or their Tory adherents. Desolation brooded over the face of nature. Except those days had been shortened, no flesh had been saved.\(^1\)

Perhaps no more complete pen picture of the ruin of morals, as well as of fortunes, wrought by the war, at this time can be found than in the effect upon the quiet Salzburgers. They had been divided in sentiment when the strife began, the majority siding with the Whigs, yet there were a number of Tories among them. These were led by Pastor Triebner, who had been sent over from Germany a few years before, to fill the pastorate made vacant by the death of Mr. Lembke. It would be well for Mr. Triebner, if his name could be forgotten. He had already been the source of much trouble to his people, and when the British reached Savannah, he went to the British commander in that city, took the oath of allegiance, and conducted a detachment of British soldiers to Ebenezer. These soldiers threw up a fortification near the new church and established a permanent garrison there. Many of the Salzburgers were induced, under promise of British protection, to take the oath of allegiance, but most held on stoutly to the Republican cause. Of these the property was seized, and the profligate soldiery heaped every species of insult upon them. A few of the Salzburger loyalists soon made themselves especially obnoxious by helping, and even leading in the work of pillaging their neighbors, doubtless instigated by their

unnatural pastor. Among those specially conspicuous for their cruelty mention is made of one Eichel, an "inhuman miscreant," who lived at Goshen; and Martin Dasher, who kept a public house five miles below Ebenezer. "These men placed themselves at the head of marauding parties, composed of British and Tories, and laid waste every plantation or farm whose occupant was even suspected of favoring the republican cause. In these predatory excursions the most revolting cruelty and unbridled licentiousness were indulged, and the whole country was overrun and devastated." Ebenezer was made a kind of headquarters for troops operating toward the north and west, and the corrupting influence of the presence of these soldiers was felt for generations afterward. The new brick church was converted first into a hospital, then into a stable, and so continued until the war closed. The church records were destroyed, and the building outrageously desecrated. Muskets and cannon were discharged at surrounding houses, some of which, until recently at least, bore the marks of this insolent ferocity. But worse than all was the moral corruption engendered. "The soldiers were licentious in the extreme, and tippling-houses were established for their accommodation in several parts of the town. These became the resort for the soldiers and many of those Salzburgers who espoused the royal cause, and thus habits of intemperance were introduced, and the once sober and moral Germans soon learned to imitate the vicious practices of their corrupted and debased English associates. It was bad enough to desecrate the church, to devastate the country, and to drive off the inhabitants. These were, however, light evils compared with the poisonous moral influences which were spread among those who remained, by the vicious practices which are always more or less incident upon the soldier's life in the camp. These effects were seen and felt many years after the Revolution terminated."  

Fortunately when the war was ended, Mr. Triebner,  

1 Strobel's Salzburgers, pp. 201-209.  
2 Strobel, p. 208. Mr. Strobel was for several years pastor of Ebenezer church, and was himself one of the Salzburgers.
realizing that Ebenezer would not be the best place for his future home, left the colony along with the English troops, and, to the general gratification of the Salzburgers, never returned.

The Salzburgers were left without a pastor until 1785, their "holy and beautiful house" had been laid waste, and their congregation was scattered. Bitterness and corruption of morals had entered where all had been fidelity and peace, where a civil magistrate had not been needed, and where love had universally reigned. It was well that the pious Bolzious had been taken away from the evil to come, and that his eyes never beheld the entrance of the serpent into that little Eden which he had done so much to plant in the wilds by the banks of the Savannah.

To make the year 1780 still darker in our annals, the army sent to the redemption of the South under the incompetent Gates, was wholly routed at Camden in August, the brave De Kalb was killed, and the prospect became even darker than before. Ramsay, in describing the rout of the militia at Camden, says, that it was "perhaps occasioned by the following causes: The troops being badly supplied, had for some time subsisted on fruit scarcely ripe, without any regular rations of flesh, flour, or spirituous liquors,* * * and their strength and spirits were depressed by their preceding low regimen, so that they could not stand before bayonets." The historian clearly was a strong believer in a courage of the brawn, as well as of the heart, and in spirituous liquors as a necessary element of physical bravery.

Privateers were running out of the secluded harbors along the coast at this time, and often succeeded in bringing back stores for the use of troops and citizens.

Civil government in Georgia had virtually ceased. The Legislature had scampered away from Savannah when the British appeared, and had appointed no Governor. Several attempts were made to secure a meeting of the body at Augusta, but without success. Speaker Werreat ordered

an election of a new Legislature. McColl says, "It is believed that all the members that constituted this body, were elected in the county of Richmond." Augusta was seized, and the peripatetic body next met at Heard Fort in Wilkes county. Next the body met at Ebenezer, and at last returned to Savannah after the expulsion of the British. But little of the staple of civil legislation could be expected of such a body under such circumstances. Of course general legislation was out of the question, and what of civil law was administered was chiefly of a local character, and probably more the result of custom and the passions of the hour than of any constituted authority.

The defeat and capture of Ferguson's army at King's Mountain, late in 1780, and the brilliant victory of Morgan at the Cowpens in January, 1781, and the appointing of Greene to the southern army, began to turn the tide in favor of the sorely tested patriots, and 1781 was as glorious for their cause as 1780 had been disastrous.

Ramsay says of the condition of the American army as it fled before Cornwallis in January, 1781, and the sufferings seldom paralleled, which the soldiers endured in the depth of winter: "They were some time without meat, often without flour, and always without spirituous liquors." Scarcely fed or clothed, they were compelled to wade deep creeks, and dry their tattered clothes by the heat of their own bodies, or less frequently by a fire hastily kindled, yet they "submitted to all these difficulties without the loss of a single sentinel by desertion."  

The historian also cites as an extraordinary instance of British endurance in the eagerness of Cornwallis and his army to capture the flying Americans, that His Lordship not to be impeded in his fierce pursuit, destroyed most of his stores, while his soldiers "beheld, without murmuring, their most valuable baggage destroyed, their spirituous liquors staved, when they were entering on a service in which

it would be much wanted, and under circumstances which precluded every prospect of future supply."

A grievous item in the complaints made as to the treatment of prisoners on board the prison ships, at Charleston, was that "wine and such like comforts particularly necessary for the sick in southern climates, could not be obtained from the British hospitals."

Almost all Georgians in the service at that time were with Greene's army though a partisan warfare was waging in the upper part of the State. And political hatred had reached such a pitch "that a Georgia parole, and a thrust with the bayonet, were terms of like import."

Dr. Fayssoux describing the sufferings of the prisoners on the prison ships, says, "The hospital at this time was reduced to the greatest distress imaginable, the sick without clothing, covering, or any necessity but one pound of beef and bread, very little sugar, no wine, and rarely a small allowance of rum."

Cornwallis forbade all vendue masters, auctioneers and other licensed tradesmen to sell to any prisoners held in Charleston on pain of having their licenses taken away from them.

When General Greene finally returned to Carolina and while he was holding Charleston and Savannah in a kind of siege, so that the British durst not venture into the country, the destitution of his army was so great, that many of his soldiers, we are told, had no clothing save a strip of cloth tied around the body. And brave old "Mad Anthony" Wayne from Ebenezer in April, 1782, writes to Col. Jackson, "We are in great distress for want of shoes, shirts and overalls; the Virginians have marched upward of three hundred miles barefoot, in which situation they still continue. I send you a gill of spirits for each man with you, and a little for your own use, as we have not a sufficiency to divide among the officers in general. I have directed a

2 Ramsay, II, p. 533.
3 Stevens' Georgia, II, p. 278.
distribution between Colonels White, Posey, and yourself, by which means your officers will participate in rotation at your table." ¹

The distress of the times may be well illustrated by the story of the distribution of certain stores which were sent to Governor Martin by Captain Ignatius Few.²

From these stores there were reserved, after inspection, for the Governor and Council seventy-five pounds of sugar, nine bushels of salt, and twenty-three gallons of rum. To the President were given two gallons of rum; to each member one gallon; the remainder the Governor was to dispose of as he should deem proper. The President was to receive two quarts of salt and ten pounds of sugar; each member of the Council was to have five pounds of sugar and one quart of rum, and the messenger of the Board had an allotment of five pounds sugar, one quart salt, and one half gallon rum.³

Everything was scarce except money. Of that commodity there was a plethora. When Mrs. Clarke fled from Georgia in the time of direst calamity, Mr. Jefferson supplied her with ten thousand dollars, but it took seven hundred to purchase a pair of shoes, and Major Horry in his "Life of Marion" says that "a cow would not give a shock of corn for a horse load of this money." While Governor Howley and his court were retreating from the British, they paid out their paper money for lodging. "The value of paper money was at that time so much reduced that the Governor dealt it out by the quire for a night's lodging of his party, and if the fare was anything extraordinary, the landlord was compensated with two quires; for which the treasurer required a draft, made out in due form, and signed by the Governor."⁴

¹ Lee in his "Memoirs" says that Wayne and his "Limos" were the best feeders and drinkers in the American army. They had more baggage, and were more fond of fighting. P. 420.


³ Sumter's troops, when their victory at Rocky Mount brought them a supply of rum drank so eagerly that the General had to fall back, to save his debauched army. Lee, p. 178.

THE REVOLUTION.  

Joyful as was the coming of peace, it witnessed great changes wrought in the morals of the people by those years of strife. The spirit of dissipation, disregard of civil authority, and license, for years to come were to manifest themselves. The seething elements would not calm, the vices engendered or fostered in the war, were now to vex society and the family. The vices poorly held in check under the imperfect colonial regime, now aggravated and intensified immeasurably, were transferred to an embryo State whose prerogatives were not yet defined, much less acknowledged. No central national power was recognized as supreme. Vast territories of rich lands in the hands of the aborigines to the westward, offered tempting bait to the ambitious, whose greed of gain and lust of power, might here find play with but slight chances for hindrance.
SECOND PERIOD FROM THE REVOLUTION TO THE CIVIL WAR.

CHAPTER XIV.

"LIBERTY." LIQUOR LAWS OF GEORGIA. 1783—1827.

"Pass where we may, through city or through town,
Village or hamlet, of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts th' unguarded nose to such a whiff
Of stale debauch, forth issuing from the stills
That law has licens'd, as makes Temp'rance reel.
There sit, involv'd and lost in curling clouds
Of Indian fume and guzzling deep, the boor,
The lackey, and the groom; the craftsman there
Takes a Lethean leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All learned, and all drunk."

—Cowper's "Task."

The end of the Revolution found Georgia in a more unstable situation than we can readily imagine. Her civil constitution, adopted in 1777, was hardly yet known or even thought of, as the basis for legislation; and the various enactments of the straggling, and little more than self-constituted, Legislature, added to the lawlessness which long years of bloodshed and freedom from all restraint of civil law had engendered—produced a kind of chaos which could hardly be reduced to order. The Constitution itself was an experiment made by people totally unused to popular government founded on a popular charter as the source of authority for their laws.

It is a wonder that the experiment succeeded so well. The instrument, however much of good it contained, yet
was very imperfect, and its benefits were due more to the strong sense of private and social rights so characteristic of the Saxon race.

The first Constitution had declared of force all those existing laws and acts which did not conflict with present or subsequent laws passed by either the Provincial or Continental Congress. This was certainly a vague guaranty, and the acceptance of it by any considerable portion of the people, only illustrates again the fact that men, rather than measures, command popular support. The high character of the men holding the chief places of trust was regarded rather than the defectiveness of fundamental laws.

By an Act of Feb. 25, 1784, it was declared that all laws in force May 14, 1776, not contrary to the constitution and laws then (1784) existing, should remain in force, as well as the common law of England, in so far as its statutes had been formerly applied in Georgia. This was doubtless the best policy that could have then been pursued; for a civil constitution must grow with and to a people, and become bone of their bone, and strength of their strength.

New territory from the Indians was added. As the Indians now lacked English support, treaties for land were comparatively easy.

By a treaty at Augusta in 1783, the land up to the mouth of the Kiowe was acquired, and the then large counties of Washington and Franklin were carved out of the new acquisition. In 1785, by the treaty of Golphinton, the lands lying between the south stream of the St. Mary's and the Forks of the Oconee and Ocmulgee were added, the red man's face was turned toward the setting sun, though, until 1802, the Oconee was the treaty barrier against the encroachments of the whites. In 1802, by the treaty made at Fort Wilkinson, part, and in 1805, by the Washington treaty, the remainder, up to the Alcovy, of the land between the Oconee and Ocmulgee, was acquired, and so the border remained until the second war with Great Britain.

1 Marbury and Crawford's Digest, p. 404.
Land warrants, especially for the newly acquired territory, began to be drawn. It was a beginning of the lottery system of land distribution in Georgia, which, in itself, worked great corruption among the people, and the distribution was sometimes attended with perilous consequences. In May, 1784, the first session of this Land Court was held in Augusta. Very many applicants for land appeared, but for some reason, the Court was not ready to proceed with the distribution. The impatient crowd became violent. "A few evil disposed persons hinted to the people at large, whose minds by the juice of the cane, were already inflamed, that there was a more concise way of obtaining their warrants. They immediately herded, and, I must confess, looked formidable." For a time the mob were cajoled with promises, but on Saturday they rushed pell-mell into the office bearing down all opposition, seized the warrants indiscriminately, and soon four or five hundred were missing. New warrants had to be issued, and the whole matter was involved in endless confusion.

A strong current of immigration about this time set in from the Carolinas and Virginia, especially into Middle Georgia, though the population could hardly have increased during the war. The population in 1773 was not much above 30,000 whites and blacks. During the war Georgia lost, according to Ramsay, one thousand white citizens and four thousand slaves, or about one-sixth of her entire population. In the apportionment made by Congress in 1783, on the basis of population for tax purposes, Georgia was rated at 25,000 inhabitants. Mr. Gervais moved to reduce the apportionment to the basis of 15,000 inhabitants, asserting that there were not more; but his motion was rejected. At that time only New Hampshire, Rhode Island, Maryland, and Connecticut, had any authentic statistics as to population.

The State records of this period are very incomplete. Indeed, in 1786, quite a difficulty was stirred up between

the new State and its metropolis. Certain documents belonging to the State had been retained in Augusta after the order of the Executive Board for their removal. Savannah claimed the papers under the Constitutional provision that each county was to have the custody of its own records. But Chatham’s (county) records were also the records of the State; for the parish and county were, for a long time, synonymous politically, with the province. Much litigation ensued before the papers were finally sent to Augusta. Indeed, it seems from the State records extant, that some of the lacking papers were never sent.

In 1789 another revision of the Constitution occurred, and another in 1798.

Counties now began to loom into importance as members of the body politic, and certain prerogatives, which in Colonial days, had been centered at the provincial capital, were now allotted to these subordinate divisions.

LEGISLATION.

The inter-county commerce, if we may so term peddling, was however, still a matter of State control, and an act of 1796 continued to the Treasurer of the State the licensing of peddlers and other transient tradesmen. But most other licensing powers were lodged in the courts of the county. The prohibitions against gaming and sports of all kinds on the Sabbath, as well as the keeping open of public houses and the entertaining of any, save strangers or lodgers, were still maintained; the Church wardens and constables of the parishes, as of yore, were required to “walk through the town of Savannah, and the respective towns of this province,” once in the forenoon and once in the afternoon, in the time of divine service, “to observe, suppress, and apprehend all offenders whatsoever, contrary to the true intent and meaning of this act.” Taverners and tippling-house keepers, who dared to “sell wine, punch, beer, ale, cider, or any spirituous liquor whatever,” to any articled seaman to the amount of more than one shilling and sixpence per day, or who should
presume to entertain such seaman in his, or her, or their house, to drink or tipple after nine o’clock, were punished as in the Colonial period. The laws in reference to the selling of liquors to slaves began to be made more specific if not more severe; also the laws against drunkenness in patrols were continued.

Many other enactments, however, as to liquor vending began to appear on the statute books. The most important of these was that regulating

**Taverns.**

Approved December 24, 1791,¹ and running as follows:

"**Section I.** From and after the passing of this act, any person, or persons, wishing to keep a tavern or house of entertainment, shall petition the justices of the inferior court held for the county where such petitioner resides; and the court to whom such petition shall be exhibited, shall thereupon consider the convenience of such place intended for a tavern, and having regard to the ability of such petitioner to keep good and sufficient accommodations for travellers, their horses, and attendants may, at their discretion, grant a license to such person or persons, for the term of one year next ensuing the date of such license, and from thence to the next inferior court, held for the said county, and no longer; which license, upon petition, may be renewed from year to year, if the court think proper; Provided always, that before issuing such license, the court shall cause the petitioner to enter into bond with sufficient security to be approved of by the court, in the sum of fifty pounds, conditioned for their keeping an orderly and decent house, with good and sufficient accommodations for travellers, their horses, and attendants; which bond shall be filed in the clerk’s office, and subject to be put in suit upon any breach thereof.

"**Sec. II.** The justices of every inferior county court, at the first term in every year, shall fix and establish the rates and prices to be paid at taverns for liquors, diet, lodging, provender, stabling and pasturage; and every tavern keeper, shall within one month after the rates so established, obtain of the clerk of the said court a fair table of such rates which shall be openly set up in the public entertaining room in every tavern, and there kept throughout the year until the rates shall be fixed or altered again by the court, and then a copy thereof shall be again so obtained and kept from time to time, under a penalty of ten pounds on every tavern keeper failing so to do; and if any shall demand and receive any greater price for any liquor, diet, lodging, provender, stabling, or pasturage, than by such rates shall be allowed, he, she, or they so offending, shall forfeit and pay the sum of two pounds over and above the sum extorted for every such offence to the informer, recoverable with costs before any justice of the peace in the county where such tavern shall be."

¹ Marbury and Crawford’s Digest, p. 445.
Sections III and IV of the above act, which were afterward repealed by the penal code, related to retailing without license. Section III enacted that any person who shall, unlicensed, keep a tippling house, or sell wine, beer, cider, rum, brandy, or other spirits, or a mixture of the same, shall be fined ten pounds, one-half to the informer, the other, to the use of the county. A merchant, however, may sell liquor not less than a quart, and a planter, or other person, may dispose of the distilled products of his own grain or orchard, not in less quantity than a quart, without license. In Chatham, Liberty and Effingham counties, however, the merchant must not sell in quantity less than a gallon.

Under Section IV a license fee of two pounds was exacted before the license could be issued.

By an Act of 1792 the clerk of the Superior Court was allowed in the Fees List the sum of four shillings and eight pence for every tavern license, "including every service therein." 1

An act of 1786 had already declared any taverner who permitted gaming on his premises, incapable of keeping a tavern, and also affixed a penalty of five pounds for a violation of its provisions.

Section V of the Tavern Act repeals all previous acts "within the purview of this act." "Provided always, that the corporation of the city of Savannah and Augusta shall have the sole regulation and power of governing and directing taverns and granting licenses, within their several jurisdictions."

The rate for tavern license was fixed by act of December 15, 1809, at five dollars; with a proviso added excepting Savannah, Augusta, or any other incorporated town. The second section of this act reads as follows: "Any person on application, and complying with this law, may have license to retail spirituous liquors, without being obliged to keep other entertainment; Provided, such person shall give

1 Marbury and Crawford, p. 231.
bond and sufficient security to the inferior court in the sum of five hundred dollars, to keep an orderly house; and provided also, that if they do keep a house of entertainment, they shall not be allowed any other pay than agreeable to tavern rates."

These acts incorporating the restrictions for the Sabbath of the Tavern Act of 1762, and those for seamen, of 1766, constituted the tavern laws of Georgia for many years.

Liquor in the hands of venders paid tax along with other wares and merchandise. This tax after the Revolution became very much higher than before.

In the tax law of 1790, Section III assesses a tax of fifty shillings upon every hundred pounds sterling of all foreign goods, wares, liquors, and merchandise, sold, bargained, or trafficked for, and four pounds was imposed upon the factor or broker himself. This heavy tax seems to have been "a war measure," and was soon reduced—in 1793—to four shillings and eightpence.

From 1802, and for many years thereafter, the tax on the stock in the trade was 3½ cents, per $100.

In 1792 was passed "An Act to protect religious societies in the exercise of their religious duties." A fine not exceeding five pounds was imposed upon the guilty party, in default of which payment, the offender was to be committed to jail for a term not exceeding ten days. If the offender were a slave, he should be punished by whipping.

By an amendatory statute to the foregoing law in December, 1808, it was enacted:

"Section I. It shall not be lawful for any person to sell, or cause to be sold, any wine, cider, beer, whiskey, gin, rum, or brandy, or any other intoxicating liquors, within one mile of any meeting-house, or other place set apart or publicly resorted to for divine worship, during the time appropriated to such worship.

"Sec. II. For every offence committed in violation of this Act, the offender, or offenders, shall be subject to the penalty of thirty dollars, which shall be recoverable after the manner pointed out in the first clause of the above recited Act, which fine shall be put in to the hands of the justices of the inferior court, and become a part of the county fund where such offence shall have been committed."

1 Clayton's Digest, p. 568.
2 Marbury and Crawford, p. 482.
LIQUOR LAWS OF GEORGIA. 1783-1827. 187

Provided nevertheless, that the penalties of this Act shall not extend to licensed retailers of liquors, actually residing within the limits herein pointed out.”

SLAVES.

The Act of December, 1808, in regard to the sale of liquor to slaves, with its preamble, is as follows:

"Whereas, it hath been the custom with tavern keepers and retailers of merchandise, under the denomination of shopkeepers, to encourage the slaves of this State, to sell unto them a quantity of provisions and other commodities, and, in return, to pay unto them spirituous liquors, etc., without the consent or license of the owner or owners of such slave, or slaves, by which the owners of such slave, or slaves, are, and may be, great sufferers, should such pernicious practices continue.

It is therefore enacted, that all persons wishing to keep a store, shop, or tavern, and are retailers of spirituous liquors, and other commodities for whose sale a license is necessary, must take an oath before the clerk of the inferior court on receiving such license, not to sell to any slave any spirituous liquors, or mixtures thereof, without the permission, or consent, of the owners, agents, attorneys, or overseers of such slaves."

The second section of this Act affixes a penalty of thirty dollars to a violation of the law, and a recognizance of two hundred dollars with sureties for good behavior for the remainder of the year. If the offender failed to furnish such sureties he was to be incarcerated in the jail not more than six months, and was also liable to prosecution for perjury before any proper court.

An amendatory Act to the above in 1810, repealed the clause requiring an oath from the applicant on receiving license, but increasing the fine (which was to be collected in the Superior Court) to not more than $300, nor less than $100, for each offence, one-half to be paid the prosecutor, the other half to make part of the county funds.

By a statute of 1818, Section IV, it was enacted, viz.:

1 If any slave, or slaves, shall be found in any store, house, or tippling shop, unless sent by his, her, or their owner, owners, overseer, or employer, after the hour of nine o’clock at night, or before daybreak in the morning, or on the Sabbath day, it shall be taken and received as presumptive evidence against the

1 Clayton's Digest, p. 480.
2 Clayton, p. 567.
3 Clayton, p. 653.
4 Lamar's Digest, p. 810.
person or persons owning, or person keeping the store or tippling-shop, of a violation of this act and punished accordingly, which presumption may be rebutted by any other circumstances in favor of the accused."

It was also enacted, Sec. XIII, that

"If any owner, overseer, employer, shopkeeper, storekeeper, or any other person whatsoever, shall sell to or furnish any slave or slaves, or free person of color, with spirituous liquor, wines, cider, or any intoxicating liquors, for his own use, or for the purpose of sale, such person so offending shall, upon conviction thereof, pay a fine of not less than ten dollars, not more than fifty dollars, for the first offence, and upon a second conviction, to be subject to fine and imprisonment in the common jail of the county, at the discretion of the court, not to exceed sixty days' imprisonment, and five hundred dollars fine.

"Provided, nothing herein contained shall prevent the owner, overseer, or employer, from furnishing their slaves, or those under their care, with such quantity of spirits, etc., as they may believe is for the benefit of such slave, or slaves, but in no case to permit them in any way to furnish others therewith."

These laws remained in force until the civil war.

SUTLERS.

In the Militia, law of 1803, we find the following regulation:

"When sutlers shall attend regimental or other musters, they shall be considered under the direction of the commanding officer present with regard to the time and place of their selling liquors, or other refreshments, and that it shall be lawful for said commanding officer, to grant exclusive privileges to such persons as may engage to furnish spacious and convenient places of parade."

This sutler law, continued in 1807, was again continued in 1818, with the additional provision that such sutlers, on parade days, should not be subject to license laws.

This Militia Act of 1818 permitted the commanding officer at such muster, to confine any persons who should interrupt or molest any officer or soldier on parade, for not more than one day, nor less than six hours, "during which time they shall not be allowed to drink any spirituous liquors." Any non-commissioned officer, or soldier, who should behave mutinously, or leave the ranks without permission, or "appear on parade drunk," was to be confined for the day and fined at the discretion of the court of inquiry, not more than thirty, nor less than five dollars.

1 Clayton's Digest, p. 166.
2 Lamar's Digest, p. 466.
PEDDLERS.

By an act of 1817 peddlers were required to procure license from the clerk of the inferior court of the county in which they expected to vend their goods. The sum of $600 was exacted for license, one-half to be appropriated to county purposes, the other half to the use of the State, and the peddler was also compelled to pay five dollars to the clerk as a personal fee, and subscribe to a stringent oath to observe all the regulations with which the itinerant trading had been hedged about by former statutes. An extra license was also required for each additional wagon, cart, or other vehicle employed by him in his traffic. His person must also be described, so that there could be no mistaking his identity.

The amended act of 1824 turned the peddler licensing again into the hands of the State, and the Comptroller General was authorized to issue such licenses, receiving himself a fee of five dollars for the license, while the Treasurer received one hundred for the State, which was made part of the Poor School Fund, and the Treasurer received a fee of $2.00 for his counter signature to the license. Fines for violation of the law which were to be paid to the clerks of the inferior courts of the respective counties where the offences were prosecuted, and became part of the poor fund for such counties. But notwithstanding the State license, any corporate town might levy a tax not exceeding fifteen dollars per day upon such peddler for selling within its limits. But all these statutes always left the trade, by any person, in the manufactures of the State license-free, a measure which doubtless helped to increase the revenue. Special acts were occasionally passed for the benefit of individual retailers by which they were freed from the payment of license. Thus in 1809 an act was passed wherein it was recited that David Limeberger of Effingham county, having lost one of the "most useful and valuable members of his body in the service of his country," should be "authorized and privileged to sell and retail spirituous liquors (in the county in which he may reside)
free of license or charge," only being subject to the fines and forfeitures prescribed for licensed retailers by the act of December, 1808."

**DRUNKENNESS NO EXCUSE.**

In the 9th Section of the Penal Code of 1816, appears a statute which remained a permanent part of the law of Georgia, viz:

"Drunkenness shall not be an excuse for any crime or misdemeanor, unless such drunkenness was occasioned by the fraud, artifice, or contrivance of other person, or persons, for the purpose of having a crime perpetrated; and then the person or persons so causing said drunkenness for such malignant purposes, shall be considered a principal, and suffer the same punishment as would have been inflicted on the person committing the offence if he, or she, had been possessed of reason and sound discretion."

**DEBAUCHERY.**

Section VII of the Penal Code of 1816."

"If any person shall he guilty of open lewdness, or any notorious act of public indecency, tending to debauch the morals, or keeping open tippling houses, on the Sabbath day, or Sabbath night, he or she shall be indicted, and, on conviction, shall pay a fine at the discretion of the court, or be imprisoned in such manner, and for such period, as the jury may recommend."

Section VIII enacts:

"Any person who shall keep and maintain, either by himself, or herself, or others, a common, ill governed and disorderly house, to the encouragement of idleness, gaming, drinking, or other misbehavior, or to the common disturbance of the neighborhood, or orderly citizens, such person so offending shall, on conviction, be punished by fine, or imprisonment in the common jail, or both, at the discretion of the court."

These statutes continued a permanent part of the penal code of Georgia.

**ADULTERATED FOOD AND DRINK.**

Section XIV of the Penal Code of 1816, provides that

"Any baker, brewer, distiller, merchant, grocer, or other person, selling unwholesome bread, drink, or pernicious and adulterated liquors, knowing them to

1 Clayton's Digest, p. 320.
2 Lamar, p. 565.
3 Lamar's Digest, p. 596.
4 Lamar, p. 598.
be so, shall be indicted, and on conviction, shall be fined or imprisoned in the common jail, or both, at the discretion of the court."

This statute continued an unchanged part of the penal code.

SPIRITOUS LIQUORS VS. THE PENITENTIARY.

The Penal Code of 1816 prohibited the introduction of any spirituous or fermented liquors into the penitentiary—penalty for violation twenty dollars—"save such as the keeper may use in his own family, or which the attending physician may prescribe for a convict in ill health, and administer himself or deliver into the hands of a person authorized to receive them."

The latter part of this act, viz., that in regard to the administering of liquors to a convict, has remained in the penal code to the present day.

The Tax act of December, 1804, already given in substance, remained in force for many years thereafter, at least, in so far as its provisions applied to liquors and to liquor venders.

An Act of 1811 may serve to remind us of "the bloody chasm" between the Whigs and Tories of the Revolution, which was not soon bridged over. This statute granted to the Commissioners of Sunbury Academy 166 2/3 acres of "the distillery tract"—of 500 acres—adjoining Sunbury, and confiscated as the property of Roger Kelsall, and now the property of the State.

How the epithet "distillery" became attached to this body of land, we are not informed; but the story of Col. Kelsall's capture at Sunbury in June, 1781, illustrates the drinking habits of soldiers, especially the British of those days.

Captain Howell, in command of an American privateer, had secretly entered Sunbury Inlet, where he learned that the British officers of the fort a few hundred yards away, were to dine with Mr. Kitchens, the Collector of the Port, on the King's birthday.

1 Lamar, p. 666.
2 Lamar, p. 2.
Presuming that the officers, as was their wont, would indulge freely in their liquor, Howell quietly ran up the river under cover of darkness and took the whole party prisoners. Howell, it is said, who had been grossly insulted by Kelsall formerly when he (Howell) was a prisoner, started with his captive to the river, intending to drown him, but was prevailed upon by the prayers of Mrs. Kitchens to forego the pleasure of strangling his enemy. He released the whole party on their parole, and safely reached his vessel and escaped from under the guns of the fort.

Such were the general laws of Georgia in regard to the liquor traffic, which were enacted before the beginning of organized efforts in behalf of temperance. As will be observed, the object of this legislation could have had but little reference to revenue, since the license fees for retailing were too small, even with the large number of venders, to have aggregated a very large sum, and as to fines and forfeitures, these were most generally applied in some form of aid to the poor, as if in compensation for the poverty caused by the drink. Indeed, the chief objects of this legislation seemed to be the restricting of the traffic to “proper persons,” under certain penalties for violation. These restrictions looked chiefly to the preserving of reasonable decorum on the Sabbath along with the protection of worship, to the preventing of the sale of spirits to negroes, and to prevent, as far as possible, the natural incentive kindled by liquor, toward other vices, as gaming, lewdness, idleness, etc.

It seemed to those legislators, that to “break the connection,” so to speak, between tippling and these other attendant vices, and to separate them as far as possible, was all that legislation could effect. Dram drinking and these other evils, cousins german to it, must continue; true policy demands that they should be kept apart, lest their strength be mutually multiplied by contact.

It is easy to see moreover, from preambles and statutes continually increasing in severity of penalty and particularity of detail, that the laws were constantly disregarded, and were failing of their purpose.
CHAPTER XV.

MUNICIPAL PRIVILEGES CONFERRED PRIOR TO 1827

"Estates are landscapes gazed upon a while,
Then advertised, and auctioneer'd away,
The country starves, and they that feed th' o'ercharged
And surfeted lewd town with her fair dues,
By a just judgment strip and starve themselves." —Cowper.

Georgia has been less affected by the growth of civic corporations within her territory than have most States of the Union. Until forty years ago the largest towns in Georgia would not have been classed as more than large villages, or fourth class towns, so far as population was concerned. The preponderance which great cities have invariably acquired over the States in which they have grown up, has not been felt in any such degree here, as in some even of the other Southern States. These little "states within the State," the inevitable result of commerce and manufactures, and rendered stronger than ever by the concentrating power of steam transportation, gradually absorb within themselves the functions of State government, and their citizens soon begin to stand in an attitude toward State and County control, very different from that of their rural neighbors. That the inhabitants of the city should regard the State administration from their own peculiar standpoint, follows as a matter of course. Very much of the "solidity" of the South and of the Cotton States in particular, has grown out of the general identity of interests among a rural population.

SAVANNAH

was "regulated" by an Act of 1760. She became a city in 1789, being, it is said, the fourth incorporated city in the
United States. By an Act of 1787 her wardens were to have the power of justices of the peace. They were empowered to make by-laws, impose "such pains, penalties, and forfeitures, as shall be conducive to the good order and government of the town," etc. They might assess a rate, or such rates upon the inhabitants, as might be necessary for the purposes which they should deem proper. In accordance with the Act of 1789 a Mayor and Aldermen were appointed. An Act of 1796 granted civil jurisdiction, not involving real estate, to the city court when not more than fifty dollars was the amount in suit, but an appeal to a jury of seven men might be taken. This Jurisdiction was limited to $30 in 1807.

In 1808 the council was empowered to levy a tax to pay for a watch or guard.

The wharfage and storage rates fixed in 1774, including liquors of all kinds, have already been given.

A statute of 1825 permitted the Aldermen to have control and regulation of all shops, stores and barrooms,—a new name; they might assess all taxes necessary for the usual needs of incorporated towns; they should also have the sole power to govern and direct taverns, and to grant licenses within the city.

By Act of 1823, fines, formerly imposed and collected by the corporate authorities of Savannah, were turned over to the inferior court of Chatham county, and in 1828 the Mayor's Court was forbidden to levy an annual poll tax exceeding one dollar.

Augusta became the capital of the State in 1780, but only temporarily, as we have seen. It was incorporated as a city in 1798, and its Council was empowered to make such by-laws, rules, and ordinances, respecting the harbor, streets, public buildings, workhouses, markets, wharves,

---

1 Marbury and Crawford's Digest, p. 122.  
2 Marbury and Crawford, p. 123.  
3 Marbury and Crawford, p. 125.  
4 Clayton, p. 388.  
5 Clayton, p. 244.  
6 Dawson's Digest, p. 469.  
7 Dawson, p. 124.  
8 Dawson, p. 476.  
9 Marbury and Crawford, p. 136.
CONFERRED PRIOR TO 1827.

public houses, carriages, wagons, carts, drays, pumps, buckets, fire engines, the care of the poor, the regulation of disorderly people, negroes, and in general, every other by-law, or regulation that shall appear to them requisite and necessary for the security, welfare, and convenience, of the said city, or for preserving peace, order, and good government within the same. The Council also had authority to assess such taxes as might be necessary, and impose fines for offences, etc., though the General Assembly reserved to itself to revise, alter, or repeal this last-named grant.

In 1820 the Council of Augusta were constituted commissioners of the Richmond courthouse and jail.

An Act of 1822 gave to the Council jurisdiction in civil cases from $30 to $300, between parties within the city. (In 1817 the powers of the City Council of Augusta were made co-extensive with those of Savannah's Board.)

An Act of 1818 had extended the police authority of the Council along a radius of three miles (i.e. in Georgia) from the city, and the Council could make "such ordinances and by-laws for the preservation of peace, good order, and sobriety, and for the restraint and regulation of retailers of spirituous and fermented liquors, shopkeepers, and others, within those limits, as they are now authorized to make within the city of Augusta."

A law of 1820 forbade the Council after the expiration of the then running licenses to require of any resident of Augusta "wishing to retail spirituous liquors, a sum exceeding fifty dollars, as a license for the same;" but it was necessary for the applicant to be recommended in writing by two respectable citizens.

Darien was "regulated" in 1805, and its commissioners were given control of the streets, wharves, lanes, etc., with power to assess rates, and impose fines. In 1808 they were authorized to erect a workhouse for confining all disorderly persons. The town was incorporated in 1816, and its

---

1 Dawson, p. 428.
3 Lamar, p. 993.
4 Lamar, p. 1000.
5 Dawson, p. 428.
6 Claytan, p. 245.
7 Clayton, p. 498.
8 Lamar, p. 1009.
Council could control public houses, assess taxes, etc. In 1818 it was made a city, and its Mayor's Court received jurisdiction in civil cases not exceeding $100. This amount was extended to $150, in 1821.

Milledgeville was located in 1803; made the State capital in 1804; in 1810 its commissioners were authorized to prevent illicit traffic of shopkeepers and slaves, and in 1816 they were authorized to impose fines, assess taxes, etc.

Macon was incorporated in 1823, and its police court was allowed to impose a tax upon liquor vendors in the streets or on the public square, not to exceed five dollars yearly on retailers of less than five gallons.

Hardwick was incorporated in 1793, but died of a lingering birth which was protracted through most of a century.

Statesborough was made the county site of Bulloch in 1803.

Waynesborough was laid out in 1783; commissioners were appointed in 1803; incorporated in 1812, with powers to impose fines and taxes; retailers of spirituous liquors might not be charged more than the regular license of the State.

Jackson was incorporated in 1826.

Warrenton was laid out in 1797, and incorporated in 1810.

Sandersville was laid out in 1796, incorporated in 1810.

Mallorysville was incorporated in 1819.

Irwinville was incorporated in 1816.

Washington was incorporated in 1805. Its commissioners were empowered by act of 1821 to issue licenses at not more than $5.00, which license could not run more than one year. Peddlers were to be charged $5.00.

St. Mary's, by act of 1797, was permitted to make laws

1 Lamar, p. 1013.
2 Lamar, p. 433.
3 Clayton, p. 107.
4 Clayton, p. 624.
5 Dawson, p. 444.
6 Marbury and Crawford, p.
7 Clayton, p. 143.
8 Clayton, p. 127.
9 Dawson, p. 470.
10 Clayton, p. 607.
11 Lamar, p. 948.
12 Lamar, p. 1050.
13 Lamar, p. 1024.
14 Clayton, p. 278.
15 Marbury and Crawford, p. 126.
for its own good government; by act of 1802 the commissioners could impose fines not above fifty dollars, assess taxes, and after 1804, could control public houses. In 1826 they were given jurisdiction in civil cases not involving real estate.

_Athens_ was incorporated in 1806. In 1815 authority was given to impose taxes, and in 1822 to impose a tax equal to 100 per cent. upon all licenses to retail spirituous liquors.

_Jefferson_ was incorporated in 1818.

_Watkinsville_ was incorporated 1806. Act of 1822 permits a tax of $5.00 on all retailers of spirituous liquors.

_Salem_ was incorporated 1818.

_Appleton_ was incorporated in 1816.

_Wrightsbrough_ was established 1799. Act amended 1809.

_Knoxville_ was incorporated in 1825. Commissioners might impose a tax of $3.00 on retailers in streets or on the square, and license such retailers.

_Decatur_ was incorporated in 1823.

_Berrien_ became a county site in 1826, then named Drayton.

_Blakely_ became a county site in 1826, with the justices of the Superior Court of the county for its commissioners.

_Springfield_ was laid out in 1799. No corporate powers granted for some years.

_Ebeneser_ was incorporated in 1796.

_Elberson_ was incorporated in 1803.

_Petersburg_ was incorporated in 1802.

_Ruckerville_ was incorporated in 1822.

---

1 Dawson, p. 469.  
2 Clayton, p. 329.  
3 Lamar, p. 1006.  
4 Dawson, p. 442.  
5 Clayton, p. 499.  
6 Clayton, p. 505.  
7 Dawson, p. 443.  
8 Lamar, p. 1045.  
9 Lamar, p. 1027.  
10 Marbury and Crawford, p. 131.  
11 Dawson, p. 463.  
12 Dawson, p. 446.  
13 Dawson, p. 170.  
14 Dawson, p. 469.  
15 Marbury and Crawford, p. 158.  
16 Marbury and Crawford, p. 154.  
17 Clayton, p. 144.  
18 Clayton, p. 92.  
19 Dawson, p. 442.
MUNICIPAL PRIVILEGES

Swainsborough was incorporated in 1822. The Commissioners might impose a tax not more than $5.00 on retailers in the squares and in the streets.

Fayetteville was incorporated in 1823. The Commissioners might impose a tax not more than $5.00 upon retailers in the streets or on the square, not more than five gallons in quantity to be sold, at once.

Carnesville was incorporated in 1807. By the Act of 1808 the Commissioners could impose a tax not more than $6.00 upon retailers in the streets or on the square, not more than five gallons in quantity to be sold, at once.

Greensborough was established in 1786. Incorporated in 1803.

Lawrenceville was incorporated in 1821. By the Act of 1823 the Board might tax retailers of liquors, not more than $5.00 yearly.

Clarksville was incorporated in 1823.

Gainesville was incorporated in 1821.

Sparta was incorporated in 1805. By an Act of 1822 the Council might limit the number of those retailing less than five gallons, and the yearly tax upon these was not to exceed $10 yearly. By an Act of 1827, no colored man was to be allowed to keep a house of public, nor of private entertainment in Sparta, nor vend wares, goods, merchandise nor spirituous liquors.

Powellton was incorporated in 1816.

Mcdouough was incorporated in 1823.

Perry was incorporated in 1824.

Monticello was incorporated in 1810.

Louisville was laid out in 1786, regulated 1817.

Clinton made county site in 1808; incorporated 1816.

Dublin was incorporated in 1812.

Sunbury was incorporated in 1788.

1 Dawson, p. 442.
2 Dawson, p. 448.
3 Clayton, p. 306.
4 Marbury and Crawford, p. 167.
5 Dawson, p. 445.
6 Dawson, p. 448.
7 Dawson, pp. 432, 447.
8 Clayton, p. 251.
9 Dawson, p. 449.
10 Dawson, p. 412.
11 Lamar, p. 1029.
13 Dawson, p. 458.
14 Clayton, p. 609.
15 Lamar, p. 973.
16 Lamar, p. 1026.
17 Lamar, p. 950.
18 Marbury and Crawford, p. 567.
Riceborough was laid out in 1797. 1
Lincolnton was incorporated in 1817. 2
Danielsville was incorporated in 1817. 3
Forsyth was incorporated in 1823. Amendment of 1824 allowed the Council to impose a tax of not more than $3.00 annually upon vendors in streets or on the square. Mount Vernon made a county site in 1813. 5
Madison was incorporated in 1809. 6
Covington was incorporated in 1822. 7 Council might impose a tax on liquor vendors in the streets not more than $5.00. Retailers must sell in quantities less than five gallons. Lexington was incorporated in 1806. 8 Council permitted to tax liquor vendors on the streets not more than $5 daily. Repealed in 1826. 9 First town in the State to tax retailers.

Newnan was incorporated in 1823. 10
Zebulon was incorporated in 1825. 11
Hartford was incorporated in 1811. 12
Eatonton was incorporated in 1809. 13
Clayton was incorporated in 1821. 14
Jacksonborough laid out 1797, was incorporated in 1823. 15
Crawfordsville was incorporated in 1826. 16 Might tax retailers in the streets not more than $3.00.
Jacksonville was incorporated in 1815. 17
Thomastown made public site, 1826. 18
Marion was regulated. 1811; incorporated, 1816. 19
Thomaston was incorporated in 1825. 20
Monroe was incorporated in 1821. 21

1 Marbury and Crawford, p. 157.
2 Lamar, p. 1044.
3 Lamar, p. 1041.
4 Dawson, p. 456.
6 Clayton, p. 553.
7 Dawson, p. 441.
8 Clayton, p. 397.
9 Dawson, p. 469.
10 Dawson, p. 329.
11 Dawson, p. 465.
12 Lamar, p. 936.
13 Clayton, p. 551.
14 Dawson, p. 435.
15 Dawson, p. 459.
16 Dawson, p. 467.
17 Lamar, p. 1015.
18 Dawson, p. 468.
19 Lamar, pp. 939-940.
20 Dawson, p. 460.
21 Dawson, p. 432.
Of the sixty-eight incorporated cities and towns of Georgia, we are surprised to find how very few had the licensing power vested in the town authorities. Quite a number of these corporations had the power to impose taxes upon street venders of liquors, but the licensing power had been reserved up to 1827, the beginning of the temperance revival, with most jealous care, in the hands of the county authorities. Only about one-fourth of the whole number could impose taxes on the traffic in any form, and even the very small fees to which these corporations were limited, were so inconsiderable that their powers were clearly of a police character, intended chiefly for the maintenance of peace and good order. Even Savannah, which was considerably older than the State Constitution, we find received its licensing prerogative some years after the century had begun. The same observation is true of Augusta. To repress, not to give unlimited control, was the clear intention of old municipal laws. It was a kind of right of self-defence, with which the towns were endowed, and the civil and penal powers conferred, were apparently the least which could be given, and at the same time ample enough to be likely to accomplish the main object intended, viz., the preservation of order. A city court hardly outranked that of a country justice as to its penal jurisdiction, and its liberties in the matter of licensing were of the most meager character.

Washington, one of the oldest and wealthiest towns in the State, only received so late as 1821, the authority to grant license to retailers of spirituous liquors, and the license fee could not exceed five dollars annually, and it was not until the next year that Athens was permitted to impose a tax—not a license—not greater than the State tax, upon her liquor venders. It was some years later before the licensing power was lodged in the hands of the city council.

Lexington, Fayetteville, Knoxville, Watkinsville; Lawrenceville, Carnesville, Crawfordsville, Covington, Forsyth, Macon, and two or three other towns probably, for the acts relating to them are somewhat indefinite, were only
permitted to impose a small tax—not exceeding five dollars—upon liquor venders who sold their goods in the streets or on the squares. Milledgeville might prevent illicit traffic between shop-keepers and slaves, and St. Mary’s and Darien had civil jurisdiction where no large sums were involved.

All in all, the licensing power of municipalities in 1827 was of the smallest, and was intended for protection not for revenue.
CHAPTER XVI.

DRINK HABITS OF THE GEORGIANS AND THEIR MORAL STATUS. 1783–1827.

"And priest and soldier trilled good songs for mass,
And all the prayers the priests said were, Pray, drink!
And all the soldiers swore were, Drink!
Till Mirth sat like a jaunty postillion
Upon the back of Time and urged him on.
—Sidney Lanier.

That quaint old book, "Gilmor's Georgians," furnishes some rare pictures of the social and domestic life of the people of this State during the latter part of the last, and the early part of the present, century. Most of the book is descriptive rather of Middle and Upper Georgia than of the lower and first settled portions of the State, though, doubtless, many of the sketches might apply to every part of the commonwealth.

Upper and Middle Georgia, it will be noted, were settled from other colonies, and not by immigrants from Europe direct, and marked differences of character between the Upper and the Lower Georgians are yet observable. The dashing, reckless frontiersman of the "Up country" was not reared in the crowded cities of the Old World as were many of the "low country" people, and his virtues and his vices were his own, and were as characteristic as his own individuality. Among the latter—though the pioneer would probably have ranked them as virtues—were drinking and gaming. And as social intercourse furnished most of the pleasures which came to the lot of the early settlers, and as drinking and card playing were the all but universal concomitants of hospitality, these vices were not likely to wane. We take a
few samples from "The Georgians," to illustrate the life of the period.

The Governor says, 'The preacher and the schoolmaster, the first to commence the onward march of civilization, were very slow in reaching outskirt settlements. Most who did were drunken Irishmen or dissolute Virginians, who found the restraints of society in the old countries too binding for their comfort, and therefore moved to the new.'

In charity for the clergy, we will suppose that the Governor means that only the ranks of the schoolmasters were recruited from "drunken Irishmen and dissolute Virginians."

He proceeds: "Newspapers were confined to the select few. It appears from the record of the Court of Ordinary of Wilkes county, that five out of sixteen wills had the makers' mark put to them, instead of their signatures. The proportion of those who could not write must have been still greater among those who died intestate.

"In the inventories of estates from 1777 to 1783, the first five had only four books, and they valued at six shillings. The next four had one entry of books, coupled with sleighs, and both valued at four shillings. In the next three there is but one book, an Old Testament. In the next three there is an entry of one parcel of old books, valued at five shillings. In the next eight no mention is made of books. In the next five there is an entry of a prayer-book. Then there are three in which there is one entry of an old Bible and a hymn book. The next has an entry of a parcel of old books, valued at seven shillings and sixpence. The next thirteen have no entry of books. The succeeding one has an entry of a tomahawk, prayer-book and Testament; the next, of a Bible; the next six, one Bible; and the next fourteen are without any entry of books at all."

Perhaps we may get a fair idea of what the people considered the duties of the officers of the law in regard to public morality from a presentment made by the Wilkes

County Grand Jury in 1785: "We also present Hezekiah Wheat for profane swearing, also Stephen Brooks for profane swearing, also John Boggs for profane swearing, also Wm. Vardiman for profane swearing,"—then follow nineteen additional names apparently indicted for the same offence—"also John Bragg for fighting and gambling, Joseph Parham for gambling, also Grant Taylor and William Osborne for fighting, also Joseph Ryan for profane swearing, Richard Powell for gambling, also James Williams for profane swearing, Daniel Young for gambling and suffering it to be done in his house, Peter Stubblefield for gambling, Daniel Terondit for suffering gambling in his house, also Owen Shannon for swearing and gambling, also Thomas Shannon, Jr., for gambling, also Frederick Lipham for suffering gambling in his house; also the Magistrates knowingly suffer the Sabbath to be broke by merchants dealing, and negroes and others playing fives and other vices, in particular the Magistrates about town, who see it frequently; C. Z. Micajah Willamson, William Moor and Henry Mounger, Esquires; also, that the militia officers in different districts do not keep up a patrol, from which the inhabitants suffer great damage by negroes riding horses at night and many other mischievous acts, also that people are suffered to gallop and run horses through the town of Washington; also that there is never a fine inflicted upon officers and privates for not obeying their orders, and for omitting their duties in the town of Washington, also in all other parts of the county; and also that the constitution as it stands debars us from some privilege easements."

This presentment is instructive in what it omits, as well as in what it expresses. "Profane swearing," "gambling or suffering it to be done in one's house," "fighting," "Sabbath breaking," "galloping" of horses through the streets, etc., are the offences regarded as penal under the law, but nothing is said about drinking or drunkenness, yet these vices were prevalent and all but universal. Drunkenness was regarded, manifestly, as

a failing rather than a crime. Indeed, immediately after the above grand jury presentment follows a "lye bill" given by Andrew Frazer to Micajah Williamson for "calling him (Williamson) rogue and several other unguarded expressions which I am certain I should not have done had I not been much intoxicated both in excess of drinking, and spirit or heat of passion."

Of a distinguished Georgian, well known in national councils, Gov. Gilmer says, that this statesman had succeeded in defending himself from the effects of drink until he became paralyzed, after which, still continuing to use the accustomed quantity, he often lost his self control and made himself the terror of the society which he frequented by his looseness of tongue.

Card playing was the general pastime. At a social gathering the young people danced, while the older "played whist, drank, and talked politics." Gov. Gilmer gives an account of a quarrel and a life long enmity between two leading families of Middle Georgia—all originating at his father's house under the heat of drink and gaming during one of these rural entertainments.

"He (Micajah McGehee) was the first of the settlers who planted a peach orchard on the waters of Broad River, turned its fruit into brandy, and then into dollars. The habit of drinking what made drunkenness was, in early times among the frontier folks, almost universal. Brandy making and selling was the most profitable of all employments. Micajah McGehee made from his orchard sixteen hundred dollars a year, when that sum purchased as much as five thousand dollars does now. * * * His constitution was so strong, that he battled with death, taking brandy until he was upward of eighty years old. When he was young it took drinking all day to make him drunk. He became a member of the Methodist Church during the great religious excitement of 1809-10-11. He still continued to get drunk. When he was spoken to about it, he said that the habit was so confirmed that he could not live without the free use of
brandy. He was requested to say what quantity was necessary for his health. He agreed to try to limit himself to a quart a day, but the allowance failed to keep him alive."

The garrulous old Governor says, "The boys had no marbles nor tops, until their own labor added to their fathers' means to buy them. All work, little play, no fruit, poor eating, thin clothing, open houses, hard beds, and few blankets, made children hardy, or killed them. No novels, pianos, or idleness filled the heads of the girls with vain imaginings. The singing at the meeting houses of the primitive Baptists tempted but few to attend for the sake of the melody. The great pleasure indulged in by the young people was dancing at night. The married women sought recreation from their six days' work by visiting their neighbors on Sunday. The men went to musters, shooting matches, and horse races on Saturdays. Housekeepers treated their friends and their own families to a pudding for dinner when company came, and the man of the house drew forth his bottle of whiskey.

"Hollow trees supplied cradles for babies. The fine voices which are now heard in the pulpit and at the bar from the first native Georgians began their practice by crying, when infants, for the want of good nursing."

Of a celebrated judge it is said, "His deficiency in the discharge of his duty as a judge, proceeded from the control which his early habits of drinking and gambling continued to have over him. More than once after delivering a strong charge against gambling to the Grand Jury at the opening of the court, he went to the faro table at night, and by his bold, hazardous playing, sent the gamblers off for the want of money, who had continued to play in defiance of his judicial authority. He never went upon the bench drunk, but his red eyes and trembling hands sometimes showed that he had been in his cups the night before. Dissipation and degrading practices prevented his seeking the society of ladies. His taste was never so refined as to reform his

2 Gilmer's "Georgians," p. 179.
low indulgences. He was kind, and would have been good-
tempered, but for the perpetual excitement of whiskey. His agreeable social qualities would have made him the delight of the best society, if his vicious inclinations had not carried him elsewhere. Nobody ever conversed with him or heard him speak, who did not admire him, and regret that his unfortunate fate had subjected him to temptations too strong to overcome. He had the organization and endowments of the greatest man of his age and country. As he was, he only played second fiddle to one of the most ignorant and lawless."

Gov. Gilmer's account of his boyhood teachers certainly does not reflect much credit upon the art pedagogic: The first was a deserter from the British navy, and afterward proved to be a thief. The third was a drunken Irishman. The fourth was "an old Virginia gentleman, who had immigrated to Georgia, because his drunken habits had lost him most of his property and otherwise disqualified him for the society of his class. He wrote a good hand, and could cipher. There was a distillery for making brandy not very far from the schoolhouse. During playtime he would sometimes go over to it, and then teaching ended for that day." The next teacher "got drunk every Saturday when he had the money, and could get where whiskey was sold." Of a certain Speaker of the House of Representatives it is related, that "he was scarcely able to read or write, was a cut-and-shuffle, three-up card playing, or bawdy-house bully, utterly devoid of honesty, of large, brawny body, and powerful fistcuff fighting capacity."

Toward the latter part of the eighteenth century, the noted semi-pirate, William Augustus Bowles, was cruising along the southern coast, and inflicting such damage upon Spanish commerce in particular, that the Spanish authorities offered $6,000 and 1,500 kegs of Taffe rum distilled from molasses, for his capture. But notwithstanding the tempting nature of the reward, both in kind and in amount, Bowles

1 Gilmer's "Georgians," p. 211.
eluded his pursuers, and, for a long while, continued his depredations on commerce.¹

How large a part of the trade of those years was in the vending of liquors we may gather by a glance at any of the few Georgia newspapers—only two or three in number of that day. Thus opening at random a file of the "Columbian Museum and Savannah Advertiser," we find in the issue of March 14, 1797, on the first page, sixteen advertisements of Savannah merchants. Nine of this number make special mention of liquors in their inventories of goods in stock. Three do not specify the kind of wares traded in, though spirits were in all probability included.

Robert and John Bolton give notice that they sell London porter at $3.00 per dozen "by the small quantity," and "$2.75 per groce."

James Wallace & Co. have received from the West Indies, "Barbadoes and Granada Rum of excellent flavor, in puncheons," also "High Proof Jamaica in puncheons."

Johnston, Robertson & Co., are now landing "8 puncheons of pure Jamaica excellent flavored spirits."

William Lamb has just received from St. Croix "per schooner 'Regulator,' 12 puncheons well-flavored old second and third proof St. Croix Rum," and he has on hand "6 puncheons old fourth proof Jamaica spirits, 10 puncheons Northward Rum, 3 pipes Holland Gin, 20 hogsheads London porter, Copper stills, 43 and 49 gallons each," and a large assortment of other goods.

The schooner "Sally" from Boston, is landing for George Lamb, "French brandy in pipes, and Northern Rum in barrels, and much other merchandise."

Robert Watts has just received from St. Croix by the "Regulator" "nine puncheons well flavored last year's rum."

The Huntress from New York had just brought to Richard Dennis "14 puncheons York Rum, 10 pipes best Holland gin, 2 pipes French brandy, 5 pipes Teneriffe wine, 6 barrels cider, and 20 quarter casks sherry wine."

¹ Stevens' "Georgia," II, p. 448.
Stratford Brown, along with a great variety of other goods, advertises also “Best bottled brown stout porter, London particular Madeira wine, Red port by the pipe, or boxes of 6 dozen, Rum, etc.”

It really looks as if the chief import trade at Savannah was in liquors; but there is no mention here of native wines, nor of liquors distilled at home.

The provisions of those statutes which gave to the Courts authority to control taverns, and fix the price at which all articles should be sold, have already been noticed. This license prerogative was eventually given to the inferior courts of the county, though, at first, the superior courts took cognizance of tavern regulations.

The “Tavern Rates” of Wilkes county in 1786, fix the liquor Carte for taverns as follows:

| Good Jamaica spirits per gill | 0 6 |
| Good West India Rum per gill | 0 4 |
| Taffe or Northern Rum per gill | 0 2 |
| Good Madeira Wine per bottle | 4 8 |
| All White Wine per bottle | 4 8 |
| Claret and red wines per bottle | 3 6 |
| Porter per bottle | 1 9 |
| Strong malt beer per quart | 0 4 |
| Good whiskey or brandy per gill | 0 6 |
| Good Geneva per gill | 0 6 |
| For every warm dinner | 1 6 |
| For breakfast | 1 0 |
| For supper | 1 0 |
| For cold dinner | 1 0 |
| For breakfast | 0 8 |
| For supper | 0 8 |
| Lodging per night | 0 4 |
| For corn or oats per quart | 0 2 |
| For stabling for every horse per night, with fodder or hay | 1 0 |
| For good pasturing for twenty-four hours | 0 8 |

PROGRESS OF RELIGION FROM 1783 TO 1827.

We have seen that up to, and during, the Revolution there were probably not more than a dozen churches, all

told, in the colony. Of course, a foreign war on the coast, an intestine conflict in the interior, and Indian wars on the border, had not done much for the advancement of religion and morality.

The Baptists had a few churches not far from Augusta, and after the conflict closed, they began, with great energy, the spreading of the gospel in every direction. Under the labors of Abraham Marshall, Silas Mercer, and others who now put shoulder to the work, the progress was very rapid. "The Georgia Association was formed in 1784 by the union of five churches. In 1788 there were 27 Georgia churches in connection with this Association, which contained 2,270 members. In 1790 there were forty-two Baptist churches in Georgia, whose membership was 3,211; and in the following year, 1791, there were forty-seven churches, whose total membership was 3,557, there being thirty-two ordained ministers and forty-five licentiates. In the year 1794 fifty-two Georgia churches, with one whose application was refused, are reported in the minutes of the Georgia Association." The estimate is 53 churches and 3,640 members.

In 1813 there were five associations having 164 churches and 15,755 members. Of these associations the largest was made up chiefly of colored members.

In 1824 there were estimated to be 264 churches, 115 ordained ministers, 25 licentiates, and 18,108 members of the Baptists in Georgia.

In 1827, the same year in which temperance societies began to be formed, a great revival of religion swept over Georgia, and in 1829 there were reported 356 churches, 200 ministers, 16 associations and 28,268 members.

THE METHODISTS

were several years later than the Baptists in reaching Georgia. The first preacher was not sent to the State until 1785. *His circuit was Georgia,* for "The world is my

---

1 Christian Index History of Georgia Baptists, pp. 65–66.
2 Christian Index History, p. 130.
3 Campbell's "Georgia Baptists," p. 15.
parish." Like the Baptists, the Methodists began to secure a foothold in the section above Augusta. With only two or three preachers for several years, the denomination nevertheless, grew very rapidly. Soon 1,100 members were reported. Humphries, Major, Hope-Hull, and a few other names are associated with this early Methodist history. Francis Asbury first came to Georgia in 1788, though he had been annually visiting the Carolinas for several years. Perhaps since the days of the apostles, no man has ever been more apostolic in life and labors than Asbury. With an infant church thinly scattered along the seaboards from Maine to Georgia, and over the mountains into the wilderness of Kentucky and Tennessee, through heat and cold, storm and sunshine, in perils of the wilderness, in perils of wild beasts, and of men as savage as they, oftentimes in affliction and enduring hardships of every kind among rude frontiersmen, year after year, the faithful Asbury went on, visiting his great parish. How mortal man could have endured his hardships seems to us a mystery. To Asbury, far more than to Wesley, is Georgia and American Methodism indebted, not only for its wonderful spread, but also for the spirit of life and doctrine characteristic of Methodists. Some extracts from Asbury’s journal give us very vivid pictures of the morals, habits and religious condition of the people. Georgia Methodism through all this period (1783–1827) was a part of the South Carolina Conference, and most of what is said in regard to Carolina applies with equal force to Georgia.

July 25, 1780, in North Carolina Asbury writes:¹ “I dwell as among thorns and scorpions; the people are poor and cruel to one another; some families are ready to starve for want of bread, while others have corn and rye distilled into poisonous whiskey, and a Baptist preacher has been guilty of the same, but it is no wonder that those who have no compassion for non-elect souls of people, should have none for their bodies.”

From the above it would seem that Asbury had fallen in among the Hardshells or Ironsides, whose hearts had been frozen by the fatalism of their own faith and teachings.

Nearly ten years later at Chester, S. C., the good bishop writes (Feb. 24, 1790), "Some here have been awakened, but they lean to Calvinism, and the love of strong drink carries almost all away; my spirit was bowed down amongst them. I spoke a little, and so did brother Whatcoat. We appointed a night meeting; there came only two men, and they were drunk."

Two days later the following entry is found: "After riding thirty miles through heavy sands, we came to Doctor Fuller's. I am strongly inclined to think I am done with this road and people. They pass for Christians—a prophet of strong drink might suit them. I was clear in not receiving anything without paying for it."

But the drinking habits of the people were weighing heavy on the good preacher's soul. He writes on the 28th: "The inhabitants of this little town (Campbell Town) seem to be sober and industrious; but even here I found some drunkards."

March 7, 1791, at Hudson's Ferry, Georgia, the Bishop says: "I preached with some freedom, but the people appeared wild and stupid. I was alarmed at hearing a man talking long and loud, thinking he was drunk, and would come in and disturb the congregation; but he was, as I afterward learned, an Antinomian." People in those days, it seems, often stressed orthodoxy while they distressed morality, a habit not altogether unknown to the present age.

The Bishop was very much disgusted with Waynesborough, Georgia, as we find in his diary of March 25, 1792. This was on account of the prevalent dissipation of the people. "Let preachers or people," he says, "catch me in Waynesborough until things are altered and bettered."

Feb. 4, 1793,1 "We came to Salt Ketchers' bridge, where we stopped to pay our fare—but oh! the scent of rum, and men filled with it! How shocking! Who could enter such a house?"

On the Sabbath following, he writes, "I preached with some life on Ezek. XXXVI: 25, 26, but, alas! the people are so dissipated, and so ignorant of gospel truth, that it is difficult to preach to them but I cannot spare, though they keep their course to hell."

The dissipation of Carolina's gay metropolis caused Asbury to regard the city as a kind of Sodom, and more than once he records his displeasure at such wickedness. Thus Feb. 24, 1794, he says: "I now leave Charleston, the seat of Satan, dissipation, and folly. Ten months hereafter, with the permission of divine Providence, I expect to see it again."

Even the Bishop's long suffering spirit could not always forbear; he writes March 14, 1795,2 "I preached, prayed (and the people said) stormed and scolded. When the meeting was over, I saw the new still house, which, as George Fox said, 'struck at my life,' and we found it necessary to deal plainly with Brother—about his distillery, and to tell him what we apprehend would be the consequence if persisted in. Its natural tendency would be to corrupt his family and the neighborhood; and to destroy the Society. O that the snare of Satan may be forever broken!"

On Monday following we read, "Rode forty miles to M. S. My body is weak, and so is my faith for this part of the vineyard. This country improves in cultivation, wickedness, mills, and stills. A prophet of strong drink would be acceptable to many of these people. I believe that the Methodist preachers keep clear, both by precept and example. Would to God the members did so, too! Lord, have pity on weeping, bleeding Zion."

From this lamentation of the pastor it is clear that some of the Methodist flock—despite all the rigid discipline of the "societies,"—were nevertheless tainted with the liquor leprosy.

This for April 4, 1796,—in South Carolina—"There is a general complaint of the want of corn in these parts; and no wonder when we consider the great storm they have had, and the number of stills in the country. The people here drink their bread, as well as eat it." Not the first instance of famine bred of the still-worm.

April 11, 1796, at Conneells, N. C.: "After preaching, I was going to administer the sacrament, and discovered that what they had provided for wine was, in reality, brandy, so I desisted."

The trail of the serpent was over all, as e. g., "We continued our journey down Naked Creek by Robinson's house, mills, and stills, and brought up at Turbot Cottingham's, at the Beauty Spot. Notwithstanding all that Methodists, Baptists, and three meeting houses have done, the people are still far from beautiful in a spiritual sense."

Even in 1812, when the brave old man's course was nearing its end, he still was often brought face to face with his old enemy—the liquor demon. Having crossed Broad River, December 8, on his famous horse Fox—nearly as well-known to American Methodists as his owner,—he writes, 4 "We dined in the woods, and stopped at Esquire Leech's. Brandy and the Bible were both handed me; one was enough—I took but one." We cannot doubt which one he chose.

Our only apology for quoting Bishop Asbury's journal at such length is that not only the views and the teachings of the founder of American Methodism are of value in themselves considered, but also because these stand as the representative doctrines of the church, in regard to the manufacture, sale, and use of alcoholic liquors. That the member-

---

1 Journal II, p. 247.
2 Journal II, p. 248.
3 Journal III, p. 12.
ship have, in practice, kept up to the same high standards, we would not dare to say. That many, very many, instances of lapsing on the part of individual Methodists have occurred, and are constantly occurring, is painfully true,—yet who has ever heard of a Methodist Conference which refused to indorse the doctrines set forth in these quotations from Bishop Asbury?

Indeed, so well assured have Methodists always been as to the meaning of their standards on this subject that when Mr. Axley tried repeatedly at the General Conferences to have a law inserted into the Discipline forbidding members to distill or sell spirituous liquors, the proposition was voted down on the ground that the church law already required liquor dealing to be dealt with as other immoralities.

Mr. Wesley had been far in advance of his age in his antagonism to the liquor traffic,—more advanced in fact than his own church had shown itself, even long after his death. We have quoted some of the melancholy entries in his Journal during his short residence in Georgia, in regard to the debauching of the Indians, as also in regard to the drinking habits of many of those of his own race with whom he came in contact.

In England his opposition to ardent spirits was no whit abated. Even while in Georgia, he had, as we have seen, been accused of mixing water with the sacramental wines.

His deliverances on the sins of distilling and of selling spirituous liquors, sound more like the utterances of the temperance "cranks" of the present day, than any other writings we find in the eighteenth century. He writes in 1760:

"But neither may we gain by hurting our neighbor in body. Therefore we may not sell anything which tends to impair health, such as, eminently, all that liquid fire commonly called drams, or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskillfulness of the practitioner."
Therefore, such as prepare and sell them only for this end, may keep their consciences clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any who will buy, are poisoners in general. They murder His Majesty's subjects by wholesale, neither does their eye pity nor spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them, the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves, a fire that burns to the nethermost hell! Blood, blood is there, the foundation, the floor, the roof, the walls are stained with blood! And canst thou hope, oh, thou man of blood! though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day,' canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in Heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed body and soul, thy memorial shall perish with thee."

What a first water 'temperance fanatic' Wesley would now, if living, be accounted! Where can another such fiery invective be found in the annals of the eighteenth century?

May 1, 1743, when John and Charles Wesley were forming the "General Rules" of Methodist societies, they incorporated this "plank" ecclesiastical, that the members should abstain from doing harm "by avoiding evil of every kind, especially that which is most generally practiced, such as drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." Thirty years later Mr. Wesley, discussing the cause of famines, "To set aside partial causes, which indeed, all put together, are little more than a fly upon a chariot wheel, the grand cause is because such immense quantities of corn are continually consumed by distilling." How can the price of wheat and barley be reduced? By prohibiting for-
ever, by making a full end of that bane of health, that destroyer of strength, life and of virtue, distilling."

A rank prohibitionist in 1773? Who ever heard the like? Wesley continues pummeling the State for granting license and permitting the traffic.

"It is amazing that the preparing or selling this poison should be permitted, I will not say in any Christian country, but in any civilized State. Oh, it brings in a considerable sum of money to the Government. True, but is it wise to barter men's lives for money? Surely that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill husbandry to give the lives of useful men for any sum of money whatever."

In 1789 this "fanatic" asks of his preachers, "Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?"

How could Asbury, fresh from the teachings of such a man, take any other course than that of constant hostility to the liquor traffic in all its forms?

In 1780 the American Methodist Conference, Asbury presiding, passed this "question:" "Do we disapprove the practice of distilling grain into liquors? Shall we disown our friends, who will not renounce this practice?" Answer: "Yes." This was while the Revolutionary struggle was in its most critical period; when morals were shamefully relaxed.

In 1783 we find this "question," and "answer." "Should our friends be permitted to make spirituous liquors, and sell and drink them in drams?" Answer: "By no means. We think it wrong in its nature and consequences, and desire all our preachers to teach the people by precept and example to put away this evil." In 1784, when the Methodist Episcopal Church was organized, this: "May our ministers or

1 These extracts from Mr. Wesley have been, for the most part, taken from a capital article by Dr. J. M. Buckley in "One Hundred Years of Temperance," pp. 305-306.
traveling preachers drink spirituous liquors?"  

Answer: "By no means, unless it be medicinally."  

This was the year the first preacher was appointed to Georgia, though he did not arrive until 1785. Dr. Buckley, from whose essay these extracts are taken, says that this last rule was expunged in 1786, probably as reflecting upon the preachers, since the "General Rule" forbade all Methodists, preachers and people, to drink liquor or engage in the liquor traffic. Dr. Benjamin Rush, whose famous essay of 1785 is popularly treated as the beginning of the temperance reform, urges other Christian denominations to make the sale and consumption of ardent spirits a matter of "ecclesiastical jurisdiction," and says, "The Methodists and Society of Friends have for some time past viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious bodies to follow their example."

It would seem from this extract that Dr. Rush in 1788, knew of no other religious bodies than the Quakers and the Methodists, which had put the manufacture, sale, or use of ardent spirits under ban, and had made all or any one of these offences cause for ecclesiastical action.

But the pressure of universal custom seems to have had its influence on even the Methodists, for there was evidently some relaxation in the rigidity of the old laws. In 1789 Mr. Wesley's reluctant proviso at the end of the "Rule," "unless in cases of extreme necessity," was struck out; and in 1790 "buying or selling" was dropped out, and the inhibition was against "drunkenness or drinking spirituous liquors, unless in cases of extreme necessity." The law had softened into:

"If any member of our society retail or give spirituous liquors, and anything disorderly be transacted under his roof on this account, the preacher who has oversight of the  

---

1 "One Hundred Years of Temperance," p. 307, et seq.
circuit shall proceed against him, as in the case of other im-
moralities, and the person accused shall be cleared, censured, 
suspended, or excluded, according to his conduct, as on 
other charges of immorality.” This was no small “letting 
down” of the high standard sustained for near half a 
century; and manifestly was winking at the universal habit 
of drinking and trafficking in ardent spirits. The poor 
proviso prohibiting “anything disorderly to be transacted 
under his roof,” was a fatal concession to the liquor-loving 
member.

It is not very gratifying to Methodists of to-day to recall 
this relaxation of discipline during the “Dark ages” of 
temperance history. It affords no comfort to know that the 
standard (temperance) of other denominations—unless we 
except the Friends—was, at least, not higher than that of the 
Methodists. This loosing of discipline began to be felt, and 
doubtless many Methodists were caught in the snares of 
drinking and retailing.

It was during this period that Methodism in Georgia 
lost one of its earliest friends, Mr. G., a man often 
mentioned in Asbury’s Journals, for the Bishop was often his 
guest. Mr. G. was a most open hearted man, liberal in his 
support of the church and its institutions. By his testament 
his negroes—twenty or thirty in number—were emancipated, 
bequests for benevolent purposes were made, and to his son, 
Mr. G. willed his still.

The poison was corrupting the whole current of 
religious life, and when the first General Conference of the 
church met in 1812, Rev. James Axley introduced the 
resolution already quoted, forbidding preachers to retail 
spirituos or malt liquors. In lieu of passing this motion of 
Axley’s, another resolution was passed, viz.: 

“It is with regret that we have seen the use of ardent 
spirits, dram-drinking, etc., so common among the Method-
dists. We have endeavored to suppress the practice by our 
example, but it is necessary that we add precept to example. 
And we really think it not consistent with the character of a
Christian to be immersed in the practice of distilling or retailing an article so destructive to the morals of society; and we do most earnestly recommend the Annual Conferences and our people to join with us in making a firm and constant stand against the evil which has ruined thousands, both in time and in eternity."

Although this resolution was tolerably strong as compared with the general status of religious sentiment at that time on the temperance question, yet Dr. Buckley is certainly right in pronouncing as weak the clause: "We really think it not consistent with the character of a Christian to be immersed in the practise of distilling or retailing."

"Really think it not consistent!" How does that diluted utterance tally with the uncompromising rule of 1743, which enjoined the avoiding of "drunkenness, buying, or selling spirituous liquors, or drinking them, unless in cases of extreme necessity"?

In the next General Conference (1816) Mr. Axley again brought up his resolution, and it was passed, though some weak-kneed members wished to amend with:

"That every prudent means be used by our annual Conferences to discourage the distilling and retailing of spirituous liquors among our people, and especially among our preacher." This moral suasion dernier resort was, however, defeated.

In 1820, at the third General Conference, an effort was made, to amend Mr. Axley's resolution passed in 1816, by striking out that part of the resolution which forbade local preachers to retail liquors, but the proposed change was rejected. But a motion to make the distilling of spirits cause for forfeiture of church standing, was lost. In 1824 no deliverance of any sort was made.

As Dr. Buckley observes, Methodism in 1812 had reached its lowest point in regard to its antagonism to the liquor traffic. The tide began henceforth to rise. It was felt that something more was needed than to "really think it not consistent with the character of a Christian to be im-
mersed in the practice of distilling or retailing;” No such watery—or alcoholic—utterance was ever again heard from Methodism’s highest ecclesiastical court.

Of course the rules of the church as expounded by the General Conference, were the laws for Georgia Methodists; and the South Carolina Conference, of which Georgia, until 1830, formed part, we may suppose, ebbed and flowed in temperance sentiment along with the other parts of the church. Of Lewis Myers—a famous name in Georgia Methodism about the beginning of this century, it is said, “He fought against everything opposed to it (Methodism). Drunkenness, cock-fighting, duelling, were not less objects of attack than the theater, the public show, the powdered head, or the frills and ruffles of the young ladies, and none ever escaped him.”

But we are not to suppose that Methodists by any means kept entirely clear of liquor either as to the sale or use. Rev. G. G. Smith, in his History, quotes Asbury in 1803, as saying that “the great hindrance to the work of God in Georgia was Sabbath markets, rum, races, and rioting.” And Elisha Perryman, an old Baptist, is quoted as follows: “In those days almost everybody was in the habit of drinking; young and old, rich and poor, Christian and sinner, all would drink, and many of them get drunk into the bargain.”

The Methodists of Georgia numbered somewhat more than twenty thousand at the commencement of the great temperance revival in 1827.

THE PRESBYTERIANS

at Darien, Medway, and Savannah, seem to have had three churches at the beginning of the Revolution. In those days the Presbyterians of Georgia were under the jurisdiction of the Synod of the Carolinas, and so remained until 1813, when the Synod of South Carolina and Georgia was formed. This body was divided in 1845, and the Synod

1 Smith’s History of Methodism in Georgia and Florida, p. 99.
2 Smith’s Georgia Methodism, p. 104.
of Georgia, made up of five Presbyteries, was organized, and there were then near 5,000 Presbyterians in the State.¹

Like the Methodists, the Presbyterians belonged to a body whose chief council—national in its character—had the power of forming those disciplinary rules which are the laws of the church. The utterances of the General Assembly therefore are binding upon Georgia Presbyterians.

In 1766 the General Synod gives this admonition:

“That as the too great use of spirituous liquors at funerals in some parts of the country is risen to such an height as greatly to endanger the morals of many, and is the cause of much scandal, the Synod earnestly enjoins that the several sessions and committees shall take the most effectual methods to correct these mischiefs, and discountenance by their example and influence all approaches to such practices, and all ostentatious and expensive parades, so inconsistent with such mortifying and distressing occasions.”²

In 1811 a committee was appointed “to endeavor to devise measures, which, when sanctioned by the General Assembly may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors, and that this committee be authorized to correspond and act in concert with any persons who may be appointed, or associate for a similar purpose, and that the committee hereby appointed, report to the next General Assembly.”³

This committee reported at the session of 1812, and the following plan was adopted to meet the great evil:

First.—Resolved. That it be recommended to all the Ministers of the Presbyterian Church in the United States to deliver public discourses, as often as circumstances may render expedient, on the sin and mischiefs of intemperate drinking, in which, as well as on all suitable occasions, both public and private, it will be proper pointedly and solemnly to warn their hearers, and especially members of the church, not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.

¹ Assembly’s Digest, pp. 265, 266, 848, et seq.
² Assembly’s Digest, p. 806.
³ Assembly’s Digest, p. 807.
SECOND.—That it be enjoined on all Church Sessions within the bounds of the General Assembly, that they exercise a special vigilance and care over the conduct of all persons in the communion of their respective churches with regard to this sin, and that they sedulously endeavor by private warning and remonstrance, and by such public censures as different cases may require, to purge the church of a sin so enormous in its mischiefs and so disgraceful to the Christian name.

THIRD.—That it be recommended to the Ministers and other officers and members of our Church, that they exert themselves to diffuse as extensively as possible, among their congregations, and the community at large, such addresses, sermons, tracts, or other printed compositions on this subject, as may have a tendency to produce a suitable impression against the use of ardent spirits, and to recommend sobriety and temperance.

FOURTH.—That it be recommended to the officers and members of our Church: to take such measures as may be deemed proper and effectual, for reducing the number of taverns and other places of vending liquors by small measure, in all those parts of our country in which either their excessive number or the improper character of such places renders them a public nuisance. It is believed that the evils arising from these sources are incalculably great, and that by prudent management they admit, under Providence, of very considerable diminution.

This action of the General Assembly was chiefly due to the efforts of Dr. Benjamin Rush, the celebrated champion of temperance, whose little tract on the "Effects of Ardent Spirits on the Human Body and Mind," in 1785, has furnished a kind of era whence the modern temperance reform is commonly dated. Dr. Rush was himself a Presbyterian elder, and for many years, he had been appealing, both personally and by petition, to the various evangelical bodies to exert their utmost efforts in the cause of temperance. We have already found him before the Methodist Conference in 1788, and we have noted his urgency for other ecclesiastical bodies to imitate the Methodists and the Quakers in their condemnation of alcohol. Now after the lapse of more than twenty years, we find him in 1811, before the chief council of his own church, distributing his tracts and urging the church to action. It was doubtless the influence produced by Dr. Rush's tracts which originated the third of the above resolutions, viz.: that commending the diffusion of temperance addresses, sermons, tracts, etc. Dr. Wm. Y. Brown justly says of this action of the Assembly: "Although it

1 Assembly's Digest, p. 807.
seems to have contemplated at the time, only mitigating the evils of excessive and intemperate use of ardent spirits; yet it was a grand movement in the right direction, and it gained strength by its own momentum."

The Assembly's pastoral letter in 1818, says: "The first thing we shall mention is the crime of drunkenness. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our church; we are convinced it may be opposed more successfully by prevention than in any other way. * * * * For this purpose (i.e. to save our fellow men) we earnestly recommend to the officers and members of our church to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow Christians and fellow citizens against the encroachment of intoxication; and we have the more confidence in recommending this course, as it has already been tried with success in several sections of our church.""

We see then that in those very years when the Methodist bark was driving nearer than at any former time, to the dangerous breakers on alcohol's shore, the Presbyterian vessel was beginning to get under way with her sails set seaward. Perhaps it was well that one denomination should incite another to renewed effort.

In 1818 the Assembly counseled the "ministers, elders, and deacons of the Presbyterian Church" against the habit of treating. The laws of the Assembly, of course, became part of the ecclesiastical government of the Synod of South Carolina and Georgia, which was organized, as before said, in 1813.

The Presbyterian Church, in Georgia, although never very strong numerically, yet by the intelligence of its ministry, and the generally high character of its membership, has always exerted great influence upon the morals of the State.

1 "One Hundred Years of Temperance," p. 286.
2 Assembly's Digest, pp. 807-8.
THE PROTESTANT EPISCOPAL CHURCH,

the church which was established first in the colony, seems not to have had during these years (1783–1827) more than two or three hundred members, and for many years not more than three Episcopal ministers were, at any one time, resident in Georgia.

While the virtues of sobriety and temperance were regularly commended in a general way to the people, no specific utterances on the subject of temperance appear to have been made either by the church in general, nor by the Diocese of Georgia, in particular.

THE SALZBURGERS

had suffered much in moral declension since the days of Bolzins. After the departure of the recreant Triebner with the British, the church was left without much spiritual oversight. In 1785, however, Mr. Bergman, the elder, arrived, and began his long pastorate at Ebenezer. But "some of the members of the church had fallen into rather loose habits of living, and the establishment of one or two drinking shops at Ebenezer exerted a most injurious influence upon the morals of not a few. Mr. Bergman remonstrated against such conduct, but he was perhaps, rather too mild and lenient in the enforcement of the church discipline, to effect much of a reformation. Still the church made some progress, while it must be admitted that the tone of piety was far below what it had been in former years."¹

Ebenezer was made the county site of Effingham county in 1796, a circumstance which the Salzburger historian deplores. "It would have been well for the Salzburgers if their town had never been made the seat of justice. There are always men of debased morals collecting at a county site, who drink, gamble, and indulge in almost every species of vice; and these influences did not fail to affect the Salz-

burgers, some of whom were, alas! too easily seduced from the right way.”

The historian rejoices in the fact that Ebenezer’s not very accessible situation caused the county site to be removed, in 1799, to Springfield five miles away. But the seeds of evil had been sown, and the historian pathetically laments “the lax state of morals” and “the want of proper church discipline.” This latter had become a dead letter. “Many of the members became very irregular in their habits, so that their conduct was a just cause of offence to the more godly and consistent part of the congregation.” As a result many of these felt constrained to quit the church of their fathers and unite with others “better calculated to aid them in the cultivation of their hearts, and the fuller development of the Christian character.”

The degeneracy of the church produced clearly to a large extent, by the presence of the tippling shops, causes Mr. Strobel to apply the plaint of Jeremiah to the Salzburgers: “Yet I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me.”

The persecutions in the valleys of Piedmont, in the Tyrol, and along the Salza, had not brought half the ruin to the pure morals of the church.

The Methodist and the Baptist churches in Georgia have been great gainers from the Salzburg blood infused into their ministry and membership. Part of this debt was discharged by the settling of Rev. Lewis Myers, mentioned before, in Effingham county. “He was a warm friend of Sabbath schools and the temperance cause, and gave to both the full weight of his influence.”

Mr. Bergman, the younger, became pastor in 1824, and soon began to manifest more zeal in the administration of discipline than his father had shown. “He had seen that intemperance was prevailing to a rather too great an extent

1 Strobel, p. 234.
2 Strobel, pp. 245–246.
3 Strobel, p. 256.
among the people of the county, and that some of his own church members were not as free from this sin as he had a right to expect. He therefore felt constrained to reprove this vice from the pulpit, and to suggest the propriety of organizing a temperance society. This measure met with very few advocates, and it is said that one of his members rebuked him publicly, in not very mild terms, for his temerity in attempting to correct this evil. He was not, however, driven from his purpose."

It does not seem that Mr. Bergman succeeded in forming a temperance society at Ebenezer. The author, after diligent inquiry, of Rev. Jacob Austin, now for thirty years pastor at Ebenezer, as well as of other well posted Salzburgers,—has failed to find any trace of this embryo temperance society. The opposition to pastor Bergman's proposal probably nipped the bloom before the fruit appeared.

THE INDIANS

and the Indian boundary lines formed the subjects of chief, but continued, political trouble in Georgia for more than half a century. In fact, from the Revolution to the Civil War, Georgia was never without an "issue," and its people were reared in the storms of violent political agitation. Gen. Clarke's attempt to plant a colony west of the Oconee, in the Indian country, in 1794, and the famous Yazoo fraud of 1795, by which a company of speculators succeeded in inducing the Georgia legislature to part with a vast domain of Georgia's Western territory, now included in the States of Alabama and Mississippi, caused great excitement. The consideration price was a mere bagatelle in comparison with the worth of the lands. The State was kindled into fury. Many of the corrupted legislators fled from the State; one from Hancock county was followed by some of his enraged constituents to South Carolina, and killed; and the political ruin of all those concerned in the transaction, followed. The troubles with France and Spain deeply

1 Strobel, p. 257.
affected Georgia, the most exposed of the provinces to the attack of both nations. Jackson’s Indian campaigns were almost in Georgia territory, and the Creeks and the Cherokees were in a constant state of unrest, and were often provoked to acts of hostility, by intriguing white men.

In 1802 the State of Georgia ceded to the Government her western territory—now Alabama and Mississippi; the United States as consideration agreeing to extinguish the Indian title to any lands claimed by the red men in Georgia. To procure compliance with this contract was the State’s political problem for the next thirty-five years.

Jackson’s treaty of 1814 with the Creeks, acquired the lands from the Chattahoochee to the Altamaha. In 1821 another treaty dispossessed the Creeks of the lands between the Flint and the Ocmulgee. The Creeks were growing hostile, and when the United States Commissioners met the chiefs in their national council at Broken Arrow, in 1824, the Indians refused to cede any more lands. Part of the Creeks, headed by the celebrated McIntosh, were favorable to the cession, however, and on February 12, 1825, this party negotiated a treaty at the Indian Springs, by which the lands to the Chattahoochee were ceded. The rage of O-pothe-vo-holo, the leader of the hostile Creeks, knew no bounds and the tragic murder of McIntosh by a large band of delegated warriors a few months later, forms one of the most thrilling stories in Indian history. Col. Crowell, the Indian agent, was believed to be the instigator of the Creeks in their opposition to the project of removing them beyond the Mississippi, and it was believed that he was acting under advices from Washington. Would the United States Government carry out the stipulations of twenty-three years before and remove the Indians from Georgia territory?

It was not believed in Georgia. President Adams ordered Gen. Gaines to prevent the survey of the Indian lands ordered by the Legislature, and Georgia’s fiery executive, Governor Troup, ordered the Georgia militia to hold themselves in readiness to support the surveyors. A conflict
seemed unavoidable. Had President Adams been as determined as Governor Troup, hostilities between Georgia and the General Government must have broken out at once. The causes of aggravation had been in existence for many years, and the Indian question had heated the passions of the Georgians to the last degree. But the President temporized, and the conflict was averted. The survey was completed; the Indian Springs treaty was not abrogated—Washington to the contrary, notwithstanding,—the lottery was put to work, and in 1827 the last of the Creek territory in Georgia was disposed of to the pale race which ninety-four years before had only sought for a little strip of land around Yamacraw Bluff.

But the Cherokees in the mountain districts of Georgia still held out. Occupying Cherokee Georgia with a constitution and laws of their own, they declared themselves independent, and claimed the protection of the General Government on the ground of stipulations made to insure to them and their heirs forever, the quiet and peaceable possession of the country which they held. Georgia's Legislature claimed criminal jurisdiction over this territory and proposed to bring to trial all offenders against the State laws. The Cherokees forbade any person to settle in their bounds, or trade with them without a permit. This last prerogative was also claimed by the General Government, which refused to permit either settling or trading in the Cherokee country by outsiders without its special license. Thus three separate authorities were contending for supremacy in the same territory, and a clash was inevitable. The Cherokees, in 1817 and in 1818 ceded the territory now know as Newton, Gwinnett, DeKalb, Walton, and parts of Hall and Habersham counties, and the next year gave up the remainder of Hall and Habersham, and all of Rabun counties. The white man was fast approaching the mountains, that beautiful country so pathetically described by Bancroft. The Cherokees were grown desperate. They resolved to go no further; their land had long been a refuge for abandoned whites; traders
with United States licenses defied the laws of the State, and those with Cherokee permits, respected neither the authority of the State nor that of the General Government. Vice and crime of every description found ready refuge in the upcountry. Such a condition could not remain. But the sequel does not belong to the period of which we are now treating.

It is not surprising that Georgia under the excitement of these Indian questions during so many years should have become a veritable political caldron. Every man was a politician, and heavy drafts, as usual in such times, were made upon the morals of the people.

Many of the most distinguished ministers were intense partisans. Gov. John Clarke, who was chosen to succeed Gov. Rabun, who died in office in 1819, was personally an issue in Georgia politics for several years. Rev. Jesse Mercer, the leader of the Baptist Church in Georgia, preached at Gov. Rabun’s funeral, and according to all accounts made use of his opportunity to pour hot shot into the Clarke party, using as illustrations the many irregularities charged against the Governor’s private life, and indeed, if there is any moderate percentum of truth in the stories told of Clarke’s life, it must have been cause for much of the hostility of pious people toward him. In his dissipation, he was said to be quarrelsome and dangerous. “Many stories were related of terrible acts of his commission—riding into houses, smashing furniture, glass, and crockery, of persecutions of his family and weak persons whom he disliked.”

In the fierce contest between Clarke and Troup for the governorship in 1823, most of the ministry and the press were bitter advocates of the latter. The election then was in the hands of the Legislature. An immense crowd was present on the appointed day; breathless silence and intense anxiety. The ballots, to the last one, seemed to indicate a tie, but that last one gave the office to Troup. Members shouted, kissed each other, and wept. Daniel Duffie, a Meth-

^1 Sparks’ “Memories of Fifty Years,” p. 79.
odist, cried out, "O Lord, we thank Thee! The State is redeemed from the rule of the devil and John Clarke;" and Jesse Mercer walked out of the chamber waving his hat and shouting, "Glory!"

Of course the universal concomitant of this political excitement was the liquor bottle, and politics repaid the obligation by becoming a training school for King Alcohol.

In 1828 appeared a book of "Travels in America," written by Bernhard, Duke of Saxe Weimar, a near relative of the royal family of England. The Duke visited South Carolina and Georgia, but some of his descriptions of the inhabitants, more especially those of the latter State, received from Georgians the severest criticism. His Highness vents his spleen toward the Georgians as follows:

"The inhabitants of Georgia are regarded in the United States under the character of great barbarians, and this reputation appears really not unjustly conferred. We see unpleasant countenances even in Italy; but here all the faces are haggard, and bear the stamp of the sickly climate.

"Between Warrenton and Powelton we had a drunken Irishman for our driver, who placed us more than once in great danger. This race of beings, who have spread themselves like a pestilence over the United States, and here also, are despised even by the Georgians.

"Toward night we reached a trifling place called Sparta. We were obliged to stop here some time, as the stage and horses were to be changed. We seated ourselves at the fireplace in the tavern. All of a sudden there stood betwixt us, like an evil genius, a stout fellow, with an abominable visage, who appeared to be intoxicated, and crowded himself in behind Mr. Bowdoin. I addressed this gentleman to be on his guard for his pockets. The ruffian made a movement and a dirk fell from his sleeve, which he clutched up and made off. They told me he was an Irishman, who, abandoned to liquor, as most of his countrymen were, had no means of subsistence, and often slunk about at night to sleep in houses that might be open. Most probably he had intended to steal. We then obtained another driver, whom from his half drunkenness and imprecations, I judged to be a son of Hibernia, and was not deceived."

Thus far the Duke. It seems that his anger does not allow him to see any virtues in the Georgians. And he evidently has a secret grudge against the people, when he terms them "barbarians." But there was another side to the story which His Grace does not bring out in his "Travels," but which "the party of the second part," has brought in by way of rebuttal.
Col. Goode of Barnwell District, S. C., at whose house His Grace stopped on his way to Augusta, says: "About daybreak the Duke, with his suite, consisting of three or four outlandish men, arrived at his (Goode's) house nearly frozen to death with riding all night in very cold weather, and presently called for breakfast." While this was preparing His Highness took it into his head to inspect the outbuildings and the servants' quarters. After examining the cotton gin, saw mill, negro houses, etc., he came back expressing his satisfaction with what he saw.

At breakfast the party were suddenly startled by the cry of "Fire," and all sprang up in much trepidation. Finding the alarm to be false, His Grace seated himself again at the table, but began such a tirade against his host's wooden house, that the landlord indignantly left the room.

The party then entered the stage and started for Augusta; but Finney, the driver, very soon found that the Duke proposed to control the movement of the coach. As Finney was carrying the U. S. mail, he at first remonstrated, and then flatly refused to obey the royal passenger. The party, Finney says, threatened to throw him from the stage seat; and he in turn, true to his Irish blood, defied them, declaring that but for the fact that he was charged with the mails, he would pitch his royal highness of Saxe Weimar into Goode's mill pond. At this His Grace drew his broadsword and Finney, his blind hammer, and for a few moments the prospect looked warlike, until friends—not "mutual," we may well suppose—interfered and quieted the belligerents. Such was the account given by Goode and Finney, of this rencontre, and the Grand Duke evidently entered Georgia with his mind very strongly prepossessed against tavernkeepers and stage drivers in general, and Irish drivers in particular. This introduction to Georgia was hardly calculated to give His Grace very favorable views as to the people, and perhaps furnished many of the "barbarian" specters which seemed to haunt him during his short sojourn here.
CHAPTER XVII.

THE MODERATION ERA, 1827-1836. OLD TEMPERANCE SOCIETIES.

"The most remarkable instance of a combined movement in society which history, perhaps, will be summoned to notice, is that which in our days has applied itself to the abatement of intemperance. Naturally, or by any direct process, the machinery set in motion would seem irrelevant to the object. If one hundred men unite to elevate the standard of temperance they can do this with effect only by improvements in their own separate cases. Each individual, for such an effort of self conquest, can draw upon no resources but his own. One member in a combination of one hundred, when running a race, can hope for no co-operation from his ninety-nine associates. And yet, by a secondary action such combinations are found eminently successful. Having obtained from every confederate a pledge, in some shape or other, that he will give them his support, thenceforward they bring the passions of shame and self-esteem to bear upon each member's personal perseverance. Not only they keep alive and continually refresh in his thoughts the general purpose, which else might fade; but they also point the action of public contempt and of self-contempt at any defaulter much more potently, and with more acknowledged right to do so, when they use this influence under a license, voluntarily, and signed and sealed by the man's own hand. They first conciliate his countenance through his intellectual perceptions of what is right, and next they sustain it through his conscience (the strongest of his internal forces), and even through the weakest of his human sensitivities. That revolution, therefore, which no combination of men can further by abating the original impulse of temptations, they often accomplish happily by maturing the secondary energies of resistance."

—DeQuincy.

While the reasons for temperance societies given above could probably be somewhat re-enforced, yet they are sufficiently cogent to show the natural grounds on which such societies are based. Given a generally and deeply felt want, and men begin to associate themselves, to remedy the evil, or supply the deficiency. In every age and in every land man has sought help from consociation. This apprehension of the effectiveness of combined effort is the foundation stone of all our religious, benevolent,
political and commercial organizations. The little rivulet, hardly sufficient to turn the child's toy mill, yet united with thousands more of its like, becomes the mighty stream on whose bosom the navies of the world may ride. But, for this mutual reciprocal action and influence of man upon his fellow, of what use would be our church organizations and other organizations whose aim is the good of men? If the general prevalence of an evil and daily exhibitions of its harmfulness could furnish any grounds for organizing against it, certainly the liquor traffic has of all evils, produced before the eyes of men and in the light of day, the most damning evidence against itself. The trouble with it, indeed, was in the other direction, its magnitude appeared so overwhelming that it seemed nothing could be done. The General Association of Connecticut in 1812 received the report of the committee appointed the previous year to consider the great evil, and suggest remedies. The committee reported that, "after the most faithful and prayerful inquiry they were obliged to confess that they did not perceive that anything could be done." This report roused Dr. Lyman Beecher, who was present, who immediately moved the appointment of a committee to report at once on ways and means to arrest the tide of intemperance. Dr. Beecher was made chairman. The antidotes recommended by the committee were: The preaching of sermons on the evils of intemperance; the banishing of ardent spirits from ecclesiastical gatherings; the abstaining of church members from intoxicants; the exclusion of such liquors from the family, and the admonishing of children against their use; the substitution of other drinks for their laborers, by farmers, mechanics and manufacturers; the circulation of temperance literature, and the organization of voluntary associations to promote morals.

The American Temperance Society was therefore organized in Boston, January 10, 1826. The permanent organization was not, however, effected until February 13, when the name was taken—"The American Society for the
Promotion of Temperance." Dr. Justin Edwards, the leading spirit in the new society, said that it was "formed not for the suppression of intemperance, but for the promotion of temperance." In April a temperance paper, *The National Philanthropist,* was started in Boston, Rev. Wm. Collier, editor. Its motto was "Temperate drinking is the down-hill road to intemperance;" but no pledge of abstinence even from distilled liquors was yet required.

In 1826 and 1827, societies on the basis of abstinence from distilled liquors, were formed in most of the New England colleges, and at Princeton, N. J.

Virginia is credited with inaugurating a temperance movement in 1827; the work really began in the Old Dominion a few months earlier, as we shall see. Through the exertions of Dr. Edwards in 1827, a fund of $7,400 was raised for the employing an agent to work under the auspices of the National Society, and Rev. Nathaniel Hewitt, of Connecticut, was employed to labor in New England, New York and Pennsylvania.

November 14, 1827, the first Annual Report of the American Society was given to the world. The earlier temperance societies, except that of Massachusetts, all became merged in the American Society. "At the annual meeting of the Society, January 28, 1829, it was reported that 222 societies had been formed. Six of these were State societies, namely, Massachusetts, New Hampshire, Vermont, Pennsylvania, Virginia and Illinois. One had also been formed in Montreal, Lower Canada. Of these 222 societies, 13 were in Maine; 23 in New Hampshire; 7 in Vermont; 39 in Massachusetts; 2 in Rhode Island; 33 in Connecticut; 78 in New York; 6 in New Jersey; 7 in Pennsylvania; 1 in Delaware; 1 in Maryland; 5 in Virginia; 2 in North Carolina; 1 in South Carolina; 1 in Kentucky; 1 in Ohio, and 2 in Indiana. In 1830 there were eleven State Societies."

Georgia, it will be observed, is totally omitted from this report. She

is credited neither with a State, nor an auxiliary, society. What are the facts?

The writer has searched long and carefully for the first organized society. The authorities are not perfectly at one, either as to the time or place where this parent society originated.

Beyond all question, the Baptists are entitled to the chief honor in the introduction of temperance societies into Georgia. For several years they were the chief supporters of those institutions.

The venerable J. H. Campbell, D. D., of Columbus, Ga., author of the "Georgia Baptists," writes that the first society was organized in Eatonton in July, 1827. Dr. Campbell, then a young man of twenty, was studying theology with Rev. Dr. Adiel Sherwood, of Eatonton. Dr. Sherwood was a leader among the Baptists of those days, and his life was a benediction to the whole State. He originated the plan of the Baptist State Convention; also, that for the founding of Mercer University. As minister, teacher, and writer, Dr. Sherwood was a power for good. Dr. Sherwood says, in his journal, that in 1827 a revival of great force began at Eatonton—indeed, 1827 was the revival year of Georgia—and the whole State was aroused on the subject of religion. Dr. Sherwood says:

"During the meeting at Eatonton, we formed a small "Temperance Society, composed, I think, of Thomas Cooper, J. Clark, A. Richardson, myself, and perhaps three more. In the succeeding April of 1828, at the meeting of the State Convention (Baptist) at Monticello, I requested Ahner Clopton, then agent of the Columbian College, who was in Georgia, to write a constitution, and on Tuesday we organized the 'Georgia State Temperance Society,' Gen. Shorter, president; E. Shackelford, secretary; A. Sherwood, treasurer. After this I was the secretary of the society, and continued so until I left the State for Washington City—a period of five or six years." 1

This account, almost verbatim, of the first temperance society, and of the organization of the State Society, is found in the Christian Index History of Georgia Baptists. 2 Indeed, as to the time, place and circumstances of the formation of

the State Temperance Society, all parties are agreed, i.e., in April, 1828, at Monticello, Dr. Sherwood moving in the matter, and Mr. Clopton preparing the constitution.

Mr. Clopton was a Virginian, a Baptist minister, who, as agent for Columbian College, Washington, D.C., visited Georgia several times, collecting funds for the institution. Mr. Clopton was an ardent temperance man, and had organized the Virginia Temperance Society in October, 1826, and the first temperance society of the State also.

Of Mr. Clopton, the distinguished Professor Sanford, of Mercer University, thus writes to the author:

"I date the origin of the temperance enterprise in Georgia back to the year 1827. The man whom I have ever regarded as the pioneer of the temperance cause in our State was Rev. Abner W. Clopton, of Virginia. He came to Georgia, I think, in 1827, when I was a mere lad, and made his headquarters, for a time, at my father's house. At that day it was customary for almost everybody to drink. A sideboard was an indispensable article of household furniture, and the cut-glass decanter stood on the board well filled with its varied contents of Holland gin, Jamaica rum, or rye whiskey, not forgetting the sweetening for those who 'took sugar in them.' The man who did not invite a friend or neighbor, who casually called to see him, up to the sideboard to 'take something,' was regarded as churlish and utterly wanting in hospitality. An incident is related that occurred with Mr. Clopton himself, that illustrates this point. His first appearance in Georgia was at Bethesda church in 'Old Greene.' He preached one Saturday, but said nothing about temperance in his sermon. After service he was invited home, by one of the prominent deacons of the church. Arriving at home, the good deacon was horrified to find the decanters all empty, and he lost no time in apologizing for the oversight. 'Bro. Clopton,' he said, 'you must really excuse me—I have not a drop of whiskey in the house—it is the first time I have been out in twenty years, but I have just sent a boy on horseback after some, and it wont be over a half hour before he gets back.' Mr. Clopton, with his ready tact and good sense embraced the occasion so opportunely offered, and 'preached unto him' temperance.

"Clopton then began his temperance mission in earnest, and although only a mere lad, I remember what a flutter he created in the community about Greensboro; and particularly among church members. He was regarded as utterly heterodox, and I remember a good old lady, who, after listening to one of his sermons on temperance, remarked, 'What a pity that so good a man and so excellent a preacher as Mr. Clopton, should destroy his influence, by talking so much about temperance.'

"Clopton started a Total Abstinence Society in Greensboro, and although small in numbers, yet that society served as a rallying point for many years, and was productive of much good. My father was among the original panel. Prominent among its members, was that noble old man, Dr. Lovich Pierce, who continued to preach temperance to the end of life."
Judge A. W. C. Nowlin of the Richmond (Va.) Whig, a nephew of Mr. Clopton, has kindly furnished the author the MS. copy of an address delivered by himself, entitled, "The Origin and Originator of the Temperance Movement in Virginia and the Southern States." From this address we glean the following:

Mr. Clopton was born in Transylvania county, Virginia, in 1784, and nearly all his life was spent in his native State. Entering the Baptist ministry in 1823, he became pastor of some churches in Charlotte county, Virginia.

"It was while engaged in this work, and while attempting to enforce church discipline in his church, that he had his mind directed especially to the subject of temperance. When he took charge of the churches in Charlotte, he found that the vice of drunkenness prevailed to an alarming extent among the members, and he commenced at once a war of extermination against it. In public addresses, and in his private conversation, he exposed, with great severity, the guilt and odiousness of that vice.

"At that period he used moderately ardent spirits himself, which was indeed a universal custom, and professors of religion and church members considered it a mark of hospitality to set spirituous liquors before their guest. Mr. Clopton followed the general custom of using stimulants as a cordial for weariness and fatigue. Indeed I have now in my possession a liquor case and bottles which were accustomed to sit upon his sideboard, having inherited (these) from my mother, who was his youngest sister.

"In May, 1824, Mr. Clopton writes to his father about some difficulties encountered in his church: 'The trials which I have lately had will, I hope, serve to put me on my guard, and a new case of intemperance, a female, has occurred, that makes me almost afraid to drink spirits. You will be surprised; and now, if after all my preaching and zeal against this ruinous vice, I should be overthrown, how awful must be my condition!'

"The following year he determined to abandon its use altogether, the immediate cause of which resolution is given by a friend in the following words:

"'While sitting one day at dinner, he was informed that a female of respectable connections with whom he had been well acquainted, and for whom he entertained high esteem, had been carried home in a state of beastly intoxication. He was astounded. Dropping his knife and fork, he resolved instantly and solemnly, to use ardent spirits no more.'

"Desirous of extending the benefits of this resolution, Mr. Clopton formulated the plan of a temperance society.

"Mr. Clopton had never then heard of the existence of any similar organization, and to him belongs the undisputed honor of having originated the plan and formed the first Temperance Society ever formed in Virginia or the South. I have ascertained by my investigations into this subject, that a similar society was formed
in the State of New York in 1808, but its very existence was hardly known outside of a few counties in that State, and it is quite certain it had never been heard of in this section of the Union. This does not in the least detract from the credit and distinction due to Mr. Clopton for the more extensive and successful movement originated by him in 1836. And I will also mention the fact just here, that the American Temperance Society was originated in Boston, Mass., in the same year, but its founders and that of the Virginia Temperance Society were entirely ignorant of each others' acts."

Dr. J. B. Jeter, the biographer of Mr. Clopton, also says, that Mr. Clopton knew nothing of any temperance organization elsewhere, when he originated the Virginia Society.

Judge Nowlin continues thus:

"According to previous notice, a large congregation assembled at Ash Camp Meeting House in Charlotte county, on Friday, the 27th day of October, 1826, for the purpose of organizing a temperance society. Quite a number of ministers were present and Mr. Clopton, who had originated the movement, was the ruling spirit. Rev. Eli Ball, another Baptist minister, preached an appropriate sermon, after which Mr. Clopton read a circular address which he had prepared, and presented a constitution and certain resolutions, for the consideration of the meeting. I regret that I have not been able to obtain a copy of any of those documents, but Mr. Jeter says of them, 'They were original and interesting productions of a benevolent and vigorous mind,' and that 'it is surprising that the organization, even in its infancy, should have been so simple and efficient as to have left but little to be added by the united wisdom and experience of its numerous and enlightened friends!'"

"The article which prescribed the terms of membership was in the following words:

"'Any sober person, whether a member of a church or not, who will consent to abstain from the habitual use of spirituous liquors, and use them as medicines only, and provided he be the head of a family, will enforce the same rule upon his children and domestics, may become a member of this society.'"

"Mr. Clopton made a stirring appeal in behalf of the cause, after which only ten persons, eight of whom were ministers, signed the pledge." Mr. Clopton then made a stirring address to the little band on the great importance of the work, and the need for faithfulness in its behalf.

About this time Mr. Clopton writes to his father of much opposition to his work, especially on the part of Baptist ministers, but he rejoices in his tribulations.

At the close of 1827 he sums up his year's work and mentions the rapid increase of the temperance society, and

1 Billy J. Clark's Society.
“the visible salutary influence which it has had upon the churches and on society.”

Mr. Clopton was much opposed in his own county. Calumny and falsehood in every form were employed to crush the new movement. “Lovers of strong drink viewed (the society) as an unrighteous combination against their liberty,” and “by even some good men it was contemplated with mingled emotions of surprise and pity.” Mr. Clopton superintended the publication of several temperance tracts, and Rev. Eli Ball published a little temperance work, “Wisdom’s Voice to the Rising Generation,” which had a wide circulation in Virginia, the Carolinas, and Georgia.

At the first anniversary meeting of the Virginia Temperance Society held at Deep Run Church in Henrico county, September 28, 1827, the names of 123 members were reported. Of these, 27 were Baptist ministers; one a Presbyterian minister, and one an Episcopalian rector, and 59 were heads of families. Several auxiliaries were organized as the result of this anniversary, among these the North Amra Juvenile Temperance Society, the first juvenile society, it seems, in the South. The second anniversary was held in Powhatan county; the third in Fluvanna, after which the annual meeting was transferred permanently to Richmond. Mr. Clopton, however, did not attend many more of these meetings, having been called to his heavenly rest, March 20, 1833.

If it should excite surprise that so much space has been given the Virginia Temperance Society, the answer is that the connection between the Virginia and Georgia societies, at the beginning, was most intimate. As we have seen, Mr. C. Clopton was the author of the constitutions of both State societies. The Virginia State Society preceded that of Georgia by about a year and a half, though the formation of local societies in Georgia was begun in advance of the State Society. It is most likely that the two State constitutions were identical, or at least, not essentially different. The author has searched, or has had searched, every nook in
Georgia, where there seemed to be any probability of finding a copy of the Georgia Temperance Constitution, but he has thus far failed to find it. He has also made several attempts to find a copy of the Virginia constitution, but with like ill success; and Judge Nowlin, it seems, has likewise failed in similar efforts. When the Georgia State Temperance Society began to meet in Milledgeville (in November, 1832), a committee was appointed to revise and report the constitution. The author has found a copy of this last document, which in its chief features, is probably like its prototype. This paper we shall present hereafter. Mr. Clopton says the Virginia Constitution which he privately formulated in the spring of 1826, contained thirteen articles, though two of these were afterward modified.

As will be noted, all the authorities thus far quoted, date the beginning of temperance organizations in Georgia, in the same year, 1827. Drs. Sherwood and Campbell, Prof. Sanford and the "Christian Index History of Georgia Baptists," all agree that "Society" work began at that time. Another claimant for priority has, however, recently appeared.

Mr. G. J. Davis, of Cave Spring, Ga., a gentleman seventy-six years of age, in a letter published in the "Christian Index" in November, 1886, gives an account of a temperance society in Jackson county, which was formed in 1824. Mr. Davis says:

"On the 4th of July, 1824, Jeremiah Reeves, Joseph Davis, John Wallace, Joseph Pollard, J. J. Pollard, and others, met at the old Walnut Fork Baptist Church in Jackson county in this State, and organized the first temperance society then known in Georgia. After agreeing upon and adopting a constitution and by-laws, they named their Society 'The Jackson County Anti-Intemperance Society,' and elected Jeremiah Reeves, President; Joseph Davis, Secretary; John Wallace, Joseph Pollard and J. J. Pollard, Managers.

"The men who were prominent in the organization of this Society were all members of a Baptist Church. Jeremiah Reeves was a prominent preacher, and Joseph Davis, a well-known deacon. The Society grew rapidly, and in a short time numbered 800; nearly all the prominent men of the county became members, the Methodists and Presbyterians joining in. Quarterly meetings were held during the year in different parts of the county, and an annual meeting was held at Jeffer-
son, the county seat. For quite a number of years this Society existed and prospered, until it was superseded by the Sons of Temperance.

"Does any one know of an earlier organization for temperance reform than the one above mentioned? If not, then it is due the Baptists to say that they were the first organizers of an 'Anti-Intemperance Society.' If the Baptists have not been leaders in the great temperance reform, who have?

Joseph Davis, a Baptist deacon, whose name is mentioned above, was the originator of this first temperance organization in the State of Georgia, and a leader in the cause as long as he lived. The facts above written can be substantiated by living witnesses, if necessary."

Thus far Mr. Davis. There is a circumstantiality in the account, which certainly argues much in its favor. The author has endeavored to learn more of this society, but with but little success. Mr. Davis writes that he was himself the custodian of the constitution and by-laws of this old society until within a few years. Mr. Joseph Davis, the secretary of this old society, was the father of our correspondent. But if the date, July 4, 1824, be correct, the Jackson County Society would not only antedate any other society in Georgia, but it would also take from Mr. Clopton's brow the laurels of pioneer in Southern temperance society work, and the American Temperance Society, and all the State temperance organizations, and nearly all the local societies, even of New England, would be distanced in point of antiquity by the Jackson County Society. Mr. Davis is very confident of the correctness of his memory as to the time of organization. The author confesses to no small desire to establish beyond question the correctness of this date, 1824, yet it is clear there is much that militates against it.

Dr. Sherwood was, of all the men of his day, one of the very best acquainted with Georgia's history and internal condition. Indeed, the various editions of his "Gazetteer of Georgia," have long been a mine out of which writers upon all topics connected with Georgian matters have been accustomed to dig treasures. He was, in fact, the progressive man of his church. The father of the State Convention, clerk of the General Association, traveling and preaching over all parts of the State, could he have remained
ignorant of the existence of a society numbering 800 members, of which one of his ministerial brethren was president, and especially when only one or two counties intervened between Jackson and his own home in Putnam, or in Greene? Dr. Sherwood declares himself the originator of the first of these societies, and he went to his grave with that conviction. We are compelled to ask, "Is not Mr. Davis' memory at fault in assigning a date so early as July, 1824, for the organization of the Jackson County Society?"

Rev. Jeremiah Reeves removed to Jackson county in 1823, and we learn that during his ministry in this county "He encountered considerable difficulty and persecution on account of his stern advocacy of the mission and temperance cause. The association (the Sarepta) in which he was then thrown, was "anti" at that time. He persevered temperately but firmly, till he became instrumental in forming many societies throughout the bounds of the Association, and also the means of getting up a good missionary spirit."

How many societies had been formed before the State Temperance Constitution was drawn up at Monticello in April, 1828, we are not informed; most probably very few. The State Society seems rather to have given birth to the auxiliaries for some time thereafter, than to have been the product of their united efforts and supported upon their shoulders. The Christian Index History speaks of the State Society as having "between fifty and one hundred auxiliaries," though this must refer to the later stages of the Society, when its sessions began to be held in Milledgeville.

The State Temperance Society, thus organized chiefly by Baptists, retained for several years a kind of tacit connection with the Baptist State Convention, which was organized a few years earlier. The two bodies had no organic connection, yet as the Temperance Society was born at the Baptist Convention of 1828, and as it was chiefly fostered by that denomination for several years, it seems

1 Campbell's "Georgia Baptists," p. 249.
2 Campbell's "Georgia Baptists," p. 179.
most natural that the Society should hold its annual meet-
ings during the sessions of the Convention. In fact, there
were two or three seasons of the year, in those days of
somewhat difficult travel, at which political, religious,
society, or commercial gatherings were held. These great
occasions were chiefly at Milledgeville in November, during
the session of the Legislature, and at Athens at the annual
Commencements of Franklin College in July and August.
As these summer meetings at Athens preceded the autumn
elections, they were esteemed by the aspiring politicians to
be of the greatest importance; and a crowd of statesmen
would be attracted to the Commencements far more to have
a hand in "fixing up the State" for the fall elections, than
by any special desire to foster learning. So the annual
gathering of the Solons at the State capital in the autumn
afforded opportunity for the focusing of societies, clubs,
parties, etc.

The annual meeting of a representative assembly of any
denomination of Christians, served also as a signal for
rallying the leaders and the most devoted of that particular
faith and order.

The ecclesiastical gatherings were, however, confined
chiefly to a single denominational body, and could only be
taken as representative of that special denomination. They
were not so open in their character as to command support
from outside organizations of any kind.

The Baptist State Convention (the eighth in order) met
in Milledgeville in March, 1829.

At the Convention of the previous year (April, 1828),
when the State Temperance Society was formed, we find
in the Minutes\(^1\) of the State Convention (p. 2.) the following:

"Resolved, That this Convention is gratified to witness the successful efforts
against the immoderate use of ardent spirits in our country, and hopes the time
is not far distant when every Christian shall be filled with a better spirit."

The Minutes of the Convention of 1829 contain the
following:

\(^1\) Note.—The Minutes of the State Convention were kindly furnished to the author by
Rev. Dr. J. H. Kilpatrick of White Plains, Georgia.
"The Anti-Intemperate (this seems to have been the title first adopted) Society for this State is increasing; and it is worthy of remark, that in public assemblies hitherto accustomed to use ardent spirits to great excess, not half the quantity formerly made use of, is now consumed. Very few families use it habitually, and it is not now considered a breach of common politeness to neglect placing the dram bottle on the board. Public labors, such as reaping the harvest field, etc., are performed frequently, without the use of the inebriating bowl; and even at weddings in respectable families, there have been many instances of entire abstinence from this liquid."

During the two years preceding this Convention's meeting, Georgia had been swept by great revivals of religion. In 1828 it was estimated by the Convention that 2,500 had been added to the Baptist Church alone, since the summer of 1827, and at Milledgeville it was computed that 8,000 had joined the same communion within twelve months.

The Convention of 1830 met at Bethesda church in Greene county. The Minutes for this year (p. 4) have this resolution:

Resolved, That we adjourn on Saturday at 2 P. M., in order to give the Georgia Temperance Society (the name seems to have been changed), an opportunity to meet in this house." The report on the State religion (pp. 6 and 7) notes the fact that in several of the Constituent Associations, there were besides Sabbath Schools and Tract Societies, also "Temperance Societies."

A similar notice of the existence of temperance societies is found in the Minutes of the Convention of 1831, which meeting was held at Buckhead church in Burke county.

Of this meeting we find the following account in the "Constitutionalist" of June 14, 1831.

"The Georgia Temperance Society held its fourth anniversary at Buckhead, Burke county, April 9, 1831, Gen. Reuben C. Shorter in the Chair. It is supposed there are 3,189 members of temperance societies in Georgia, and that at least 50,000 persons have been benefited by their exertions. The Report of the Augusta Temperance Society states that more than three-fourths of the dram shops in this city are supported by negroes."

The Baptist Convention of 1832 met at Powellton, in Hancock county, in April. The Minutes contain no reference to temperance organizations of any kind, and the writer has not been able to learn whether the State Temperance Society met in connection with the convention this year. If so, this was the last simultaneous meeting of the two bodies, for in November of this year the "Society" met in Milledge-
ville for the first time, and the annual meetings were thenceforward held in the capital until 1836, when the State Society became defunct.

As will be observed, the accounts of these annual meetings of the State Society are very fragmentary, yet all has been given here which the most laborious examination through a mass of old manuscripts, newspaper files, etc., has been able to develop. We could wish this part of our history more complete; especially would we be glad to have more of "the gospel of statistics." From a comparison of the notices of newspapers of the forming of societies here and there all over the State, the author is satisfied that the number of members (3,189) "supposed" to be connected with temperance societies in the State, is far below the mark. By 1831 very many societies having no sort of connection with the Baptist Church had been organized, and these were most probably not represented in the State Society, so long as it was a seeming appendage to the Baptist State Convention. In fact, the entering of other denominations into society work (as was distinctly mentioned in 1832) seems to have been the controlling reason for transferring the annual meeting to Milledgeville, that there might not seem to be any sectarian influence dominating in its work.*

Scant as are the notices of these early State Conventions, we can yet discern signs of growth, not in numbers merely, but in the advanced positions which were taken year by year. Thus, in 1828 it was "the immoderate use of ardent spirits" against which "successful efforts" had been directed. In 1829, "not half the quantity" is now used "in public assemblies hitherto accustomed to use ardent spirits to excess." Social custom is yielding, and the neglecting to place the dram bottle on the sideboard is no longer "considered a breach of politeness," and even harvesting is "frequently" gotten through with without liquor; and, mirabile dictu! "Even at weddings in respectable families, there have been many instances of entire abstinence from this liquid!"

There is a tone of self-abnegation in this crucifying of the flesh on wedding occasions that sounds almost pathetic.
CHAPTER XVIII.

FORM OF ORGANIZATION OF THE OLD TEMPERANCE SOCIETIES.

"We are struggling in the morning
With the spirit of the night;
But we trample on it scornning,
Lo, the sky is bright.
We must watch, the day is breaking,
Soon, like Memnon's statue waking
With the sunrise into sound,
We shall raise our voice to Heaven,
Chant a hymn for conquest given,
Seize the palm, nor heed the wound."

—"Man's Mission."

There was an inter-independence among the early temperance societies which precludes the application of any very uniform standard, either as to organization, pledges, or methods of working. If we may judge of the original constitution of the State Society by its amended form of 1832, no uniformity of pledges was required among the constituent societies, nor were there any prescribed methods of work. Perhaps a sample or two from the mass of "Society" constitutions, by-laws, etc., will best illustrate the work of those early organizations.

THE AUGUSTA TEMPERANCE SOCIETY

was organized Feb. 7, 1829. After a preamble in which the evils of intemperance are depicted, and the necessity for action is set forth, the following constitution was adopted:

"ARTICLE I. The Society shall be called the Augusta Society for the promotion of Temperance.

"ART. II. It shall be the sole object of this society, to counteract, lessen and prevent, by such means as seem best calculated to accomplish the object, the degrading and ruinous vice of intemperance.

"ART. III. The members of this society shall consist of those persons who manifest their approbation of its object and design, by subscribing this constitution.


247
"ART. IV. The society (after the first election of officers) shall meet annually on the second Monday in January, when they shall choose by ballot a President and two Vice-Presidents, a Recording Secretary, who shall also be Treasurer, a Corresponding Secretary, and seven other members, who together shall constitute a Board of Managers, any five of whom shall form a quorum for the transaction of business.

"ART. V. At all meetings of the Society, or Board of Managers, the President shall preside; in his absence either of the vice-presidents, and in the absence of the three any member may be called to the Chair.

"ART. VI. The Recording Secretary shall record the proceedings of the Society, and of the Board. The Corresponding Secretary shall conduct the correspondence of both, and the Treasurer shall have charge of the funds of the Association, which shall be held subject to the order of the Board of Managers.

"ART. VII. The Board of Managers shall meet on the call of the President, or of any two members of the Board, and on their own adjournment. They shall have power to fill all vacancies in their own body, to call extra meetings of the Society, and to conduct its ordinary business, and it shall be their duty to endeavor to increase the number of the members.

"ART. VIII. It shall be the duty of the members of this Society to abstain from the use of distilled or ardent spirits, except when the same may be deemed necessary as a medicine, and to endeavor by all prudent and moderate measures, to discourage their use by others, and to promote as far as practicable, by their influence and example, those temperate habits which are considered intimately connected with social order and individual comfort.

"ART. IX. Any member who, in the opinion of the Board of Managers, shall by his conduct, manifest a disregard of the great object of this Society, shall forfeit his membership therein.

"ART. X. It shall be the duty of the Board of Managers to keep a register of all cases of casualty or crime resulting from intemperance, which shall come to their knowledge, to be incorporated, as far as may be deemed expedient, into their annual report, and it shall be the duty of the members of the Society to communicate to the Board, any information they may obtain in reference to this subject.

"ART. XI. Any member desirous of withdrawing from the Society may do so at any time by notice to that effect, given in writing to the Recording Secretary.

"ART. XII. An address on the subject of intemperance shall be annually delivered before the Society by some member appointed for that purpose, by the Board of Managers.

"ART. XIII. The Society shall publish annually the report of the Board of Managers, and they may add to it such address, sermon, or tract, on intemperance as they may deem expedient, for gratuitous distribution.

"ART. XIV. This constitution may be amended or altered at any general meeting of the Society, by a majority of the members present."

Published by order of the Society,

MILTON ANTONY,
President.

JAMES HARPER,
Rev. Secy.
Such is one of the most elaborately drawn of all the constitutions of the old temperance societies. Its strong points and its weak, in the light of fifty-eight years' experience in temperance work, stand out to the view of every thoughtful man. Of course, the looseness of the pledge, and the ease with which it could be assumed or laid aside, will not commend it to the more exacting obligations of existing organizations. Yet some features of this old constitution might be incorporated into our modern methods with profit, e.g., the obligation of the member for personal effort in discouraging others from the use of intoxicants. Also the obligation of the individual member to be a fact-gatherer, in the collection of all statistics which may come under his personal observation, as to the effect of liquor in producing casualty and crime, is certainly worthy of imitation.

Many of the rural societies had much shorter constitutions than that of the Augusta; but it is a noteworthy fact, that, almost without exception, the societies formed after 1829 take the whole pledge so far as ardent spirits are concerned. The somewhat temporizing promise to abstain from "the immoderate use" of such liquors, as we find it stated in the Baptist Convention of 1828, soon gave place to complete abjuration of such drinks, e.g., the Jasper County Society's Second Article reads:

"The objects of this Society are to lessen and prevent the use of ardent spirits, and the members pledge themselves not to use any except as a medicine in bodily infirmity."

The Baldwin County Temperance Society, organized in 1831, has its Sixth Article as follows:

"The members of this Society recognizing the principle of total abstinence as the only safety of the temperate, and the only hope for the intemperate, do solemnly engage entirely to abstain from the use of ardent spirits, except when rendered necessary as a medicine, and to endeavor to promote the like abstinence on the part of their friends and acquaintances, and all to whom their influence extends."

"Art. VII. The members of this Society will no longer regard it as an act of civility to invite a friend to drink, either in their own houses or elsewhere."

"Art. VIII. The members of this Society viewing with deep regret the evil effects of treating by candidates for the Legislature and other public offices, hereby
solemnly pledge themselves not to support any man, who may hereafter become a candidate, who may be guilty of this practice, either by themselves or their friends, by their approbation or knowledge."

The Union Temperance Society of Monroe and Bibb counties, adopted a constitution December 3, 1831.

The Third Article enjoins total abstinence from buying, selling, or drinking ardent spirits, except medicinally.

Art. IV requires the members, both by precept and example, to seek to suppress the use of such liquors. By Art. V they are pledged to withhold their suffrage from any candidates who use spirits for electioneering purposes.

The Board of Managers of this Society must look after the conduct of the members, exhorting to faithfulness, and "expelling" by a two-thirds vote, those who are disorderly, or who violate the constitution, but the expelled member shall have the right of appeal to the Society. A member who has not violated the constitution may withdraw from the Society by applying to the Board, and furnishing to the Recording Secretary reasons for so doing.

The Board must provide for temperance addresses, procure tracts and other publications for distribution, and the Corresponding Secretary is to correspond with other secretaries on all subjects of general interest to the temperance cause.

This Society did not propose to let its works be hid. July 4, 1832, is to be celebrated by it, and all, "especially the ladies," are invited, also the Revolutionary veterans "whom we cannot expect to have with us long." No spirituous liquors or wines will be used on that day. Mr. Washington Poe will deliver the address. Rev. Mr. Patterson will officiate in his clerical capacity, and A. A. Gaulding will read the Declaration of Independence, an indispensable part of the Fourth's ceremonies in the olden time.

The Stone Creek (Twiggs County) Temperance Society, organized in 1832, by Art. V pledges its members "totally to abstain from the use of distilled spirits, prohibits the use of such liquors in their families, enjoins upon them to dis-

1 Federal Union, January 26, 1832.
courage others from such liquors. Of course the proviso, “except medicinally,” is appended. Violation of the pledge involves expulsion, and the expelled cannot be readmitted under less than six months of probation, during which time he must totally abstain from ardent spirits. Any member in good standing may, however, withdraw by presenting his reasons in proper form.

The Baldwin County Temperance Society, organized July 20, 183$, pledges as follows:

“Art. III. We, whose names are hereunto annexed, believing that the use of ardent spirits is not only unnecessary, but hurtful to the social, civil and religious interests of men, agree that we will abstain entirely from their use, except when required as a medicine, neither will we traffic in them, nor will we provide them for the entertainment of friends, or for persons in our employment, and in all suitable ways, we will discontinue the use of them throughout the community.”

Rev. C. D. Mallary, Rev. C. W. Howard, Judge J. G. Polhill, and Mr. Norman, appear as the leaders of this effort about the State capital, though Milledgeville itself had had a “society” already for several years.

The Tarversville Temperance Society’s (1832) Seventh Article, is as follows:

“Any person shall be a member of this Society, by signing these articles and pledge himself to abstain totally from the use of distilled spirits, and from any beverage or mixture known to contain them; unless, indeed, the same shall be thought necessary for him in sudden emergency of disease.”

This Society furthermore enjoins upon its Secretary to correspond with other societies for giving and for gaining information, which shall be laid before the Society at its regular meetings.

The examples given above furnish fair samples of the nature of the pledges taken by the members of the old temperance societies.

As will be observed, there are considerable differences in the restrictions of the pledges. Some enjoin simple abstinence from the use of ardent spirits, except “in the sudden emergency of disease.” Some also bind the signers not to traffic in intoxicating liquors, nor to permit the use of such stimulants in their families, nor to furnish them to

*Federal Union, July 25, 1835.*
employes. Others again pledge the members not to furnish these drinks, as formerly, to friends, or to guests; while others bind the signers not to "consider it a breach of politeness" to forbear placing such beverages before visitors. Other pledges withhold suffrage from candidates who treat, or who themselves indulge “immoderately” in ardent spirits.

This great difference in the quality and quantity of restrictions laid upon the members of the old Societies, would, at least, indicate the complete inter-independence of these organizations. The State Society was vested with no controlling authority over its auxiliaries. It was itself only a kind of mass meeting, advisory in its character, intended for consultation upon the great questions wherein lay its special work, and having only the power of recommending to the auxiliaries the line of work to be followed. This looseness of organization was undoubtedly a great hindrance in spreading the work. Nobody being specially responsible for anything was not the most effective way to reach out after the thousands who were suffering from the liquor traffic. Agents were needed, who should be constantly in the field; but who could employ them? who be responsible for their pay? It was not until 1834, it seems, that the State Society felt itself authorized to put an agent in the field, and even then the Society had great difficulty in furnishing the funds necessary for his support, for even the short period during which he was employed.

Another defect in the "Constitutions" was the ease with which the obligation "noose could be slipped" by thirsty members. Nearly all those documents contained a provisory article through which a member could withdraw from the Society, by merely giving notice to that effect. There were many withdrawals under this provision; and its benefits seem to have been often made of avail on occasions, such as Christmas festivities, the celebration of "the glorious Fourth," or the approach of an exciting election—and there were not many elections free from great excitement in those days, etc.
Not only was the great facility in getting rid of the obligation taken on entering a society by simply withdrawing a great hindrance to permanent work, but the very rare meetings of a society prevented those safeguards from being thrown around the members—and particularly around those who were peculiarly tempted—and thus very much of the proposed good was lost. Most societies provided in their constitutions for annual meetings for the election of officers, etc., but many seemed to have had no other regular meetings of the membership. A few met "quarterly," as it was termed; and, possibly, a very few may have had monthly meetings. It is plain that such rarity of convocation must of itself have been almost fatal to the fundamental idea of society as an instrumentality in the accomplishment of good. What is "society" without association? That enthusiasm for a cause, that unity of purpose, the mutual encouragement; that wisdom from a multitude of counsellors, as well as other apparent advantages gained from regular and frequent gatherings, all were lost by meetings only annual in their recurrence. With no sacred convocations save the seasons of the great feasts, the Jews, time and again, went over to the idolatry whose sacrifices burned morning and evening around them. But we must not judge the tentative efforts of the early temperance associations, with their faults or their virtues, by the experience gained by more than a half century of all imaginable efforts. Faults of organization have been found, and many a new order has since then made its trial trip over the stormy sea of intemperance. Many leaky parts have been repaired; new crafts have taken the place of the old; yet we cannot refuse to the old societies the meed of great praise for the great good which they accomplished in their day.

THE METHODS OF THE SOCIETIES.

While, of course, the general purpose of all the societies was identical, yet there was not much more of uniformity in the methods of work than in the form of their pledges. One or more addresses generally made part of the pro-
gramme. These, like the meetings of the societies themselves, were always open to the public, and the effort to impress the people with the value of temperance, and to secure the signatures of as many members as possible, were the marked features of the programme. But addresses upon a single subject so well understood, seemed likely soon to grow monotonous, and to no longer excite interest. The programme must be varied, and dialogues, debates, celebrations, etc., were part of the machinery brought into requisition.

At the celebration of July 4, 1832, at Davidson Hill, Morgan county, it is said that “although an immense crowd was present, and the meeting was of a political character, yet no alcoholic, fermented, or exhilarating fluid of any kind was used—nothing but the pure cold water, which emanated from the hill in plenty, was drank during the enjoyment of this day.” This was regarded as a most signal proof of the good effected by the new Society.

The Baldwin County Society in 1835 bears a conspicuous part in the celebration of the Fourth. The order of procession is given:


Mr. Washington Poe delivered the address, and instead of toasts, as had been the universal rule hitherto, patriotic and moral sentiments were expressed in many short speeches. Certainly a temperance sentiment, strong enough to set aside such a long standing custom as that of toast drinking, was not to be lightly spoken of.

The Jasper County Society, at its meeting, Sept. 7, 1832—there were four or five auxiliaries to the County Society, for county societies seemed to cohere by a sort of natural attraction—was addressed by Mr. Grimmell, who proposed “that some article be added to this Constitution by which any member might be expelled for becoming intoxicated on wine.” Mr. Whitfield seconded this motion. Mr.
Burney suggested an alteration in the proposed article of the Constitution which should read thus:

"Art. VII. Although this Society has prohibited the use only of ardent spirits, yet, it being shown to the Society that any member has become intoxicated on ardent spirits or any other liquor, he shall be expelled from this Society." This article was adopted at a subsequent meeting. So "the lighter drinks" were already giving trouble to the societies.

The Jasper Society, like others, doubtless, was in a quandary as to its expelled members, i.e., as to whether these should be put upon a kind of probation, or be permanently expelled; and inquiries as to the usages of other societies in this particular case were made. Upon learning that expulsion with other bodies was generally without expectation of reinstatement of the expelled, the society resolves to adopt the same rule. It was also made the duty of each member "to report any violation of the constitution."

Dealing with members accused of violating the pledge—or constitution, as it was then called,—necessarily added to the constitutions and by-laws of the societies; for while the original articles provided that offenders should be separated from the body, they had not provided the how this cutting-off process was to be carried out. This new and most unpleasant part of the temperance work involved the creation of tribunals for the trial of the accused, and of rules by which the trials should be conducted. Thus the "constitutions" usually kept growing to meet cases not previously provided for, and, of course, became much more elaborate than at first.

The societies made it part of their work to distribute temperance literature. Most addresses of special value, even before the rural societies, were printed and circulated. There was no temperance periodical published in the South until 1834; but very many papers published elsewhere, as well as tracts, were circulated. For several years the "Temperance Recorder," published at Albany, N. Y., seems to have been the paper for temperance readers in Georgia, and we find many efforts made by the societies to extend the circulation of this periodical.
In the old journal of the Jasper County Society, kindly furnished the author by a former secretary, the venerable Rev. C. H. Stillwell, now of Rome, Ga., the following minute for October 31, 1833, is found:

"A resolution was then passed, on motion of Mr. Burney, that measures be taken to form a temperance society among the colored population of the county, and that a suitable person be selected to carry that resolution (into effect?). Mr. Wm. V. Burney volunteered his services, which were accepted by the society."

How extensive was this effort in behalf of the colored population, the writer has been unable to ascertain. Most likely many such efforts were made, but the records of most have yielded to time and the conflagrations of the civil war.

In December, 1833, the Jasper Society appointed a committee "to ascertain, if possible, the number of distilleries and dram shops, the quantity of ardent spirits sold, and the number of drunkards in the county," and make their report at the annual meeting of the society in October, 1834. Unfortunately this report was not forthcoming. Such data from all the counties would, in the dearth of government statistics, be of much interest.

THE AUGUSTA SOCIETY.

One of the best of the old temperance societies was that established in Augusta in February, 1829. Dr. Milton Antony was President, Augustus Moore and William J. Hobby were Vice-presidents, John H. Mann and James Harper, Secretaries; and William Robertson, William Poe, Joseph A. Eve, Ignatius P. Garvin, Lewis D. Ford, George Thew and Joel Catlin-Managers.

The first annual report made by this Board of Managers, Feb. 6, 1830, is a remarkably strong paper, and gives evidence of a grasp of the subject, its difficulties and its needs, such as is rarely found at that period. The growth of the Society had been constant. From a very small number of members it had grown to near two hundred, while

"The number of persons who have lessened the quantity formerly consumed, or abstain entirely, yet have not joined the Society, is probably still greater."
From a society composed of a few individuals, exposed to the shafts of ridicule, it has swelled into an association, under whose banner are found enlisted men of all ranks and professions, and of every faith.

"During the lapse of one year a change has been produced in the customs of this community, which cannot have escaped the notice of the most superficial observer. Some, who a few months ago were found in the ranks of opposition, or in the daily habit of indulgence in the moderate use of ardent spirits, are now among the friends of total abstinence, and hundreds have either broken off the habit, or lessened the quantity used, who are still unconnected with our association."

Taking the amount of liquors consumed in the whole Union before the temperance reformation began, estimated at sixty millions of gallons yearly, the Report computes two millions as Georgia's probable consumption by her 400,000 people.

"The ruinous effects of ardent spirits upon our black population should be a matter of serious alarm in a State containing so large a number of slaves. Observation has fully shown that thousands who have been reared by pious and temperate parents, into whose youthful hearts the best principles had been instilled, and whose minds have been expanded by education, have nevertheless fallen victims to the destroyer. How then can we expect that beings, in whose hearts too frequently no good seeds have been sown, and whose minds are fettered in ignorance, will refrain from the intoxicating draught? How can we expect that the humble slave will refrain, when he sees those to whom he looks up, as to a race of superior beings, drink deeply of the poisonous cup? Almost all the crime and discontent which are found among this part of our population, can be clearly traced to the use of ardent spirits. A gentleman of South Carolina of unquestionable veracity states, that "before the establishment of dram-shops in his neighborhood, his negroes were contented, sober, honest and faithful; locks were unknown on his plantation. Now every caution is necessary to prevent thefts, and no means prove effectual in checking depredations of all kinds."

A foot note adds it "as a well known fact that at least two-thirds of the grogshops are supported by negroes, and so well supported that fortunes are frequently realized—it is not unreasonable to suppose that one-half the money thus applied, is dishonestly obtained from their owners or others. The evil is great, and calls loudly upon the proper authorities for a remedy."

The Report scouts the idea that ardent spirits are necessary for health in a Southern climate, and quotes Prof. Dickson of Charleston, a high medical authority, who says: "I protest against its employment in any form of chronic
disease, or for any other than transient purposes. I would
give strong drink only to him who is ready to perish.”

It is estimated that 30,000 die annually in the United
States from intemperance. “In our own city, during the
year which has just past, the whole number of deaths
among our adult white population was forty-five. Of this
number twelve could be clearly traced to intemperance, that
is, about one-fourth of the whole number. Of these twelve, one
was a case of suicide, committed during the temporary
derangement produced by ardent spirits, and two others
were individuals who refused to sign the constitution.
In our own county the only individual charged with the
offence of manslaughter, during the past year, was in a state
of intoxication when the crime was committed.”

As to the social glass: “Is there any courtesy in offering
to a guest liquid fire? Shall poison be offered to a friend for
fear of giving offense? Away with the friendship that rests
on no better foundation than this.”

As to drunkards: “There is yet another class who object
to our association—we mean the drunkards. To their
objection it is unnecessary to reply. Our Society was
not established for their reformation—that we consider
almost hopeless. If however, any such should desire to re-
form, we charge them to bring all their remaining strength
of mind in aid of their resolution.”

“The only remedy for intemperance is in a change of pub-
lic opinion; and until this shall be effected, legislative enact-
ments will be nugatory. The day however is not far distant,
when the tippling houses, those nurseries of infamy and
crime, will be unknown. Public opinion will so plainly
have marked them as destructive, that our legislatures and
corporations will suppress them. When that day arrives it should
be kept as a jubilee.”

This in 1830! General prohibition is here clearly fore-
shadowed, and confidently anticipated as the natural and
national result of growth in temperance sentiment. This
was two years before the American Temperance Society, in
its Fifth Annual Report, began to agitate the subject of re-
straining the traffic by legislation, and three years before the subject was taken up by the first National Temperance Convention at Philadelphia (May, 1833), thoroughly discussed, and planted in the most progressive minds as an ultimate in temperance reform. Many of the leading thinkers of the land by 1833, had gone down to this bed-rock foundation in reformatory work, but how many individuals, even, much less how many temperance organizations, had then published to the world their confident expectation of general prohibition?

The old Society, and the later temperance organizations of Augusta, had on their rolls of membership many of the leading men of the State, and several of national reputation; but of these hereafter. This Society, like many others, did not become a component part of the State Society until the latter moved its annual sessions to Milledgeville, in November, 1832. As before intimated, the total of members (3,189) estimated in the State Society report at Buck-head in April, 1831, was far below the mark, as very many societies made no report to the State Society while the latter had a seeming connection with a sectarian body.

In the autumn of 1832 the Augusta Society is called to meet "to consider amongst other matters, the expediency of becoming auxiliary to the Georgia Temperance Society. From some recent circumstances an opinion is entertained by many, that should the society here become auxiliary to the State Society, the cause of temperance would be more effectually promoted. To the society it will belong to judge of this." The meeting approved of the proposition, and so, after near four years of independence, the Augusta became a component of the State Society. Prior to its union with the State Society, indeed, immediately after the first anniversary in February, 1830, the Augusta Society issued a call to all similar societies in the State to forward to Mr. James Harper, "the names of their officers, the number of their members, and such other interesting information respecting the temperance reformation as they may possess." Editors throughout the State were requested to insert the call.
CHAPTER XIX.

HEADQUARTERS IN MILLEDGEVILLE. 1832-1836.

"Go hear, and feel, and see, and know,
All that my soul hath felt and known,
Then look upon the wine cup's glow;
See if its beauty can atone—
Think if its flavor you will try
When all proclaim, 'Tis drink and die.'
Tell me I hate the bowl—
Hate is a feeble word,
I loathe, abhor—my very soul
With strong disgust is stirred
When I see, or hear, or tell,
Of the dark beverage of hell."

Pursuant to a call published throughout the State, the Georgia State Temperance Society met in Milledgeville, Nov. 13, 1832.

This was doubtless a judicious step, for the great number of societies now existing in various parts of the State, could not be brought into active concerted efforts in behalf of temperance while the meeting of the central body was regularly held in connection with any ecclesiastical organization. The Baptists had been pioneers in the work, but most other churches were by this time enlisted. Gen. R. C. Shorter, who had been elected President at Monticello in 1828, was still in office, but the moving power of the body had been Rev. Dr. Adiel Sherwood, who was the very efficient secretary.

After the opening of the session, Gen. Shorter asked to be excused from serving longer as President. Mr. Stocks, president of the State Senate, moved the appointment, of Judge A. B. Longstreet, as permanent President of the Society. The motion was carried, and Judge Longstreet
remained in office so long thereafter as the State Society had an existence. Dr. Sherwood was continued as secretary. The newly elected President, after some remarks, took the Chair and credentials from a large number of delegates were presented.

After a report from the Executive Committee, a committee “consisting of the President, the Secretary and Dr. Antony was appointed to revise the constitution and report this evening.” The Secretary was directed to make extracts from the communications of the auxiliary societies and incorporate them in the printed proceedings of the meeting. Also we find the following:

Resolved. That we endeavor to raise $100 in order to print and circulate the “National Circular.”

In the afternoon the Society examined and finally adopted the constitution which is given below.

Dr. Antony delivered a very interesting address, for which he received a vote of thanks.

On motion of Attorney-General Jenkins, the Executive Committee was directed to appeal to the auxiliary societies for funds “necessary to carry into effect the great objects of our Association.”

The officers elected at the morning session were then confirmed in their respective offices, under the new constitution, and others were elected for the new offices, provided for in the constitution. They were:

Hon. A. B. Longstreet, Augusta, President; Dr. T. Fort, Milledgeville, 1st Vice-President; Hon. Thos. Stocks, Greensboro, 2d Vice-President; Col. Joseph H. Lumpkin, Lexington, 3d Vice-President; Rev. Dr. A. Sherwood, Eatonton, Secretary; Wm. Turner, Esq., Eatonton, Treasurer; Messrs. Hines, Fort, Polhill, Standford, and Fogle, Executive Committee.

President Longstreet, Col. Lumpkin, Mr. Cone, and Mr. Jenkins were appointed to deliver addresses at the next annual meeting; while Col. King, Judge Stocks, and Dr.

1 Many of the Societies had already circulated this paper.
Macon were appointed a committee to prepare by-laws to be presented at the next meeting, which was appointed for Tuesday after the second Monday in November, 1833.

Col. Mercer, the former treasurer, then paid over to the Secretary the fund remaining in his hands ($24.50), which was appropriated in paying for the printing of the Minutes of 1831. This fund was collected nearly all at Bethesda. Also funds were raised for printing the Minutes. Some contributions were also made for specific purposes, as the printing of 10,000 copies of the "National Circular," with which the Executive Committee was charged.

In the societies reported at this meeting—about sixty in number—were over 5,000 members, while at least twenty or thirty societies had made no report. The total of membership was computed at about 7,500.

The Executive Committee reported that they had been unable, even after long public notice, to secure the services of a traveling agent. They had also commissioned Col. Lumpkin and Mr. Cone as delegates to the American Temperance Society, but learn that the appointees were unable to attend the National meeting. More systematic efforts to exterminate intemperance are called for. The Ex-Committee mentions "as favorable, the hearty co-operation of our Methodist brethren. With a few honorable exceptions, they had stood aloof from any part in this benevolent enterprise, maintaining that members of churches were also (members) of temperance societies; but the fallacy of the objection has been disclosed, and they are coming up to the work with their characteristic zeal. So zealously do they enter into the matter that the words of the Saviour, 'The last shall be first,' are literally fulfilled."

The Committee say that the chief obstacles in the way are professing Christians and temperate drinkers. The latter are a special hindrance; though they may drink but little, and that too at home, yet they do the cause of temperance greater harm than ten times their number of drunkards, since the sot is too loathsome to tempt any man to follow in his footsteps. He makes no disciples.
The Committee are urgent for an agent, if possible, but if not, they think the next best thing is to circulate as widely as possible the "National Circular," and to see to it that every family receives it. The Putnam Society circulated nearly twenty copies for each member.

CONSTITUTION OF THE GEORGIA TEMPERANCE SOCIETY AS REVISED AND ADOPTED,
Nov. 15, 1832.

1st. This Society shall be called the Georgia Temperance Society. Its object shall be the suppression of the vice of intemperance.

2d. The Society shall be composed of delegates from the County Societies, but each society shall be entitled to one delegate, which does not find it convenient to be represented through the several County Societies.

3d. This Society shall meet annually at Milledgeville on the Tuesday after the second Monday in November.

4th. At each annual meeting the following officers shall be chosen in such manner as the Society may direct, viz., a President, a 1st, a 2d, a 3d Vice-President, a Secretary, a Treasurer, and an Executive Committee, to consist of five members, all of whom shall hold their appointments till their successors are chosen. In the absence of the President, the Vice-Presidents in their order shall preside. If these are absent a President shall be appointed pro tem. In the absence of any officer his place shall be filled in the same way.

5th. It shall be the duty of the Executive Committee to manage the affairs of the Society in the recess of its meetings, to conduct its correspondence, to collect such information as may be useful to the purposes of the Institution, to receive the reports of the Treasurer, to appoint delegates to the American Temperance Society, and to report their proceedings at each annual meeting through their Secretary.

6th. Auxiliaries to this Society may be received upon their Constitution with a resolution of their body, expressive of their wish to become auxiliaries.

After the present session, delegates shall be admitted upon producing a certificate from the officers of their appointment.

7th. This Society may refuse to admit an auxiliary whose Constitution allows the use of ardent spirits, except as a medicine, but it shall not interfere with the private regulations of the auxiliaries, further than to recommend.

8th. This Society shall have no connection in its associate character, either with Church or State.

9th. The funds of this Society shall consist of voluntary contributions only, and shall be applied to the objects of the Society exclusively.

10th. To alter this Constitution the votes of two-thirds of the members present at a meeting shall be required.

11th. The Society may make any By-Laws and regulations not inconsistent with this Constitution, and upon a vote of two-thirds of the members present at a meeting may expel a member for a violation of its rules and regulations.

Such was the Constitution adopted by the State Society

1 From the "Constitutionalist," Jan. 4, 1833.
at its first Milledgeville session. How much it varied from the original compact of 1828, it is impossible now to determine, in the lack of the former instrument.

It is called a revision of its predecessor, and most probably is essentially identical with it. It was Federal in its character, and contemplated the grouping of the separate societies into county societies, which latter were to compose the State Society; and the latter regarded itself, in so far, at least, a member of the American Temperance Society as to appoint delegates to attend the latter and participate in the proceedings, standing, so far as we are able to perceive, in the same attitude as other State societies to the National body.

It was felt to be very necessary to put an agent into the field, to devote his entire time to the work; but the Society did not succeed in effecting this object until the summer of 1834, when at a called meeting, held at Athens during the commencement of Franklin College, Rev. Mr. Reid was employed, though he does not seem to have long remained in the field.

Of the meeting of the State Society in November, 1833, the writer has been able to find only incidental notices. A distinguished minister who was present on that occasion, says: "Judge Longstreet and Judge Joseph H. Lumpkin were the chief speakers, and I well remember that their efforts were of the highest order." The proceedings of the meeting, however, the writer has not been able to find. Nearly as meager is the account of the State Society's anniversary in 1834. But it is time to examine some other data.

RESULTS OF THE TEMPERANCE SOCIETY MOVEMENT.

That the temperance societies began at once to tone up the morals of the people, we have abundant proof. Even in 1828, when the State Society was organized, we have seen the Baptist State Convention expressing its gratification at "the successful efforts against the immoderate use of ardent

1 Dr. S. G. Hillyer, of Washington, Ga.
spirits," and the good effects of the work were felt in every direction.

The grand jury of Burke county, at its May session of 1829, reports but a small number of criminal prosecutions; though it is to be lamented that cases of brutal intoxication, although much more rare, do still too frequently occur. Says the jury: "Could this besetting sin be totally eradicated, few people would exhibit fairer traits of character than the citizens of Georgia, and to us it appears that it is in our power to do much to produce this desirable result. If all who have the same views of this subject with us, would, each in his own sphere, do what he could to promote reformation in this respect, the drunkard would be rarely seen among us. If it should become the fixed determination of all such to withhold their countenance from the intemperate; if habitual intoxication should be deemed a sufficient disqualification for employment, and if this sentiment should become general, and this degrading vice be removed from us, we should indeed be a happy people."

About this date the press published widely the statement of an English traveler who asserted that he had "seen more beastly ('beastly' is the Englishman's ultima thule in the abominable) drunkenness in one day in passing twice along Holborn, than I saw among Americans in several months." And the editor of the Philadelphia "News" declares that in a two years' residence in London, he had seen more inebriety than in a lifetime in the United States. "Yet, to judge from some of the addresses of the temperance societies, there is hardly a sober man in our Republic." The "Constitutionalist" quoting this declaration of the Philadelphia editor, adds: "We are not unfriendly to temperance societies, and it is probable they have accomplished much good, but a good thing may sometimes be made, by an over-effort, good for nothing, and men may become intemperate in their very temperance." This sage advice has been unstintedly bestowed upon temperance advocates from that day till this.

1 The "Constitutionalist," May 19, 1829.
If Americans in 1829 were not so drunken as the British, it by no means proved them a sober people; they were only less debauched than their English cousins. But there were many downward stages between the limbo of tippling and the hells of beastliness to be encountered along Holborn and the Strand, and the tendency of our nation, before the temperance reformation, was rapidly downward. Only time, a very short time at that, was needed to bring Americans to an unenviable comparison with the English.

Some of the Georgia papers of this era quote with approving comments, an article from the "National Gazette," which article commends the temperance societies for holding to the use of wine, "on the very safe ground that drunkenness is almost, if not wholly, unknown in wine countries." The writer says that in a year's residence in France, he had seen only one drunken man. The same was true of Spain, whose inhabitants are proverbially sober, although wine is abundant and cheap.

The same writer, about July 1, 1830, also gives the whole number of temperance societies by latest returns (to January, 1830) as 1,590. Since January 575, new societies, with 26,427 members had been formed, while 28,851 new members had been added to old societies; 161 societies, with 22,351 members had been organized in one year in Connecticut alone. "In the State of Georgia there are at least 20,000 persons who were formerly in the habit of daily drinking spirits, who, now, seldom if ever, taste them." 1

Much danger to drinkers from suddenly adopting total abstinence from ardent spirits, had been predicted, but temperance men replied with statistics from the prisons, and elsewhere, where the experiment—it was an experiment, then it seems—had been made. In the Maine prison, the inebriates were found to "soon renew their youth" on cold water. Harvests were reaped, ships sent to sea, houses and churches built, and militia and other meetings "formerly the scenes of disorder and confusion by the use of intoxicating liquors, are now held without them."

1 "Constitutionalist," July 9, 1830.
The Georgians very heartily approved the army orders of Gen. Cass, Secretary of War, under Jackson's administration, which forbade the further issuing of the liquor ration to the army.

The Georgia "Messenger" of Oct. 25, 1832, has the following:

"Practical Temperance.—Married, in the vicinity of Macon, on Sunday evening last, by Henry B. Hill, Esq., Mr. Mitchell Harkins to Miss Polly Radford. It is worthy of note and imitation, that, although a considerable party attended, and the evening was spent with great conviviality, yet not a drop of ardent spirits was used."

"Even at weddings in respectable families there have been many instances of entire abstinence from this liquid." Such was the language formerly quoted from the report made to the Baptist Convention in 1829. But what of the custom from which the above marriage festivities were such a notable exception? "Even at a wedding," on the Sabbath, where "a considerable party attended," and "the evening was spent with great conviviality, yet not a drop of ardent spirits was used!" We may easily imagine the drinking which was regarded as the necessary concomitant of a marriage.

The Macon "Advertiser" of April 22, 1831, quotes from the Boston "Gazette"—and with evident approval—an article which asserts that though intemperance had been checked by the great efforts of 1828-9, "yet it is now on the increase," and "only by encouraging the drinking of light wines, as claret, can the evil be stayed." The article demands, therefore, the removal of all duties on the importation of such wines. This "temperance drink" doctrine was, as we have seen, of very ancient date in Georgia, Oglethorpe and the Trustees having adopted it as the most effective way to counteract the inroads of rum into the colony.

In 1832 it was confidently asserted that that dread scourge, Asiatic cholera, was approaching, and it was very soon ascertained that, like the destroying angel, it distinguished almost unerringly between tipplers and abstainers.

1 Issued Nov. 2, 1832.
A distinguished gentleman, who had carefully examined into the matter, said that "had it not been for the sale and use of spirit, there had not been enough cholera in New York to have caused the cessation of business for a single day." Indeed, from every quarter came the same testimony, and so plain and convincing was the connection between cholera and tippling that many liquor venders were appalled at the results of their own traffic and stopped selling, saying, "This will never do; the way from the grogshop to hell is too short." Newspapers which had never contained a word in favor of temperance, were now teeming with cautions to the people to abstain from intoxicating liquors. The line between the temperate and the intemperate was the line literally between the living and the dead. The Georgia papers, as others all over the nation, printed weekly directions for averting the pestilence, e.g., we extract the following from the Georgia "Messenger" of June 28, 1832:

"Sobriety cannot be too strongly recommended; consequently, avoid all excesses of eating and drinking; for it has been observed that drunkards and debauchees have been most exposed to the attacks of cholera."

"The excessive use of strong liquors is very pernicious, and taking unmixed brandy when fasting is equally so. Persons who have contracted the habit of doing so, should, at least, first eat a piece of bread. The same objections apply to drinking white wine fasting."

"All beer and cider of bad quality ought to be avoided."

Nor was this warning without cause. In Montreal, where more than 1,000 deaths from cholera occurred, only two of the deceased had been members of temperance societies, and no members of such societies in England, Scotland, or Ireland had been known to fall victims to the scourge.2

Nor were these exceptional cases; the evidence in favor of temperance was cumulative to repletion.

"But is there no middle way between total abstinence and the excess which kills you? For your sake, reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, that there is none, none that I can find."
Charles Lamb. — "Confessions of a Drunkard."

It has been shown that the Southern temperance movement was born on Southern soil. Yet the streams collecting in the Southern part of our country were gathering force at the same time that the waters of the great flood were rising in New England, and elsewhere. But great movements having like ends in view, could not go forward without some concert of action naturally taking form and assimilation throughout the different parts of the work. It becomes necessary for us to recapitulate the temperance movement elsewhere in the Union, before proceeding with our special task.

The American Temperance Society, as we have noticed, was organized in 1826. Its problem was, "What shall be done to banish intemperance from the United States?" The Society's answer was, "By abstinence from strong drink," and its proposed plan was by "light and love to change the habits of the nation, with regard to the use of intoxicating liquors." The Society maintained these theses:

"1st. Ardent spirit, which is one of the principal means of drunkenness, is not needful, and the use of it is to men in health always injurious."

"2d. It is adapted to form intemperate habits, and while it is continued the evils of intemperance can never be done away."

"3d. The use of this liquor is causing a general deterioration of body and mind, which, if the cause is continued, will continue to increase."

"4th. To remove the evils, we must remove the cause; and to remove the

"Permanent Temperance Documents, Vol. 1, p. 11."
cause, efforts must be commensurate with the evil, and be continued until it is eradicated.”

"5th. We never know what we can do by wise, united, and persevering efforts in a good cause, till we try."

"6th. If we do not try to remove the evils of intemperance, we cannot free ourselves from the guilt of its effects."

Such was the Society’s “platform.” In hoc signo vincere voluit. It resolved that it was “expedient that more systematic and more vigorous efforts be made by the Christian public to restrain and prevent the intemperate use of intoxicating drinks.”


On the 12th of March the Society met and chose eighty-four additional members; all from the New England, or Middle States, and the ex-committee issued an address to the people, presenting in a strong light the evils of intemperance and asking for a fund with which to employ an agent who should be kept in the field.

Dr. Calvin Chaplin, of Wethersfield, Ct., about this time wrote a series of articles in the “Observer,” in which he championed total abstinence from ardent spirits.

As already mentioned in this work, the first temperance paper was the “National Philanthropist,” established in April, 1826, in Boston, Rev. William Collier, Editor. In September, 1826, a society composed of more than fifty heads of families and more than one hundred and fifty young men was formed at Andover, Mass., on the basis of abstinence from distilled liquors, save as a medicine.¹

In January, 1827, through the exertions of Dr. John

¹ Permanent Documents, I, p. 15.
Marsh, a fund of several thousands of dollars was raised, and Dr. Nathaniel Hewitt was appointed the Society's agent.

Much progress was made during the year, and it was announced as no longer fashionable "to drink ardent spirits in decent company," nor was it a breach of hospitality to omit to offer them to guests; also, that the use of such drinks was not necessary to the health of laborers as formerly supposed; but, on the contrary, rather injurious, as well as being the forerunner of intemperance.

Ship-owners were urged to dissuade their employes from the use of liquors; and those having charge of the education of the young, to impress upon their pupils the necessity of shunning even moderate drinking.

In November, 1827, Nathaniel Hewitt was reappointed agent for a term of three years.

More than twenty military companies during 1828 had resolved on total abstinence. The same doctrine—total abstinence from ardent spirits—had been resolved on by the officers of four regiments, by ten medical societies, and by a large part of all the ecclesiastical bodies of the country. The New Hampshire Legislature had formed a total abstinence association among themselves. The immorality of the traffic was the first point won in the work. This was gained on the high ground of Christian duty to our fellow men.¹

In 1829 the "Journal of Humanity" was established with Rev. Edward Hocher as Editor. At the end of this year more than one thousand societies had been formed, embracing more than 100,000 members, and there were eleven State societies. Of the societies Maine had 62; New Hampshire, 46; Vermont, 56; Massachusetts, 169; Rhode Island, 3; Connecticut, 135; New York, 300; New Jersey, 21; Pennsylvania, 53; Delaware, 1; Maryland, 6; Virginia, 52; North Carolina, 15; South Carolina, 10; Georgia, 14; Alabama, 8; Ohio, 30; Kentucky, 9; Tennessee, 5; Mississippi, 4; Indiana, 13; Illinois, 1; Michigan, 3; Missouri, 1.

¹ Permanent Documents, I, p. 27.
"More than fifty distilleries had been stopped;" more than 400 merchants had quit the traffic, and 1,200 drunkards had reformed. Some towns had no vendors of liquors; vagabonds had been reclaimed, much religious fervor had taken hold of the churches, and popular sentiment had become more pronounced against the traffic; while there had been much improvement in the morality, thrift and intelligence of the people. In this year too, the first apostles of temperance had planted their standard in the British Isles.

The rapid growth of the work continued through 1830. One Southern Congressman declared that in his district defeat would certainly meet any candidate who should use liquors to secure his election. In Washington many boarding-houses ceased serving liquors, and many Congressmen became abstainers. President Jackson, returning from an extensive tour, reported the quantity of liquors used in the quarters of the Union visited by him had been diminished by more than one-half.

The Secretary of War gave it as his opinion, that of the more than one thousand desertions from the army in 1829, "nearly all had been occasioned by drinking." From January 1, 1823, to December 31, 1829—seven years—5,669 desertions had occurred—the standing army contained only 6,000 men, chiefly from the use of liquor. Gen. Cass, the Secretary of War, had withheld the liquor ration with the best results. Seven new State Societies were organized in 1830. Rhode Island soon afterward joined the number, and only Maine, Alabama, Louisiana, Illinois, and Missouri remained without State Societies. The National Society had for its aim to have a local society in every town, village, and county, in the country.

On the first of May, 1831, we find this summary of societies: Maine, 140; New Hampshire, 96; Vermont, 132; Massachusetts, 209; Rhode Island, 21; Connecticut, 202; New York, 727; New Jersey, 61; Pennsylvania, 124;
Delaware, 5; Maryland, 38; District of Columbia, 10; Virginia, 113; North Carolina, 31; South Carolina, 16; Georgia, 60; Florida, 1; Alabama, 10; Mississippi, 19; Louisiana, 3; Tennessee, 15; Kentucky, 23; Ohio, 104; Indiana, 25; Illinois, 12; Missouri, 4; Michigan, 13; more than 2,200 in all, and with numbership exceeding 170,000. But so incomplete were these numbers, that it was computed that the total of societies amounted to 3,000, and that of members, to at least 300,000.

In 1831, it was reported that more than 1,000 distilleries had been stopped, and “many of the owners would not open again for the wealth of creation.” Many vendors of stills could no longer find a market for their wares; morality had so advanced that many churches would not receive among their communicants any vendors of spirituous liquors. A benevolent individual offered a prize of $250 for the best essay on the following subject:

“Is it consistent with a profession of the Christian religion for persons to use, as an article of luxury or of living, distilled liquors, or to traffic in the same? And is it consistent with duty for the churches of Christ to admit those as members who continue to do this?”

Over more than forty competitors, this prize was won by Dr. Moses Stuart of Andover. Temperance was spreading in the British Isles, and was exciting deep interest in Sweden and in other parts of the Continent. Chancellor Walworth of New York, was exerting himself to have a society established in each school district.

As to the effect of temperate habits on health, Judge Cranch, quoting Dr. Hosach, says that one-half of the Friends live to forty-seven years, on account of their temperance, and one in ten lives to eighty, which maximum is not attained by more than one in forty of the whole population. The average of human life is thirty-three years; therefore, more than fourteen years are gained by temperance.

1 Permanent Documents, I, p. 50.
2 Permanent Documents, I, p. 91.
In the winter of 1831–32, Dr. John Marsh of Connecticut, appointed agent for Baltimore and Maryland, visited Washington, and held a meeting in the Capitol. The Secretary of War, Gen. Cass, presided, and Walter Lowry, Clerk of the Senate, acted as secretary of the meeting. Rev. Reuben Post, Chaplain of the House, offered prayer, and addresses were made by Dr. Marsh, Hon. Felix Grundy, of Tennessee; Theodore Frelinghuysen, of New Jersey; Isaac C. Bates, of Massachusetts; James M. Wayne, of Georgia, and Daniel Webster, of Massachusetts. All the speakers lauded the work done by the Temperance Societies. About the same time, William Wirt added his testimony at a meeting held in Baltimore.

The evil effects of liquor upon our soldiers and seamen were also discussed in the Washington meeting, and Mr. Wayne, addressing Gen. Cass, urged the abandoning of the spirit ration for the army. Mr. Wayne, in his remarks, said: 2 "The small quantity of ardent spirit allowed creates an appetite for more, and it often happens, both in army and navy, that a month's pay of the men is spent for the means of intoxication. In our little army of 5,642 men, there have been, it is stated, 5,832 courts martial within five years, of which five-sixths are chargeable to intemperance; also, 4,049 desertions, of which almost all are chargeable to intemperance. Desertion alone has cost the United States $336,616 in five years. Add to this the declension of moral feeling, the disease and premature deaths produced, and what a hideous aggregate does it give of the ravages of intemperance. What has been done, it was right and best to do gradually. But now strike boldly in unison with the public tone; fulfill its expectation; recommend the entire disuse of spirits, and receive from your countrymen the praise of not being statesmen alone, but statesmen and benefactors. Give us your aid to bring upon men almost the brightness of the world's first morning."

Drunkenness of officers had also caused the loss of many

---

1 Permanent Documents, I, p. 122.
2 Permanent Documents, I, p. 144.
vessels; the inebriety of one man on the "Rothsay Castle" had cost more than one hundred lives in the going down of the ship.

The churches had been prosperous to an extraordinary degree; as liquor had relaxed its hold religion had advanced, and great revivals and large additions to the membership of the various denominations had followed.

Three more State Societies, viz.: Maine, Rhode Island, and Illinois, had been formed in 1831, and only three States—Louisiana, Alabama, and Missouri—remained unorganized.

New York had in 1832 added more than 50,000 members, and had sent out more than 100,000 "family constitutions" with the purpose of making each family a temperance society. Many towns reported great improvement in morals and health from the stopping of the distilleries and retail shops, and medical authorities were everywhere adding the weight of their testimony in favor of temperance. Especially was this marked change noticed in regard to the cholera, as we have seen.

It had also begun to be regarded as an immorality demanding church discipline, to use ardent spirits at all.

The Associations of Massachusetts, Maine, and Connecticut advised the formation of societies everywhere, and called upon their congregations to resolve themselves into such organizations.

Georgia gets one or two brief notices in these national records. Thus in 1832, we find this minute: "The Commissioners of the town of Athens, Georgia, have imposed a tax of $500 on every person who shall retail spirituous liquors." Also, "In a number of counties in the State of Georgia, the members of the bar have formed themselves into temperance societies, on the plan of abstinence from the use of ardent spirits. They have addresses delivered on the subject during the sitting of the courts, and are accomplishing great good to the community. The Committee (of

1 Permanent Documents, I, p. 155.
2 Permanent Documents, I, p. 225.
the A. T. S.) would earnestly recommend that a similar course be pursued throughout the country. The Committee urge the people to abstain from the manufacture, use, or furnishing of ardent spirits.

The National Committee, at a meeting in Boston, Sept. 21, 1832, resolved,¹ that it was "highly desirable that meetings of temperance societies and friends of temperance be held simultaneously, on one day that may be designated, in all cities, towns, and villages, throughout the United States." The day appointed was Feb. 26, 1833. It was believed that a national day would aid a national work. The means to be used were universal and all-applicable in character, viz., "Light and love, manifested in sound argument and kind persuasion, for the purpose of inducing all voluntarily to abstain from the use of ardent spirit as a drink, and from furnishing it for the use of others." Ministers were asked to read the Committee's circular from their pulpits, and editors to publish it.

November 2, 1832, the War Department issued the Regulations, to which reference has already been made, viz:

"1st. Hereafter no ardent spirits will be issued to troops of the United States, as a component part of the ration, nor shall any commutation therefor be paid to them."

"2d. No ardent spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any sutler to the troops. Nor will any permit be granted for the purchase of ardent spirits."

In view of the spirit ration formerly issued to the troops, an allowance of 8 pounds of sugar and 4 pounds of coffee, to every 100 rations were given, and at posts the soldiers might have, at their option, 10 pounds rice instead of the 8 quarts of beans formerly given.

In December, 1832, the Committee issued a call for a general convention to meet in Philadelphia, May 24, 1833, "to consider the best means of extending by a general diffusion of information, and the exertion of a kind and

¹ Permanent Documents, I, p. 232, et. seq.
persuasive moral influence, the principle of abstinence from the use of ardent spirit throughout the country."

Each State Temperance Society was invited to send three or more delegates, and each County society to send one or more. The Committee suggested the new National Temperance Day, Feb. 26, as the proper time for the appointing of these delegates. Where no societies existed friends of the cause might meet and appoint representatives.

In February, 1833, the Secretary of the Committee visited Washington, and, at the request of many Congressmen, lectured on the Sabbath in the Capitol. During the week a meeting was held in the Hall of Representatives for the purpose of organizing a "Congressional Temperance Society." Gen. Cass again presided. Addresses were delivered by Congressmen Cook, Briggs, Condict, Reed, Tipton and Stewart, and by Senators Wilkins, Tipton, Frelinghuysen and Dr. Thomas Sewall of Columbian College.

This meeting unanimously recommended total abstinence from ardent spirits, and discountenanced the manufacture of, or traffic in, spirituous liquors. It urged the friends of temperance to persevere in their efforts, approved the stopping of the spirit ration to the army, and recommended a like order for the navy, also recommended total abstinence on the part of "superintendents of public works, proprietors of railroads, steamboats, stages, etc., as measures to increase the value of their services, as well as the comfort and safety of the community." All friends of temperance were urged "to add the influence of their names and examples as members of temperance societies, and in all proper ways to promote the formation of such societies, until they shall become universal."

The speeches elicited during this meeting contained much sound, as well as very strong doctrine. The proceedings were published in a pamphlet of 48 pages, and were widely circulated, exerting much influence.

Thus was formed the American Congressional Temper-

1 Permanent Documents, I, p. 252.
ance Society, which, through a chequered course of death and revival, still exists. In its earlier days, more especially, it was a great power for good, and, in no small degree, gave impulse and added influence to the great work of reform. Many legislative societies were formed on the same plan with the Congressional Society. It does not appear, however, that any such society existed in Georgia, although the sessions of the State Society were held at Milledgeville after 1832, during the sessions of the Legislature. The logical foundation on which the liquor dealer justified his traffic, was strongly expressed in one or two formulas: "Whenever there is sufficient ground for believing that a given injury will be done to the community by somebody, it then ceases to be a moral wrong for any one to inflict that injury." Compare with the Saviour's moral code, "It must needs be that offences come, but woe unto that man by whom the offence cometh."

Another justification which the liquor dealer lays to his soul, was that the general responsibility for the wrongs of his traffic, was so infinitely divided and sublimated that the share of the individual was next to nothing. "My sales," says the vender, "will not affect the sum total, and my abandoning the traffic would not sensibly affect the general traffic; my responsibility is nothing."

The first National Temperance Convention met in Independence Hall, Philadelphia, on the 24th of May, 1833, Reuben H. Walworth of New York, president. Among the sixteen vice-presidents, we find the name of Joseph H. Lumpkin of Georgia. William McDowell of South Carolina was also one of the number. These were the only vice-presidents south of Maryland. Dr. S. K. Talmage was the only other Georgia representative whose name appears in the proceedings of the meeting; though Dr. Brantley, who offered the opening prayer, had been formerly a resident of Augusta, though now of Philadelphia.

This convention was perhaps, in its influence upon its own, and upon subsequent generations, the most important
temperance convocation ever held in America. The report of the standing committee which was adopted, was a very able document as well as one of immense "sweep."

It declared it the duty of all men to abstain from drinking or trafficking in ardent spirits, and unite with temperance societies. It recommended to the State legislators to form societies of their members as congressmen had done; approved of the suppression of the liquor ration in the army and navy, and recommended like measures in the merchant marine; recommended the formation of temperance societies in all mechanical and manufacturing establishments; and in each ward of every city, in each town, and in each district of every county in the United States; also advised that each society control its own operations and employ its own agents; that each family procure some temperance periodical; recommended the increase of temperance groceries, public houses, and steamboats, and commended such to the patronage of the temperance public, and urged that emigrants before arriving be formed into temperance societies. The report also advises simultaneous meetings everywhere on the last Tuesday of February, 1834, for planning, consulting, etc.; also the opening of correspondence with the friends of temperance in other lands for union of effort; also the getting of full statistics for these simultaneous meetings—and the embodying of these in their annual reports—as to population, numbers in temperance societies, additions during the past year, the number of venders who have quit the business; number of groceries and taverns where spirit is not sold; number of retailers, and quantity of liquors sold; number of drunkards reformed; present number of drunkards; number of distilleries stopped, and number still going; number of deaths, presumably from intemperance; proportion of crimes due to drink, and also the proportion of paupers and criminals from the same cause.

It was resolved that the sole object of the American Society and of the various State Societies "is now, ever has been, and ought always to be, the promotion of temperance."
It was also recommended to the friends of temperance to examine as to the best modes of disposing of superfluous grain, which, it was supposed, would be left when distillation should cease, and publish the results of their examination through the press.

The medical profession was commended for its support, and was asked to see if substitutes for alcohol in medical practice could not be found; editors who had helped were also thanked; young men were called upon to unite with some temperance society, and the fair sex were urged to help on the good cause. The aims of the temperance cause demanded the help of every patriot, for its ennobling influences are intended to purify and make permanent the very foundation principles of good society and government.

Such is a somewhat meager synopsis of this report, and it is given here to present the aims and views of temperance workers in that day when the "society" was a new implement for the accomplishing of moral and national ends. We see here the hopes and plans of those philanthropists portrayed in vivid light. The experience of half a century has shown some of the methods proposed by the committee to be almost, if not quite, impracticable. More compact and better disciplined organizations were needed against the wily and persistent foe; but human wisdom could not foresee these needs; the test of experience had to be applied.

At the great mass meeting on the evening of the 25th, several addresses were made. Georgia was represented on the platform by Col. Lumpkin. Through the liberality of Mr. Stephen Van Rensselaer, of New York, 100,000 copies of the proceedings of the convention were published and distributed. More than 50,000 societies, with more than 1,000,000 members, had been organized; more than 2,000 distilleries had been stopped; more than 5,000 retailers had quit the traffic; ardent spirit had been banished from the army, and nearly from the navy, and more than 5,000 drunkards had been reformed. No wonder the champions of the cause in that new morning looked confidently to the speedy
end of that scourge of a thousand years. Alas! how often has the shout of victory been raised by the temperance host, only to find the subtle foe from an ambush bringing on a new attack from an unexpected quarter.

Of the Standing Committee of the National Society, made up of one member from each State, Dr. S. K. Talmage was the member from Georgia.

The convention recommended no temperance drink as a substitute for spirituous liquors, save cold water. Nothing was said of malt liquors or wines.

This Convention gave great impetus to the temperance cause, and no such advances had hitherto been made in the work as in the six months immediately preceding this meeting. But perhaps the truth that was quarried out, discussed, and universally accepted by this Convention, that the liquor traffic was an outrage upon morals, and inconsistent with Christian obligation, has had more to do with turning the world upside down than any other article in the temperance creed. True, many men had denounced the immorality of the traffic before, and some small associations of local power, had declared loudly against it; but the Philadelphia Convention was a representative American body, including many of the leading minds of the Union. It held the position of a National Temperance Church, and its utterances, resolutions, and recommendations had somewhat the force of articles of faith in the temperance work of the future. Doubtless the members of the convention themselves could but dimly foresee the logical outcome of their own deliverances, for, granted that the liquor traffic is immoral, then the necessary conclusion must follow, that those who aid and abet the wrong, by giving it legal sanction and protection, cannot but be partners, silent it may be,—but partners nevertheless—in the traffic, and must be held responsible before God and man for its results. What the results of the business were, there could be no sort of doubt. It could not but be that men should feel that the legalizing of wrong was of itself wrong. And the battle naturally turned against the
license system. It is safe to say that while intelligent Christian conscience has power over men, the battle can never be transferred from that line.

In 1834 State Societies were organized in Alabama and in Missouri. Only one State, Louisiana, now remained unorganized. This year the Committee reported more than 7,000 societies with upward of 1,250,000 members between twelve and ninety years of age. The traffic was decreasing. One man who had annually sold in Connecticut $40,000 worth of copper for stills, now did not sell $500 worth. More than 1,000 vessels were now afloat without any grog on board, and marine insurance had been reduced five per cent. Liquordom was much alarmed. At a large meeting in Boston of spirit vendors, it was resolved "that we look with deep regret upon the proceedings of the self-styled friends of temperance."

Moderation societies had gone down everywhere. Such were the "One Glass a Day" societies of Scotland and elsewhere. The recognition of ardent spirit as a poison allowed no tampering with it, and moderate drinking seemed but an attempt at moderate sinning. An arrow of fire had been lodged in the Christian conscience, which would no more allow of slumber. License fortified itself by a double wall.

1. It claimed to restrain and prevent the sale. But it was answered that licensing for more than half a century had not restrained the traffic, but had only increased it. Besides, the licensing of sin was not the way to restrain or hinder, but to sanction and perpetuate it, and the lesson taught was, that sin, if carried on according to law, was right, a doctrine at once destroying the very foundation of Christianity and of all virtue.

2. When this outer wall was carried, license was found still entrenched behind another "objection," viz.: "If men of conscience and character be not licensed to carry on the business, the traffic will fall into the hands of those of no conscience, and the last state will be tenfold worse than the first."

* Permanent Documents, I, p. 352, et. seq.
But it was answered, that it was not found necessary to license respectable counterfeiters, gamblers, or swindlers to prevent the country from being overwhelmed. Truth and duty can only allow legislation to defend the community from sin, not to license it, and the liquor traffic must stand before legislation as any other vice. Legislatures began to have the alternative presented to their consideration: Shall the traffic be treated as a virtue, or as a vice? Enlightened conscience could have but one answer. Men began to turn to prohibitory legislation as a necessity of the stern logic of morals; no escape was allowed.

From this time temperance conventions began to denounce the nefarious practice of sending ardent spirits to the South Sea Islanders and other heathen; for these poor creatures were literally slaughtered by such liquors. Humanity and conscience were now fully arrayed, and the lines of battle were clearly drawn.

This Philadelphia Convention was the last, as well as the first of the ante-bellum national assemblies, in which the author has been able to find any representatives from Georgia. But it is time to turn homeward after this general perspective of the temperance landscape.
CHAPTER XXI.

TEMPERANCE AND THE CHURCHES.

"The prison house, where chained felons pined,
Threw open his ponderous doors, let in the light
Of heaven, and grew into a church, where God
Was worshiped. None were ignorant, selfish none,
Love took the place of law; where'er you met
A man, you met a friend, sincere and true."

—Pollok.

were, as we have seen, the pioneers of the temperance society movement in Georgia, and many of the leading ministers and laymen of that denomination were among the pillars of the cause for all after years. To Dr. Sherwood, more than to any one else, is the inception of temperance societies in the State undoubtedly due, and he remained Secretary of the State Society until his removal from the State in 1836. The man who searches the files of old Georgia newspapers of those days will meet very often with calls to "Temperance Societies," signed by Adiel Sherwood. In fact Dr. Sherwood seemed so essential a part of the State Society that after he left Georgia, the Society went down, and ceased meeting at all.

Dr. Sherwood was a native of New York, but came to Georgia in 1818, and was a resident of the State until 1836, when he removed to Washington, D. C., to accept a Professorship in Columbian College. He resided in Georgia again from 1839–1842; and a third time he took up his abode in the State, from 1856–65. He died in St. Louis in 1879, at the age of eighty-eight.

REV. JESSE MERCER,

the acknowledged leader of the Georgia Baptists, had a somewhat peculiar experience on the temperance question. For
several years, as we are told by Dr. Mallary, his biographer, he took no active part in support of the new movement. Under medical advice, he had used Cognac brandy for several years, and it is said, that many of those who wished to justify themselves in a course of tippling, plead the example of Mr. Mercer as an excuse for indulging their own appetites. In 1829 he wrote a letter, published in the "Christian Index," of Philadelphia, justifying his own course in withholding his signature from the pledge, and in using spirits medicinally. Dr. Brantley, whom we meet with a few years later, at the Philadelphia Convention, made some severe strictures upon Mr. Mercer's letter, and declared it the duty of man, for the sake of his fellow, to abstain from every appearance of connection with the evil. He said that though an expert sailor, with a good boat, might "cruise about in Brandy Bay without being drawn into the whirlpool of intemperance," yet some less skillful neighbors might be tempted by his example to venture upon the same deceitful bay and be lost. It was a duty of a Christian "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Convinced that his example in using brandy was used by the tipplers for evil, Mr. Mercer gave up his spirits, and remained a total abstinence (which then meant the leaving off of spirituous liquors) man until his death. But Mr. Mercer did more for temperance than merely to affix his name to a pledge. He championed the cause at a time when his name was a mighty power. He supported the first temperance paper—the "Banner"—which was ever published in the South. This paper, begun in 1834, was edited by Rev. William H. Stokes and Mr. W. A. Mercer; but the pecuniary burden was borne by Mr. Jesse Mercer, and, as we are told, at a considerable loss to him. Mr. Mercer, his biographer tells us, thought his health rather improved than injured by leaving off the brandy.1

But while the Baptists did so much to advance the

temperance society movement in Georgia, no other denomination suffered so much in its own ranks in consequence of adhesion to the cause. The "benevolent institutions" of the day, under which were understood Missions, Sabbath Schools and Temperance Societies, soon found a large party bitterly opposed to their progress. They were called "unscriptural," without divine warrant, and of human institution. As missions first came in order of time, they encountered the first opposition. The trouble seems to have begun in the Hcpzibah Association about 1819, and about the same time the Piedmont Association refused to have any connection with missions. Other associations either followed these two, or were divided among themselves. This disaffection was already rife when the Baptist State Convention was organized in 1822, and about five or six years later Rev. Jordan Smith led an anti-party, which organized itself into the Canoochee Association. Non-fellowship with the Convention, and refusal to receive delegates from missionary bodies, became the rule with these opponents to the "benevolent institutions." Of course, the Sabbath school was treated as of "human" frailty, and came in for its share of opposition. (The Georgia Sabbath School Society, or Convention, was established in 1825.) Tract societies were also opposed, and when temperance societies began to be organized, in 1827, they found hostility from the same quarter. Indeed, the men who championed temperance societies were the same who favored missions and Sabbath schools, and it was to be expected that their old antagonists would naturally be found arrayed against them, on personal grounds, if for no other reasons. Strange stories are told of some of these Hard-shells, as the anti-missionary party soon began to be popularly named. A minister who was traveling through the bounds of the Piedmont Association, in 1829, stopped on a Sabbath and preached, and was then "invited to dine with a preacher who kept a grogshop!" 1

1 Campbell’s "Georgia Baptists," p. 83.
Of Rev. Isham Peacock, who is called the father of the Piedmont Association, it is related, that he "carried whiskey in his cane, and would drink before his congregation, to illustrate his position that he could drink and not become intoxicated." Dr. Sherwood says, "It looks strange to see a minister nearly one hundred years old using such strong but dangerous arguments, to carry his point." So bitter was Mr. Peacock's opposition that he, in 1833, would not attend the meeting of his own association, because one of its ministers, Rev. Mr. Westbury, had joined a temperance society.

A venerable minister says that some of the Hardshells were in the habit of "saying grace" over their liquor before drinking.

One or two extracts will show the position taken by the anti-missionary associations. The Rehoboth Association, in 1837:

"Resolved, That the systems of the day—benevolent, so-called—such as Bible, missionary, temperance, tract societies, etc., are unscriptural, unsupported by divine revelation, and, therefore, anti-Christian, etc." Fellowship was therefore refused with such churches as favored those societies, and they were declared to be in disorder, and were cut off.

The Yellow River Association, in 1838, passed this:

"Resolved, That the institutions of the day, called benevolent, to-wit: The Convention, Bible Society, Tract Society, Temperance Society, Abolition Society, Sunday-School Union, Theological Seminary, and all other institutions tributary to the missionary plan, now existing in the United States, are unscriptural, and that we, as an Association, will not correspond with any association that has united with them; nor will we hold in our communion or fellowship any church that is connected with them."  

It must be apparent that the name "Abolition Society" was inserted in the list, to bring odium upon the other societies, as there was no abolition society in Georgia.

Many of the churches refused to receive into their pulpits ministers who were members of temperance societies, or believed to be favorable to such institutions. Disruption and confusion were everywhere, and disorder and laxity of discipline were the inevitable consequences.

1 Christian Index History of Georgia Baptists, p. 166.
2 Christian Index History of Georgia Baptists, pp. 170-71.
Yet the missionary and temperance party, which comprised most of the intelligent part of the denomination, pressed on with their work in spite of the division of the church which came.

Among the Baptist ministers of those days conspicuous for devotion to the temperance cause, was Dr. C. D. Mallary, whose name has already been given in connection with the forming of temperance societies. Dr. Mallary wrote a little work "Prince Alcohol," an allegory in the style of Bunyan, which was published by the Tract Society, and had a very wide circulation.

Another name already frequently appearing in these pages as an authority for many statements made, is that of Rev. Dr. J. H. Campbell, author of the "Georgia Baptists," a venerable soldier of the cross, who after sixty years in the ministry, still survives. Dr. Campbell's name is often found in those early conventions, and he was most active in temperance work from the first. He is probably the only living member of the old Eatonton Society, the first organized in the State.

"Thou'rt but a Methody man," says
Parson, and lays down 'is 'at,
An'e points to the bottle of gin,
"But I respeeks tha for that."
—Tennyson's "Northern Cobbler."

THE METHODISTS,
as has been already remarked, had reached low water mark in 1812, so far as temperance was concerned. The failure to pass Axley's resolution, forbidding stationed or local preachers to retail spirituous or malt liquors, even with all the "regrets" which the Conference expressed on account of dram-drinking, etc., was a stigma to that church, which, along with the Friends, had been first and most vehement in its advocacy of abstinence. The mild protest then uttered against the debauchery of the day, does not have the old Wesleyan ring. Methodism had plowed with the liquor heifer and had yielded much of the secret of her strength. The
JUDGE THOMAS STOECKS.
narrow portal between self-denial and duty to our fellow beings through old Wesleyanism, demanded that all human actions must pass, had been widened until avarice and appetite, scarcely challenged, were stalking through it. But the tide began to rise once more. In 1828, on motion of Wilbur Fisk, the General Conference adopted the following:

WHEREAS, The rules and examples of the Wesleyan Methodists, from the founding of their existence as a people, both in Europe and America, were calculated to suppress intemperance and to discountenance the needless use of ardent spirits; and

WHEREAS, The public mind in our country, for a few years past, has been remarkably awakened to a sense of the importance of this subject; therefore

Resolved, first, That we rejoice in all the laudable and proper efforts now making to promote this religious object, so important to the interests both of the church and nation.

Resolved, second, That all our preachers and people be expected, and they are hereby expected, to adhere to their first principles, as contained in their excellent rules on this subject, and as practiced by our fathers, and to do all they prudently can, both by precept and example, to suppress intemperance throughout the land.

Resolved, third, That to bring about the reformation desired on this subject, it is important that we neither drink ourselves (except medicinally) nor give it to visitors or workmen."

In 1832 the General Conference appointed its first committee on temperance, "who shall take into consideration the section of our discipline respecting the retailing of ardent spirits, and to whom memorials, petitions, and all matters respecting the manufacture and use of ardent spirits shall be referred, and that they report to this conference."

In 1836 the demand was loud from many parts of the church that Wesley's old Rule of 1743 be restored. The sentiment of the church was overwhelming in favor of the restoration, nearly six-sevenths of the ministers of the church voting for it, and two-thirds of the General Conference, but by a technicality of interpretation, the enemies of the measure succeeded in defeating it.

The slavery question was beginning to absorb the attention of the church, and its organic unity was threatened.

Slavery was the foremost question until 1844, when division came. The Methodist Episcopal Church, in 1848, restored Wesley’s Rule of 1743, and that rule is to-day the law of that church—a rule which has made the Methodist Episcopal Church the fighting host of the temperance army, since it suffers no compromise with the rum power, and carries the black flag as its sole banner in the warfare. But our attention must be turned to Southern Methodism.

In 1830 Georgia Methodists were cut off from South Carolina and formed into a new conference, the Georgia, which held its first session in Macon in January, 1831. As the General Conference alone could change the discipline, the actions or resolutions of a single conference could have no force as organic law; but resolutions of a conference could show the sentiment of its own constituency in regard to any question of public interest, and it was not likely that such a burning question as temperance would or could be ignored.

As we have seen in the reorganization of the State Temperance Society at Milledgeville in 1832, great gratification was expressed at “the hearty co-operation of our Methodist brethren,” who had, for the most part, “stood aloof from any part in this benevolent enterprise, maintaining that members of churches were also of temperance societies.” The standing aloof was not due to hostility to the purposes of the association, but to a belief that the objects of the Society were already provided for in the constitution, and in the proper working of the churches themselves. “The Methodist Church is a good enough temperance society,” was one of the most common sayings among Methodists. It was felt to be in a measure, at least, a reflection upon the church to even imply that an outside organization for the improvement of morals was necessary.

In a recent letter to the author, the venerable Dr. J. H. Campbell—himself a leader in temperance society work—says of this attitude of the Methodists: “I am by no means sure that they were not right.”

1 See Committee’s Report.
But the liquor question confronted Methodists along other lines, as well as that of personal faith and conduct. It was sapping the very life of civil liberty and law, it was corrupting the youth, the manhood, and the womanhood of the land; it was degrading the negro, and destroying the Indian; it was profaning the Sabbath, and turning riot loose through the country. How could the cumbersome machinery of a confession of faith, or of a church discipline, be brought to bear against these evils? Clearly its methods must be chiefly negative in their character. "Thou shalt not" it could say to its own communion; but how about the thousands who did not acknowledge its authority, and wholly repudiated any obligation to its exhortations? Was no effort to be put forth for the salvation of these, if that help could be afforded outside of strict ecclesiastical lines? Good common sense answered, Yes, and the Methodists threw themselves into the work with a heartiness which soon placed them among the foremost champions of the "Society" movement. As the old law of the church had been very strong on the side of temperance, there was but little friction produced by the new departure. Being from its birth little else than "missionary" in its methods of propagating the gospel, the Methodist Church could have no very serious opposition to missions, Sabbath schools, temperance and Tract societies, and other such "human institutions."

But some sad examples of human frailty were furnished by the ravages of liquor, even among the ministry. At the first Conference the Minutes record the death of John McVean, once an honored preacher, but "one of those men who, sincerely pious, are yet sadly weak, and ever and anon, in the course of his life and ministry, he would drink to excess. Then there was deep remorse, and an entire reform, and then, alas! there was another fall. He had lost his place among his brethren as a preacher, but when the lonely, weak old man came to die, he left his little all to his old yoke-fellows."1

1 Smith's "Methodism in Georgia and Florida," pp. 269-270.
The itinerants of those days had some rough experiences, especially in the newly settled portions of the country. Here all kinds of debauchery, as drunkenness, gambling, etc., held high revel. One night Isaac Boring, having preached at a private house, as Methodists did often in those days, announced another appointment, when a gambler arose and gave notice that the next night, at a certain place, he would open a faro bank.

The gifted Judge Longstreet, who was President of the State Temperance Society from 1832 to 1836, was a devoted Methodist, and afterward for eight years President of Emory College, and still later Chancellor of the University of Mississippi. Georgia probably never produced a more brilliant man than Judge Longstreet. In the manifold characters of editor, author, judge, lawyer, lecturer, college president, and preacher he attained eminence, in some of them unquestioned pre-eminence among his fellow citizens. For several years he edited the "Sentinel" at Augusta, and of all the secular papers of that day in Georgia, the "Sentinel" was the staunchest friend of the temperance cause. No temperance periodical, nor any religious, was published in the State until 1834, and the press usually gave but the most meager reports of temperance meetings, or omitted them altogether; but the "Sentinel," under Judge Longstreet's editorial care, never lost an opportunity to say a word in behalf of the cause.

THE PRESBYTERIAN GENERAL ASSEMBLY in 1828

"Resolved, That in view of the exceedingly heinous nature of the sin of intemperance in the use of ardent spirits, as in direct opposition to the authority and moral government of God; its wide-spread prevalence, infecting, as we are not without reason to apprehend, some members, and even officers, of the church, the dreadful miseries it inflicts on society in all its interests, physical, political, moral and religious; and especially in view of the great guilt that rests on the church in this matter, not merely from so many of her members participating in it, while others, with thoughtless insensibility, minister the means of its indulgence to its deluded victims; but especially in having greatly failed, as the light of the world, and the salt of the earth, by her instruction, her example, her prayers, and her vigorous efforts every way to stay the plague.
TEMPERANCE AND THE CHURCHES.

"This General Assembly do appoint the fourth Thursday of January, 1829, a day of fasting, humiliation and prayer, with special reference to this sin; and recommend to all the people of their communion its solemn observance as such. Moreover, they give it in charge to all their ministers who may officiate on this occasion, by prayer and study to have their minds thoroughly impressed with a sense of the greatness of this sin; and to endeavor so to conduct the exercises of the sanctuary, that all the people to whom they minister, may be brought most fully under the same impression, and aroused to a vigorous exertion of all the means which duty and sound discretion dictate for arresting this hateful and desolating abomination."

The General Assembly of 1829

"Resolved, That they cordially approve and rejoice in the formation of temperance societies, on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide-spreading evil.

That they earnestly recommend, as far as practicable, the forming of temperance societies in the congregations under their care; and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

"That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to the cause as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits."

In 1830 we find this as to the Manufacture and Sale:

"Resolved, That while this Assembly would, by no means, encroach upon the rights of private judgment, it cannot but express its very deep regret, that any members of the Church of Christ should, at the present day, and under existing circumstances, feel themselves at liberty to manufacture, vend, or use ardent spirits, and thus, as far as their influence extends, counteract the efforts now making for the promotion of temperance."

1834. "Resolved, That the traffic in ardent spirits, to be used as a drink, by any people, is, in our judgment, morally wrong, and ought to be viewed as such, by the churches of Jesus Christ, universally."

1837. "It is with the utmost surprise and pain that we learn from the reports of two or three Presbyteries, that some of their members, and even ruling elders, still manufacture and sell ardent spirits. These things ought not so to be. They are a stumbling block to many, and have a manifest tendency to bring overwhelming calamities, both temporal and spiritual, on society at large. No church can shine as a light in the world, while she openly sanctions and sustains any practices which are so evidently destructive of the best interests of society."

1 Baird's Digest, p. 808.
2 Digest, p. 808.
3 Digest, pp. 808-809.
4 Digest, p. 809.
SALE TO HEATHEN TRIBES.

1834. "Communications from the London Missionary Society, and from the British and Foreign Temperance Society, were made to the Assembly by the Rev. Dr. Edwards, Corresponding Secretary of the American Temperance Society, with regard to the destructive effects produced in the South Sea Islands, by the traffic in ardent spirits, carried on by our countrymen and others; therefore,

"Resolved, 1. That we deeply sympathize with our brethren in the South Sea Islands, and in Great Britain, in view of the distresses which through agency of some of our countrymen have been brought upon them; and deplore the calamities that agency has instituted, by obstructing in those islands the progress of the gospel, demoralizing the character, and destroying the lives and souls of men.

"2. That the practice of sending out ardent spirit, to be used as a drink, by the unevangelized and partially civilized nations and tribes of men, is in our view, a violation of the principles and precepts of the Christian religion, and ought to be abandoned throughout the world."

In 1838 the differences as to the doctrine, polity, etc., which had agitated the Presbyterian Church, for several years culminated in the separation of the body into the Old and the New Schools. These domestic troubles, like those which were at the same time racking the Methodist Church, seemed to have partially turned the attention of the Assembly away from the liquor traffic and its antidotes. But in 1842 the Old School Assembly responded to the question propounded by overture to it: "Whether the manufacturer, vender, or retailer of intoxicating drinks should be continued in full communion?" as follows: "That whilst the Assembly rejoice in the success of the temperance reformation, and will use all lawful means to promote it, they cannot sanction the adoption of any new term of communion."

This was evidently, as Dr. W. Y. Brown says, not an answer to what the memorialists had asked, i.e., "Whether, under the present state of affairs, the vending of intoxicating liquors to be used as a beverage was an 'offence,' recognized as such by the Word of God, and the Constitution of the Presbyterian Church?" and next year, from the Synod of Pittsburg, the question came up squarely before the Assembly: "Should a retailer of intoxicating drinks, knowing that they are used for the common purpose of beverage, be

1 Baird's Digest, p. 809.
continued in the full privileges of the church, and certified in good standing?" The Synod of Pittsburg having decided that retailing liquors constituted an "offence," as the true interpretation of the standards of the church clearly demanded, the Assembly, "after an exciting debate, approved the Minutes of the Synod." This exception was, however, added: "Except so far as they seem to establish a general rule in regard to the use and sale of ardent spirits as a beverage, which use and sale are generally to be disapproved; but each case must be decided in view of all the attending circumstances that go to modify and give character to the same." This decision seemed to relegate to the lower courts of the Church the examination of "each case" to find those "attending circumstances that go to modify" it. This answer was not so explicit as many Presbyterians desired, and a more specific rule was called for. This, however, was not determined until some years later, and we will not anticipate.

Such was the law of the Presbyterian Church as to temperance and the liquor traffic. Of course, Georgia Presbyterians, as others, accepted these deliverances as the law of their Church. The Synod of the Carolinas, which had been divided into those of North Carolina and South Carolina and Georgia, in 1813, suffered further division in 1845, when the Synod of Georgia was set off from that of South Carolina, and was made to include also the Florida Presbytery in addition to the four Georgia Presbyteries—Georgia, Hopewell, Flint River and Cherokee. At the time of the separation, the new Synod probably included between 4,000 and 5,000 members. In 1849, White’s Statistics give: Sixty-eight ministers, 107 churches, and 5,059 communicants for the whole Synod.3

OTHER PRESBYTERIANS.

There were also three smaller bodies of Presbyterians in Georgia: The Cumberland Presbyterians, the Associate Reformed, and the Independents.

1 Dr. W. Y. Brown in “One Hundred Years of Temperance,” pp. 283-304
2 White’s Statistics, pp. 100-101.
THE CUMBERLAND PRESBYTERIAN CHURCH

was organized in 1810, but its first General Assembly was not formed until 1827. In 1828, however, the General Synod of the Church adopted this preamble and resolution:

"Whereas, This Synod, seeing and lamenting the great evils which attend the intemperate use of ardent spirits throughout our country generally, and seeing with pleasure the active exertions which are now made by other good people, and by temperance societies throughout the United States, and wishing to contribute the influence of our beloved church in forwarding so good a work; therefore,

"Resolved, That the preachers belonging to this Church both ordained and licensed, and also the lay members of our Church, be recommended to discontinue the use of ardent spirits in their several congregations, settlements, and families, and wherever their influence may extend."

The Fifth General Assembly at Nashville, in 1833, passed this:

"Resolved, That the 4th day of July next be set apart as a day of thanksgiving and prayer, and that all our preachers be recommended to make that a day of special effort to promote the cause of Temperance."

This church has always been arrayed strongly on the side of temperance; but as its advent into Georgia belongs but in small measure to the "Moderation" era, we will pass over to a later period its further work.

THE ASSOCIATE REFORMED CHURCH

—perhaps, better known as the "Seceder" Church—was born in Philadelphia, in 1782, of the union of the Associate Presbyterians with the Covenanters, or Reformed Presbyterians. The "Associate" Presbytery had been organized at Gairney Bridge in Scotland, in 1733, while the Covenanters were of the stern old Scottish churchmen, who could never be reconciled to the corruptions of the church under the Stuarts. These two bodies coalesced in America, whither many from each had fled or been banished. We have already noticed the settlement of some of them (Scotch-Irish Presbyterians, they were called) at Queensborough, Jefferson county, Georgia, not long after (?) the Revolution. They adhered most rigidly to the Westminster Confession and the catechisms. They were never numerous. When the Presbytery

1 "One Hundred Years of Temperance," p. 328.
of the Carolinas and Georgia was formed, in 1790, there were in Georgia eight congregations, while in South Carolina there were twenty-two, and in North Carolina fourteen congregations, or forty-three in all, while the total of members reported was 840, though it is said that not more than half the congregations reported their communicants.\footnote{History of the Associate Reformed Synod of the South, by Robert Lathan, D. D., pp. 286–7.}

The Presbytery of Georgia organized in March, 1843, “embraced the State of Georgia, and a few vacancies in Alabama and Tennessee. The ministers constituting the Presbytery of Georgia were John S. Pressley, Thomas Turner, and D. C. Haslett. The ruling elders were Alexander Cowan and William Little.”\footnote{History of the Associate Reformed Synod of the South, by Robert Lathan, D. D., p. 386.}

This Presbytery was merged in 1875 into the Second Presbytery and lost its organic existence.\footnote{History of the Associate Reformed Synod of the South, by Robert Lathan, D. D., p. 388.}

From a friend, a minister of the Associate Reformed Church,\footnote{Rev. J. E. Martin, Pastor of Hopewell Church, Newton County, Ga.} the author learns that there are at present in the State six ministers and 463 members belonging to organized congregations; and some others not connected with congregations.

But though not great among the flocks of Israel, the Associate Reformed, true to their Scotch ancestry, have been found stubborn champions of the right. About the close of the last century one of its ministers was charged with intoxication, with profane swearing, and with embezzlement of money. The minister was in 1801 suspended from his functions, and as a considerable party followed him, great trouble prevailed in the church.\footnote{History of the Associate Reformed Synod of the South, by Robert Lathan, D. D., p. 290, \emph{et seq.}}

As to the attitude of the church to the questions of which this volume treats, Mr. Martin says: “There has been no formal deliverance on the subjects of temperance, prohibition, etc., by the denomination. We have always..."
favored, and labored for, them in the pulpit and privately, but there has ever been a marked distinction between us and the Methodists, in combined aggressive work—too much so, no doubt."

THE INDEPENDENT PRESBYTERIANS.

This body has made no official deliverance upon temperance. Only one church of "Independents" is found in the State, but it is in a very flourishing condition. This is the ancient church planted in Savannah about the middle of the eighteenth century. Dr. Axom is at present its pastor. Of this church we have spoken in the first part of this work.
CHAPTER XXII.

A NEW FACTOR. ABOLITION VS. TEMPERANCE. THE STATE SOCIETY. TOTAL ABSTINENCE.

The first temperance paper was The “National Philanthropist,” begun in 1826, by Rev. William Collier. This was in 1829 merged with the “Investigator,” of which Wm. Lloyd Garrison was editor. Garrison had been for a few months (in 1828), editor of the “Philanthropist.” In January, 1831, he began the “Liberator,” the avant courier of Abolitionism. This, inconsiderable as it, in many respects, certainly was, raised a furore at the South, and its sentiments were regarded as intended to incite insurrection among the slaves. In accordance with a resolution of the Georgia Legislature of 1831–2, Gov. Wilson Lumpkin offered a reward of $5,000 for the arrest of Garrison, that he might be brought to trial under the laws of Georgia!

With Garrison the temperance cause in New England seemed to be connected, by virtue of his editorial relationship, and much suspicion was felt toward all the temperance periodicals sent to the South. Many copies of the “Liberator” were secretly distributed through the slave States, and very many believed that a censorship of the mails ought to be adopted, to prevent the diffusion of the incendiary documents. But such a hue and cry began against Garrison in his own section, that it was confidently predicted that Abolitionism would die in its swaddling clothes. The cloud, not then larger than a hand, it was thought, would soon pass away.

This early connection between temperance and abolition periodicals undoubtedly did much to prejudice the popular mind in the South against temperance publications from
abroad, and as yet, there was no journal to champion the cause in the South. In the meetings of local and even of State Temperance Societies in those days, we often find intimations, either direct or implied, of the jealousy toward New England temperance journals. Thus, when the South Carolina State Temperance Society was organized in December, 1832, the Executive Committee was directed to "subscribe for one hundred copies of the 'Temperance Recorder' from the first number, and present one to each local society in the State, and request members to subscribe for that paper. This selection is made because your Committee find that the 'Recorder' is exclusively confined to the subject of temperance, and has manifested no disposition to meddle with the local institutions of the South." Similar sentiments are often found in the records of local societies in Georgia. The "Recorder" became quite popular in the South, and for several years seems to have had almost exclusive control of the field of periodical temperance literature.

But the little spark was fanned and kept alive, and the fierce contest waged between Georgia and the General Government in regard to the Indian lands, had left Georgians in no very pleasant frame of mind toward the Federal authorities; and when this new factor of Abolitionism had entered the field, the demand was vehement that it should be stamped out, and vague questionings as to the value of the Union began to float in the breezes.

The part taken by Col. J. H. Lumpkin and Dr. S. K. Talmage, as representatives of Georgia in the first great Temperance Convention of 1833, has already been noticed.

It seems that these gentlemen, or at least, Col. Lumpkin, had been delegated to proceed to New England on business connected with the educational affairs of their church, the Presbyterian, in the South. At a banquet in Boston, Col. Lumpkin had uttered some sentiments in regard to his own personal hostility to slavery, which the Boston papers had

1 Permanent Temperance Documents of South Carolina, p. 108.
caught up and published, with comments. The sentiments were only in accord with those of Washington, Jefferson, and other Southern Statesmen who had looked with alarm at the probable consequences of slavery to the Union, as well as at the evils of the institution in itself. The speech a few years before would probably have excited little comment, but in the excited state of public feeling at the South it was pounced upon, and Col. Lumpkin was made the target for many a poisoned shaft. For several months the speech was an issue in Georgia, and as party feeling was intensely bitter, it was canvassed in every possible form.

But the breach between North and South was very much widened by certain events of 1834. Chief among these may be placed the Murel conspiracy. John A. Murel, the celebrated land-pirate of Tennessee, had been detected and apprehended early in that year, through the shrewdness and courage of a young Georgian, Virgil A. Stewart. The details of the diabolical conspiracy which the Murel clan had laid for insurrection, destruction, and rapine throughout the South, sent a chill of horror to every part of the land.

The Murel clan had long been engaged in the work of stealing, selling, "running," and then murdering the poor, deluded negroes, and had gathered no small amount of booty in their horrid business. The systematized plan of insurrection which Murel had devised caused the Southern people to believe themselves standing upon a slumbering volcano, which might at any moment swallow them up. It was hardly more than was to be expected, that Garrison and his coterie of Abolitionists in the North should be popularly connected with the vile Murel clan of the South. The connection, too, between these Abolitionists and the temperance press of the North, caused much grave suspicion to be attached to temperance work in the South. From 1834 the temperance cause in Georgia and in the South rapidly declined. Tariff and anti-Tariff, Nullification and Union, the Indian question, and the new slavery agitation were affording a vent for popular enthusiasm, and temperance, as is usual in such circumstances, was compelled to give place.
In August, 1834, at the Athens Commencement, a strong effort was made to give the cause a forward impulse. Col. Lumpkin, Hon. E. A. Nesbit, and other distinguished gentlemen, labored mightily to infuse new life into this philanthropic movement. A State agent was appointed (Rev. Mr. Reid), and it was hoped that temperance might again advance as in former years. At the beginning of this year, a temperance paper had been established at Washington, Ga., and it was hoped that the temperance people would rally to both agent and paper.

Of the State Society meeting of 1834 we can find but few details. The chief question seems to have been the “ways and means” for keeping the agent in the field. But the “means,” in sufficient amount, at least, seem not to have been forthcoming, as we do not find the agent at work in 1835.

Perhaps a sample or two of some of the expressions from local societies in reference to Northern Temperance-Abolition papers will best illustrate the feeling of those days.

At the meeting of the Sardis (Butts county) Temperance Society, August 23, 1835, a preamble with resolutions in regard to “incendiary newspapers from the North,” was presented and adopted. The preamble sets forth that certain “envious fanatics” had been sending a newspaper, “Human Rights,” to certain of the members and others, “without their knowledge or privity in any manner whatever, as though there was the slightest alliance or connection between the objects of our Association and the wicked machinations of those detestable Abolitionists, which paper is circulated for the abominable and bloody purpose of abolishing slavery in this country.” The sending of the paper to the members of the Society is declared insulting, and all fellowship with the senders is disclaimed. As it was supposed that the addresses of the members to whom the ob-

---

Rev. Enoch Reid was employed in July, 1834, at the Athens Commencement, as State Agent of the Temperance Society of Georgia. He seems, however, only to have been engaged until the next winter, when his work was stopped, probably from a lack of funds with which to prosecute it.
noxious journal was coming had been obtained from the "Temperance Recorder," a resolution was adopted demanding that the editor of that paper should satisfactorily explain his presumed misconduct, otherwise his paper was to be tabooed.

It was also recommended to the Georgia Temperance Society to call a convention of the temperance societies of the State, to get an expression of views as to the designs of the Abolitionists, and the best means for thwarting them.

The influence of abolition papers under a temperance dress was constantly denounced. It was very generally believed that the secret agents of these New England societies were at work among the slaves, and many a warning was given out to the inhabitants to take all precautions. It was believed, too, that liquor was used by these temperance Abolitionists to secure the negroes more thoroughly to their purposes, and many a note of alarm was sounded.

The liquor vendors, in defiance of laws, and despite the danger to the common safety, continued to entice the poor negroes into their shops and ply them with liquor. The "Augusta Constitutionalist," of Oct. 31, 1835, calls attention to the wild, threatening conduct of negroes who had obtained whiskey from a dramshop on Broad street, and danger is apprehended.

Nov. 9.—Trouble reported in Wrightsboro; retailers selling to slaves. The grand jury was urged to take hold of the matter. In the same month the Augusta Council order that "all those wishing to retail must be recommended by responsible men before commencing business, and each man who recommends an applicant is to be held responsible for the sum total both of license and penalty for violation." Licenses were not to be transferred without consent of the Council. All retailers, except taverners, were ordered to put signs over their doors, and no slave was to enter such shop between nine o'clock P. M. and sunrise, nor on the Sabbath, on which day all sales were prohibited. The impunity with which these laws were violated is forcibly expressed in some
queries put by the "Constitutionalist" to the Council: "Is there any attention paid to these ordinances? Is there no retail shop in this city that does not sell spirituous liquors to slaves, and on the Sabbath?"

The State Temperance Society met Nov. 5, 1835, at Milledgeville, Judge Longstreet, the President, in the chair and Dr. Sherwood, Secretary. The attendance was small; most of the speakers appointed had failed to attend. Mr. Paschal of Lumpkin, gave a somewhat gloomy picture of affairs in his own county, in which he said "there were nearly one hundred drunkards; that at one term of the court more than one hundred persons attended to take the benefit of the Insolvent Act; that in some parts of the Cherokee circuit, Temperance, Bible, and other societies, had been presented by the grand juries as evils, and the people had been advised to watch the friends of such societies! ! !"

Judge Polhill said that in his circuit there had been four trials for murder during the year; three of the accused were drunk at the times when they committed the murders; and the fourth, if not drunk himself, had committed the crime at, or in, a drunkery. The Executive Committee reported expenditures in excess of receipts by $70 or $80.

It was resolved that so much of the Fifth Article of the Constitution as authorized the Executive Committee to "appoint delegates to the American Temperance Society, be rescinded." The Georgia Temperance Society, it was said, had never been auxiliary to the American Temperance Society; had really no connection with it, and this vindication was added, "It is hoped now that slander will shut its foul mouth." Friends of temperance were admonished to discontinue the "Recorder" and patronize the "Temperance Banner," the Georgia periodical.

The attendance at this Convention was very small; only three counties, Richmond, Greene, and Columbia had sent representatives, and the names were not given on account of their fewness; but reports were sent from several other counties. Some of these, as Putman, Henry, and Baldwin,
had tried monthly meetings with a good degree of success, and the Society recommended the plan to all. We extract this item from the Report made to this society.

"The probable number of members in the State is about 10,000. We may safely put down 100,000 more as good members except their names, and we may add 75,000 more who are influenced in a greater or less degree by the temperance reformation. Its bitterest enemies, men now engaged in distilling the poison, admit the great good effected by temperance societies."

Judge Longstreet was reappointed President, and Dr. Sherwood, Secretary, while Dr. Fort, Judge Lumpkin, and Judge Stocks were continued as Vice-Presidents, and Mr. William Turner retained his place as Treasurer. One hundred and fifty-five dollars had been paid to the agent, and the Committee had paid near half the amount out of their own pockets. "A financial basis was certainly necessary."

We see in this meeting of the State Society some indications of the mighty under current of suspicion and distrust which was prevailing in regard to the national movement in favor of temperance. It was thought best to sever all, even apparent, connection with the American Temperance Society, for otherwise the State Society would incur the odium which had begun to attach to the national organization. Henceforth the blight of the slavery question was to hinder, even where it did not wholly prevent, all active co-operation between the two sections in active temperance work.

But the tide was ebbing. Although most of the societies had adopted total abstinence from distilled liquors as the State Society had recommended, yet very many were going back to old habits. The enthusiasm of the first efforts had cooled so far as most of the signers were concerned. Then nothing more was needed, in order to return to old drinking habits than to have the signer's name erased from the subscriptions appended to the constitution of the local society, and the obligation ceased. Then the rarity of the meetings of the society could hardly keep alive the zeal first aroused. Enthusiasm is not man's normal state, nor can it be made
the standard for measuring the moral life of an individual or of a community.

Something else was necessary. Men began to believe that fermented liquors, and wines, were the lures which drew the reformed back into debauchery, and it was suggested that it would be better to forego all liquors, fermented and distilled, in order to restrain the weak from the power of temptation. It is doubtful whether the world has ever seen so great an example of social self-sacrifice as that which prompted the sober men and women of the old temperance societies to voluntarily take upon themselves the yoke of total abstinence from drinks, which they had used from childhood, and of whose harmfulness to themselves they were, for the most part, not convinced, and all in order to save the weak brethren, whom the mild beverages led into the more ardent. It was to eat no meat while the world stands, if thereby a brother may be caused to offend.

The total abstinence pledge of the new order seems to have been first suggested from Augusta, where the matter had been agitated for some time before it was presented for formal consideration. But in the Report from Augusta to be read to the State Society, by Mr. Wm. J. Horry, in which the State Society was to be asked to recommend the teetotal pledge to the auxiliaries, a vigorous discussion sprang up. It was demanded that the matter be postponed; the debate was so protracted that the matter could not be finished, and a new convocation was called.

Many opposed the new departure, but the most advanced temperance men favored it and the new scheme was brought before the State Society in November, 1836, and after a warm discussion, as it seems, for we can find no full account of the proceedings, the teetotal recommendation was adopted.

Very great differences of opinion existed in reference to this new pledge. Very many societies refused to adopt it; and many others were divided in their sentiments. The
Augusta Society in which teetotalism seems to have had its birth, was divided as to the propriety of the measure. At a meeting in December, 1836, a new pledge was adopted as the Eighth Article of the Constitution, in this form:

"The members of this society pledge themselves to abstain from the use of all intoxicating liquors as a beverage, and to endeavor by all proper and discreet measures, to discourage their use in others."  

In the address which the society issued to defend their course before the public, we find the following:

"Until within two years the advance of the temperance cause had exceeded the most sanguine expectations. Now it is hindered, and blighting ills are returning with fearful results. The hindrance is known to be the improper use of intoxicating liquors not included in the primary pledge."

The address further declares that the present pledge of temperance societies will effect nothing in favor of temperance, while intoxicating liquors are improperly used. The alternative of teetotal abstinence or of abandoning the society movement altogether is now presented to the world. The address adds that "the excessive use of wines, etc., is to be attributed to the proscription of ardent spirits." To these who object on Scriptural grounds, the address puts the case as follows:

"Is it not morally right to abstain from things lawful, but whose use, under existing circumstances, end in the wretchedness and ruin of our fellows? We have thought and sorrowed—we have pursued the only alternative; we have raised the spotless banner of total abstinence, and under it we wish to live and labor."

Over fifty signatures are appended to the new pledge, and Dr. Antony—the first president of the old society, and the man who declared seven years before that retail license ought to be refused—was made President of the new organization; its Secretary was Herschel V. Johnson, afterward governor of the commonwealth, and, in 1860, a candidate for the Vice-Presidency on the Douglas ticket.

The more advanced advocates of the temperance cause throughout the State seem to have accepted teetotalism as the foundation stone for the new temperance edifice; but a multitude, doubtless a large majority of the old society members, refused to subscribe to the new doctrine. As most
of the active temperance men, however, indorsed the change of policy, the working power of the old societies was gone, and most of them speedily went into decay. After 1836 we hear but little more of the old temperance societies begun in 1827.

In August, 1835, a correspondent, “T. F. S.” of Savannah, in a letter to the “Temperance Banner,” pleads for the repeal by the Legislature of all license laws. The Legislature, the writer says, has acted on this subject formerly and may act again. “The power that can prohibit the sale in certain quantities, can prohibit it altogether. If it was found unsafe then, to allow any and every man the privilege to sell ardent spirits, and that some restrictions were necessary, surely now, when the retailing license is proved to be an evil—is admitted to be a public nuisance, our Legislature will not hesitate, when the matter is placed before them, to lend their powerful arm to stay the torrent of destruction which floods our land, sweeping in its course thousands of our fellow men.”

The “Banner,” commenting on the above communication, expresses the hope that the Legislature, even without the presentation of a memorial, would adopt some means to “stop the traffic, and (will) shut down the floodgates to the poisonous current.” This was the first stroke in the direction of legal prohibition for the State.

Of course, warm discussion followed on this proposition. “Personal rights” were urged against the measure. One correspondent, “Enquirer,” declares that the Legislature has no right, for five dollars, to “empower a man to prosecute a business infinitely more demoralizing to society than brothels or gambling houses.” It has no right to confer on dealers the privilege to make paupers to be supported by the public; to multiply criminals to be prosecuted at public expense. The repealing of the license law would, of itself, as “an expression of public opinion, go far to rectify the evil we combat. It will no longer be held to be morally, because legally, right.” A pure intelligence from another sphere,
seeing the miseries of the traffic, would be astounded to read the statute, "An act entitled an act to regulate the sale of ardent spirits for the public good." If not for the public good, it should be abrogated, or changed, to "An act for the destruction of the citizens of the State."

A writer in the "Chronicle," in 1836, calls upon the Legislature to "pass a law prohibiting the granting of retail licenses to the extent we now have them, and which, all will allow, is a gross evil. If the price of licenses could be so raised that it would amount to a prohibition, or nearly so, they (the legislators) would confer a much greater benefit upon the community." The same writer takes to task the owners of real estate who lease or rent their property to keepers of grogshops. Many more of these dens are now to be found than when temperance societies began their work. The reformation is not gaining.

It seems, too, from the same writer's testimony, that there were many "who, after pledging themselves to discourage the use of ardent spirits (nevertheless) traffic in the article to a great extent, and make a living for themselves by dealing out this source of death and destruction to others."

"Moderation" had had a trial of nine years.
CHAPTER XXIII.

LEGISLATION FROM 1828 TO 1841.

"Show my people their transgressions, and the house of Jacob their sins.
"Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God; they ask of me the ordinances of Justice."

Isaiah, i. 2.

Nearly all the statutes pertaining to the liquor traffic during these years were of a local character. Indeed, the "Moderation" period was hardly likely to be fruitful of prohibitory acts. But many new towns were springing up, chiefly in the territory lately acquired from the Indians. These acts of incorporation did not transfer the licensing power to the municipalities, but only gave certain police powers for the regulation of the towns. The inferior courts still controlled the granting of license.

In 1828 the following towns were incorporated: Hamilton, Greenville, Columbus, Talbotton, LaGrange, Newman, and Holmsville; in 1829, Campbelton, Carrolton, Bainbridge, and Vernon. In 1829, by an amendment to the incorporation acts of Macon and Clinton, no slave nor colored free person was permitted to keep a house of entertainment, vend any goods, wares, merchandise, or spirituous liquors, under penalty of forty days' imprisonment, or fine not less than $10, nor more than $50. In 1830, Macon's act was amended by a clause prohibiting any one from selling spirituous liquors in any quantity to a slave, without a ticket from his owner, overseer, or employer. Offenders against this act were to be prosecuted in the Superior Court; one-half the penalty ($30) to be paid to the informer, the other to the county.

In 1830, Madison, Irwinville, and Hawkinsville were
incorporated, and Lumpkin, West Point, and Social Circle in 1831; Americus, Thomasville, Jefferson, Fort Gaines and Roanoke in 1832; Centreville and Cassville (afterward Cartersville), Dahlonega, and Lowndesville in 1833; Cumming, Ellijay, Spring Place, Marietta, Cuthbert, and Rome in 1834; in 1835, Danielsville and Blairsville; in 1836, Drayton, Rehoboth, and Chattooga was changed into LaFayette; in 1837, Indian Springs, Florence, Troupsville, and Whitesville; in 1838, Lanier, Reidsville, Tazewell, Albany, Canton, Bristol, and Springfield; in 1839, Oxford, Crossplains, Corinth, Starkville, New Gibraltar, Summerville, and Salem (in Dade county); in 1840, Houston, Shearer Springs, and Palmyra; in 1841, Davisville—a total of fifty-three towns in fourteen years.

None of the new charters gave more than police powers to the towns to which they gave corporate existence, but several Corporation Acts were amended during this time, and additional powers conferred on the Town Commissioners. In 1831, by an amendment to their charter, the Commissioners of Athens were empowered to issue license for the retailing of spirituous liquors; they could fix the amount at any sum they chose, and no one was allowed to retail liquors without this license; and in 1833 the Legislature allowed the Council to impose fines to the amount of $100.

By an Act of 1835, Columbus was constituted a city, with authority to levy a tax of fifty per cent. of the State tax; and on merchandise and stocks a tax of not more than 2½ per cent. of the capital employed.

Section 10 of the Act of 1836, constituting Brunswick a city, provided that the Mayor and Council should have power to regulate all stores, shops, and barrooms, "now existing or hereafter to be established within the limits of the corporation, and shall govern and direct taverns, and the granting of licenses, under such restrictions as they shall from time to time establish and declare."

The incorporating act for Springfield (1838) provides
that “the Commissioners shall have power to grant to, or withhold from, retailers, license to retail spirituous liquors within the corporate limits of said town, and to the extent of two hundred yards beyond the corporate limits of said town, on every side.” Vending without license from the Commissioners, might be punished by fine of one hundred dollars, recoverable by any person who may bring suit in a court of competent jurisdiction; half the fine to go to the informer, and half to the town.

Another amendment to Columbus’ charter, in 1841, imposes an annual license tax of thirty dollars on all retailers of spirituous liquors. Refusal to pay the tax, shall, after twenty days’ notice of demand of same, bring forfeiture to the city from the retailer of one hundred dollars in each case, and the vender was also to be held guilty of a misdemeanor before the Superior Court, and be fined and imprisoned at the discretion of the court.

An Act of 1831 provided that no keeper of a tavern, tippling house, or any other person should have power to lodge a detainer for debt against any articled seaman committed to jail by his captain, owner, or consignee, but the jailor must surrender such seaman upon the demand of the captain, owner, or consignee, who had committed him. This law bears a very close resemblance to the old colonial statute in regard to seamen, formerly given.

In 1831 the War Department ordered the Indian agents to remove from the Indians any white persons who should become lazy, dishonest, or intemperate, as setting vicious examples before the Indians, a measure against which the Senate of Georgia vigorously protested, as the agents were thereby clothed with more authority in Georgia territory than the State Government possessed.

An Act of 1832 authorized the Captain of the Gainesville Cavalry Company to arrest any non-commissioned officer or private who should appear on the parade ground intoxicated, and have the offender tried by a court of inquiry; fine not to exceed five dollars.
At the same term of the Legislature it was enacted that no slave nor free person of color should vend goods, wares, merchandise, or spirituous liquors—other than allowed by the State laws—in Hancock or Richmond counties.

An Act of 1832, explanatory of the Peddler Act, permits any individual to sell, without a license, any article manufactured in the State, or books or maps manufactured anywhere.

Mr. Charles C. Mills, principal keeper of the penitentiary, says in his report for 1832 that the diminution of crime is gratifying, for which several causes are to be assigned. Among these causes he puts temperance. "The progress of temperance in our State, I am sensible, has had much influence."

We may well suppose that a very large proportion of Mr. Mills' guests came from the dramshops, if the penitentiary statistics of 1835 be taken as a criterion. According to this canvass of the prison, there were then 101 convicts within its walls, 97 of whom were questioned.

<table>
<thead>
<tr>
<th>Class</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intemperate</td>
<td>5</td>
</tr>
<tr>
<td>Moderate drinkers</td>
<td>42</td>
</tr>
<tr>
<td>Temperate</td>
<td>31</td>
</tr>
<tr>
<td>Abstemious</td>
<td>14</td>
</tr>
<tr>
<td>Abstemious</td>
<td>41</td>
</tr>
</tbody>
</table>

By an Act of December 21, 1833, "the judges of the Inferior courts of Liberty and Camden counties, shall have the power to grant or refuse license to retail spirituous liquors, as in their judgment may seem proper." Under this act both counties banished dramshops from their borders, and were long free from their blighting influence. So far as the author has been able to discover, these were the first counties in the United States in which the liquor traffic was suppressed by law. Perhaps it is not invidious to say that Liberty county, the home of the old Dorchester colonists, has perhaps furnished more men of stamina and real worth than any other county in the State.

1Georgia Journal, 1835.
The penal code of 1833 repeats the penalty long ago affixed to "lewdness or any notorious act of public indecency, tending to debauch the morals; or keeping open tippling houses on the Sabbath day or Sabbath night, shall on conviction, subject the offender to fine or imprisonment in the common jail, or both, at the discretion of the court." A like penalty is to be meted out to any baker, brewer, distiller, merchant, grocer, or other person, who may sell unwholesome bread, drink, or pernicious and adulterated liquors, knowing them to be such.

The penal code of 1833, as to the penitentiary: "The prisoners shall not be permitted to use any spirituous or fermented liquors, except as prescribed by the physician for the sick." Salem's amended act (1833) puts a penalty of $100 fine upon unlicensed retailing, one-half of the fine for the informer, the other to the corporation.

An act of 1834, for Laurens county, provides that no slave nor free person of color shall sell or give to any slaves, or free colored persons, any ardent spirits without consent and presence of the owner, overseer, or employer of such slaves. Penalty not less than twenty, nor more than one hundred lashes on the bare back. Also

Any owner who allows his or her slave to keep or give away, or sell any ardent spirits, is liable to fine, or imprisonment, or both, at the discretion of the court.

Warren, Troup, Gwinnett, Hancock, Taliaferro, Clark and Greene counties, by act of 1835, paid over to the poor school fund, all fines, forfeitures, etc., accruing to the counties respectively from criminal prosecutions, or from bonds to prosecute, or from bonds for appearance of offenders, or from any other violation of the penal laws of the State.

An act of 1838 prescribes the following oath to be taken and subscribed to before the Clerk of the Inferior Court by each applicant for retail license:

"I do solemnly swear that I will not during the next succeeding twelve months, sell, barter, give, or furnish to any slave or slaves, or free person of color, any measure or quantity of distilled, spirituous, or intoxicating liquors, without the verbal or written consent of the owner, overseer, or employer of such slave or
slaves, or without the like consent of the guardian of such free person of color; and I do further swear that I will not suffer or allow any other person to do so for me by my approbation, knowledge, or consent, so help me God."

Each vender of any quantity of liquor less than a gallon, was required to take and subscribe to the above oath annually, and failure, or refusal, to do so, subjected the vender to all the penalties imposed upon unlicensed retailing.

A statute of 1839 forbade any slave or free colored person in McIntosh or Liberty counties to keep a house of entertainment, or vend goods, wares, merchandise, or spirituous liquors, for his own profit (other than what is allowed by the existing laws of the State).

This act was almost identical with that of 1829, in favor of Macon and Clinton.

EDUCATIONAL INSTITUTIONS.

We have seen already that by a statute of 1831, the Commissioners of Athens were permitted to impose a license tax of any amount which they might see fit, upon retailers. The license tax was put at $500, and for some years the bar-rooms were shut out of the town.

The decade 1830-40, saw the birth of the denominational colleges of the State. Prohibitory laws were enacted for the localitics adjacent to these male colleges—for, thank Heaven! no such legislation has ever been needed for our female seminaries—and vigorous efforts were made to keep the tempter away from the boys in our higher literary institutions.

The three denominations, Presbyterian, Methodist, and Baptist—laid the foundations of their colleges almost at the same time. Each institution started as a Manual Labor School, but a few years' experience soon convinced all parties
that the proper adjustment of the "manual" to the literary was an exceedingly difficult, if not impossible, undertaking, and the experiment was abandoned.

Section V of the Act (1835) incorporating Oglethorpe (Presbyterian) University, provides that:

"No person shall establish, keep, or maintain any store or shop of any description, for vending any species of merchandise, groceries, or confectioneries of any kind whatever, within a mile and a half of either the University, or Manual Labor Institute."

The penalty for violation of this statute was to be not less than $500, nor more than $1,000, one-half the fine to go to the University.

MERCER UNIVERSITY (BAPTIST).

By Section V of the amended Act of Incorporation of the Baptist Convention of Georgia, approved December 22, 1837, it was provided:

"That upon the premises now owned by the Baptist Convention of the State of Georgia, in Greene county, or that may hereafter come into their possession, no person shall by himself, servant or agent, keep, have, use, or maintain a gaming house or room of any description, or permit, with his knowledge, any house or room occupied, or owned by him, to be used by any person whatever as a gaming place; nor shall any person, upon the premises aforesaid, by himself, servant, or agent, keep, employ, or allow, with his knowledge, to be kept or employed on the premises he may occupy, any Faro Table, Billiard Table, E. O. Table, A. B. C. Table, or any other table of like character; nor shall any person by himself, servant, or agent, upon the premises now owned by the above said Convention, in Greene county, or that may hereafter come into their possession, be allowed to sell ardent spirits, wine, cordials, porter, or any other intoxicating drinks whatever, nor permit the same to be done with his, or her knowledge or approbation on the premises which he or she may occupy. Provided, however, that the Trustees of the Mercer University may have power to authorize any individuals to sell ardent spirits, wine, etc., upon their premises for medical and sacramental purposes. Any person violating the prohibitions contained in this section, shall be liable to be indicted for a misdemeanor before the Supreme Court, and, on conviction, shall be fined in a sum not less than one thousand dollars for each and every offence."

EMORY COLLEGE (METHODIST).

At the first meeting of the Board of Trustees, February 6, 1837, it was resolved that the site of the College should be called "Oxford." It was also
Resolved, That the lots offered in the town of Oxford be leased for nine hundred and ninety-nine years with a condition expressed, that no intoxicating liquor shall be sold, nor any game of hazard allowed on the lots, under penalty of forfeiture.

July 10, 1837, it was also

"Resolved, That the resolution passed in February last, directing the lots in Oxford to be leased for 999 years, be amended, so that the said lots be sold with the same conditions annexed, and that the titles to said lots shall revert to the Trustees upon the violation of said conditions, and the bonds be prepared accordingly."

Some additional legislation was enacted about fifteen years later, but of that hereafter.

CULLODEN MALE AND FEMALE ACADEMIES.

By the incorporating Act (1838) the Trustees could prevent any person from “selling or vending spirituous liquors that intoxicate, by retail, or in less quantities than one gallon (and that not to be drank where sold), at any house, or place within one mile of said academies.” Violation of this law subjects the offender to a fine of not less than twenty, nor more than thirty dollars for each offence, which fines were to be appropriated to the uses of said academies. Provided, “Nothing in this act shall be so construed as to prevent tavern keepers in Culloden from furnishing their boarders or travelers with liquor.”

LA GRANGE MANUAL LABOR SCHOOL.

The Trustees of this institution were empowered by the Act of Incorporation (1838) with jurisdiction over their premises not to exceed 100 acres, and might prevent the vending, or retailing, of any spirituous liquors, wines, cordials, etc., by assessing a tax not exceeding five hundred dollars upon such venders or retailers; and the Trustees could recover such license fees by suit brought in the Superior Court.

The Cave Spring Manual Labor School charter (1839) provided that the Trustees might prevent the traffic in liquors on the premises owned, or to be owned, by them. The provisions of the act were similar to those of the act
incorporating Mercer University. Each violation of this act was to be punished by a fine of not less than one thousand dollars.

The Trustees of Mercer University were by Act of 1840 made Commissioners of the town of Penfield.

RELIGIOUS SOCIETIES.

The Act of 1792, and amended in 1808, which provided for the protection of "Religious societies in the exercise of their religious duties" by imposing a fine not exceeding £5, or not more than ten days' imprisonment upon offenders, was so amended in 1841 as to make the offences indictable, as other criminal cases, before the Superior Court, and the convicted, if a free white, was to be fined not less than ten, nor more than fifty dollars; while a slave as per the old statute, was to receive "not exceeding thirty-nine lashes on the bare back."

It will be remembered that one of the "disturbances" specifically mentioned in the statute, was the retailing of liquors within one mile of the place of worship, except by licensed venders living within the proscribed area.

As the year 1841 saw the last of the Cherokees leave Georgia, and the whole territory reduced to white settlers, and the State laws extended over it, we have a convenient period for suspending here our history of liquor legislation, while we notice some events of a different character which intervened between the decadence of temperance societies in 1836, and the appearance of Washingtonianism in Georgia in the autumn of 1841.
CHAPTER XXIV.

GREAT DECLINE, 1837-1841. FLOURNOY'S MOVEMENT, 1839.

"And the children of Israel remembered not the Lord their God, who had delivered them out of the hands of all their enemies on every side."

—Judges VIII: 34.

After the teetotal pledge had been recommended by the State Society in November, 1836, a division began between the followers of the old standard, and those who had uplifted the new. As most of the active temperance men had adopted the new pledge, the old societies were left, for the most part, without leaders—a loss which hastened the dissolution already impending over them. A very few of the old societies maintained, for a time, a sort of nominal existence, but most of them gave up the ghost. The State Society itself had died at the birth of this, its last offspring, Teetotalism, and thus the infant was left without mother or nurse, to make its way with a very perverse generation.

Some of the best known newspapers of the State have scarce a notice for several years of any kind of temperance society work. Drunkenness was gaining throughout the land, and the usual accompaniments of crime, accidents, and misery followed in its train. The loss of the steamer Home off the Carolina coast with many valuable lives, through, as was generally believed, the drunkenness of some of the ship's officials, sent a thrill of horror through the country. A number of Georgians perished with the ill-fated vessel, and a loud protest went up from every quarter against "stage and steamboat companies, which seem to have often employed heedless, hurra, drunken drivers and captains. From these and the badly constructed boats and stages, our
hearts are pained every month with accounts of steamboat disasters or upset stages."

A letter of Henry A. Wise of Virginia in reply to an invitation from the Maryland State Temperance Society (1837) elicited much comment from the Georgia press, and drew upon the writer many adverse criticisms from his political enemies.

Says Mr. Wise, "Now Sir, I am but thirty years old and for the last eight years and some months of my life, I have not tasted a tablespoonful of ardent spirits, or drunk one half gallon of wine. * * * I state the fact then to the nation, that some of the higher executive officers at Washington are and have been notorious drunkards, drunkards in every sense of the term, habitually affected by ardent spirits—drunk at least once a week—impaired in constitution by the use of strong drink; and I further state that I have often heard the reason assigned, and believe it was a valid one for the House of Representatives of the Congress of the United States not sitting in the evening, after dinner, when the public business required it, that many of the members were so much in the habit of intoxication, that they were not only themselves unfit for public duty, after a certain hour in the day, but were likely to interrupt others discharging their duty. During the latter part of the session of Congress, when the two Houses were compelled to sit late, members too drunk for the decency of a tavern barroom, were a not uncommon sight in the Senate Chamber, and in the Hall of the House of Representatives of a Republic whose fathers handed down to it the hallowed and immutable truth, 'that no free government, or the blessing of liberty, can be preserved to any people, but by firm adherence to justice, moderation, temperance, frugality and virtue!' These are facts, Sir, which in my name, if you choose, you may bring to the attention of the Convention as worthy the people of the United States." Mr. Wise says that his assertions apply with equal force to both Whigs and Tories, in "about

1 Georgia "Messenger."
2 To Judge Hopper.
exact ratio of their numbers in the list of public men,” and “their habits are known by the boys on the streets of Washington.” As to himself: “I have been a candidate three times for the suffrages of the people in the oldest district of Old Virginia, proverbial for ‘honey drams,’ ‘mint juleps,’ ‘hail storms,’ ‘slings,’ ‘dew drops,’ and every description of nectarated drink, and have never found it necessary or requisite to obtain a single vote, to resort to the vulgar graces of the familiar cup.”

The publication of this letter created quite a sensation in Georgia; the party organs bitterly denounced Mr. Wise’s statements so far as their respective parties were concerned, though they were probably not averse from letting the public give full credence to all the damaging reports as to their opponents. When were politicians and political newspapers ever otherwise known? But Mr. Wise’s assertions, true or false, certainly did not prevent his own rapid political advancement.

Reflecting men felt that something ought to be done to check the flood tide of evil which the dram shop was introducing into politics: but what was that something? Various remedies were suggested.

The people of Macon in 1838 organized a kind of citizen’s league, and about 300 of the best citizens of the town entered into a compact, pledging themselves not to support any candidate for the Legislature, or for any other county office, “who will himself electioneer by treating in liquors of any kind, or by giving barbecues, or who will place money in the hands of others to do so for him.” The evil had indeed swelled to such proportions that the Bibb grand jury recommended to suppress the “alarming evil of electioneering by treating in spirituous liquors and by public barbecues.”

Speaking of grand juries, the author feels amply justified in asserting, after no little investigation, that the utterances of Georgia grand juries in regard to the liquor traffic,

1 Georgia “Messenger,” 1838.
especially the illicit trade and the violation of license laws, would, if collected, make a library of no mean bulk. A large majority of these semi-annual deliverances condemn the flagrant violations of liquor laws.

A few examples of "presentments" only need be given:

The grand jury of Richmond county "present as a grievance, the practice of persons selling spirituous liquors without license, and trading with negroes, believing that many are now pursuing this practice in and around our city in violation of the law." ¹

The grand jury of Burke county declare it "notorious that the laws prohibiting the sale to negroes are rendered inefficient by the many devices practiced successfully for their evasion." ² The jury recommends that an oath to obey the laws be required of all who receive license; also, an oath that the licensee, when his permit expires, shall swear that he has not violated the laws. Poor jurors! They imagined that the danger of indictment for perjury would be "well calculated to prevent offences of this kind."

In the same year, the Scriven grand jury tackled the evil by recommending that the license fee be raised to twenty dollars! and if the Senators and Representatives of the county "cannot secure a general statute for the State for this purpose, let them at least secure one for Scriven county."

The Richmond grand jury again, in 1840, in a state of desperation, present the dramshops which are constantly the scenes of illicit traffic with negroes. Numerous shops on the roads leading into Augusta are kept up, the jury says, by this traffic. If these shops are licensed, the authorities should at once set about reforming them; if unlicensed, they should be prosecuted. The Judge of the Inferior Court is called upon to order the constables to find out if each retailer has license, and report the guilty parties at once to the jury. The Inferior Court is urged to license no retailers except those of known good character; and each applicant

¹ "Constitutionalist," June 20, 1837.
² "Chronicle and Sentinel," May 15, 1837.
for license should be required to produce the certificates of at least twelve freeholders, residents of the district, approving the granting of license to him. A like suggestion of preliminary is made to the city council.

The Elbert grand jury of 1841 has an extra grievance in "the constant habit of boat hands selling spirituous liquors to negroes on the Savannah River."

Let these examples, taken from thousands of like character, suffice. If any laws have ever been conspicuous for their failure of accomplishing their purpose, they must be these Georgia statutes which proposed to "regulate" the granting of liquor licenses.

THE AUGUSTA TEETOTAL SOCIETY,

one of the very few which kept alive during these years, had quite a varied experience.

In August, 1837, a few months after the new departure, "A Friend to Temperance" calls loudly through the "Chronicle and Sentinel" to know what has become of the new organization. What of all their recent zeal and promises?—all was apathy. There had been, perhaps, one or two meetings since the organization of the society, "but, it seems, to little purpose."

Activity was imperatively demanded. A meeting was called, and Mr. H. V. Johnson made an address.

The society was impressed with the necessity for work, "for the old society will probably never meet again, and teetotalism is now on trial." The new society expresses its kindly feelings toward the old, the house out of which it had itself sprung, and disavows all pretension to superior righteousness above that enjoined in the Scriptures. This charge was often more than insinuated against the teetotalers. In 1838 the society inaugurated a system of monthly public meetings, with lectures, and the society steadily grew in numbers, though in this year it lost one of its strongest pillars by the death of Dr. M. Antony, who had helped to organize the old society in 1829, and when the division
came in 1836, he had identified himself with the teetotalers, and had been one of the strongest champions of their cause.

The society ought certainly to have flourished, if brilliant oratory could have kept it alive, for some of the most gifted speakers of the land—some with a national reputation—are credited with “addresses,” at these meetings. Among these we see the names of Judges Lumpkin and Longstreet. Drs. W. T. Brantley and G. F. Pierce (afterward Bishop), Mr. H. V. Johnson, and many others scarcely less known. The local strength of this society was also very great. Drs. Eve, Antony, and Robertson, Messrs. James Harper, William Haines, Tolman, Dunlap, Whitlock, Taliaferro and Spear,—are regularly found in the list of officers. The society gradually grew to 450 members in 1841, when it was swallowed up by Washingtonism.

JAMES SILK BUCKINGHAM, M. P.,
the celebrated traveler, visited America in the autumn of 1837, and remained three years lecturing on various subjects—chiefly oriental or benevolent. His motto was “Temperance, Education, Benevolence, Peace.” In February, 1838, he reached Charleston. After a series of lectures on Palestine and Egypt, he usually delivered one or two free discourses on temperance. In Charleston, Mr. Buckingham raised funds for the starting of a temperance journal in Columbia. In Savannah his lectures were “crowded to excess.”

“The hospitalities of its elegant and polished society were of almost daily occurrence, and the flattering attentions we received were such as to make our stay there agreeable in the extreme. Here, too, the cause of temperance and the formation of Sailors’ Homes were not forgotten. Two meetings were held on these subjects, in the church of the Presbyterians, one of the largest and handsomest in the United States, and at these such a spirit was awakened, as induced the liberal merchants and ship-owners of Savannah to determine to follow the example of Charleston, and go beyond it, if necessary, in the promotion of both these kindred objects.

“Augusta, Macon, Columbus and Montgomery were next visited in a land journey of several hundred miles across the States of Georgia and Alabama to Mobile, in each of which lectures were delivered; and in the latter then happy and flourishing, but since afflicted and almost desolate city, scourged by pestilence and fires in continual succession, all the hospitalities and popularity of Charleston were
renewed; while in all some effort was made publicly and privately, to promote the temperance cause, and in Augusta, the capital (?) of Georgia, with great success."

Returning from New Orleans, Mr. Buckingham re-visited, in inverse order, the towns mentioned, to Charleston; then via Columbia, Augusta and Athens, to the "magnificent Falls of Tuloola and Tukoa, in the mountains of Georgia;" thence northward.

During his sojourn in America, Mr. Buckingham delivered, gratuitously, about one hundred and fifty lectures, and collected $100,000 for various philanthropic purposes, "the custody and administration of which were confided to other hands." Georgia papers speak of Mr. Buckingham's efforts in terms of unstinted praise. He was, if not the father, at least the principal promoter, of the early temperance movement in Great Britain.

But the great increase of drunkenness received but little check from the teetotal societies, which were but few in number. Some advanced thinkers had begun to surmise that the proper remedy was to strike at the root of the evil by suppressing the retail license system of the State. We have seen that, in 1830, the proposition was made by the Augusta Temperance Society Executive Committee to suppress retailing in that town. Liberty and Camden counties had "gone dry" under their special acts; several college sites had prohibited retailing within a limited area. Why not extend the area, and include the whole State? Several bold thinkers were already pondering this question. The matter was put to the test.

**Josiah Flournoy.**

"He that has not usurped the name of man,
Does all, and deems too little all he can,
'T assuage the throbbings of the fester'd part,
And staunch the bleedings of a broken heart."

Josiah Flournoy was a native of Virginia, in which State he was born in 1790. He emigrated to Georgia when a

1 Appendix to "History and Progress of the Temperance Reformation in Great Britain and Other Countries of the Globe." London, 1854.
mere lad. Settling near Eatonton, by frugality and extraordinary business tact he acquired a large property. Planting was then a source of almost certain wealth to the thrifty, and Mr. Flournoy was one of the most energetic planters of his day. He was a man of great breadth of mind, as well as of extraordinary force of character. His moral and religious convictions were of the most intense, and with him to believe, and therefore to speak and to act, were related as cause and effect. He sought no office, nor, perhaps, ever thought of political preferment. He was a Methodist class leader, and probably a licensed exhorter, though as to this his son-in-law, Rev. W. R. Branhan, from whom many of the facts concerning his life have been derived, is not certain. But he often delivered discourses from chosen texts, and his originality of treatment and strong common sense never failed to make a deep impression upon his hearers. His personal influence in his community was very great. Mr. Flournoy early embarked in the temperance cause, and entered into its service with characteristic zeal, and without mental reservation or self evasion of mind, in any degree whatever.

It was not in accordance with Mr. Flournoy's deep convictions and ardent temperament to look with indifference on the great decadence of temperance sentiment and the alarming increase of drunkenness and its attendant miseries. To his clear, practical mind, the idea occurred of striking home at the source of the evil, by suppressing the license system, for, if the scoler be cast out, will not strife and reproach cease? With such a nature as his, it was but natural that the new idea should absorb him. It became his thought by day and his dream by night; he could not rest. Did not the Legislature possess the power to repeal the license laws? Could not pressure be brought to bear upon this law-making and un-making body, sufficient to compel it to this step? The two steps in the process seemed plain enough, and Josiah Flournoy threw himself with all the enthusiasm of his intrepid heart into the effort.
A glance at the situation, as to prohibition elsewhere, may serve to throw some light on the inception of the movement in Georgia.

The year 1838 may be called the Petition year in temperance annals, for in that year legislatures began to be importuned to repeal all liquor license laws. Maine was the first State to move in the matter. A bill to repeal license to sell in quantities less than twenty-eight (28) gallons had been introduced into the Legislature at its session of 1837-8, but it failed by one vote to pass the Senate. Tennessee passed a bill repealing tippling house licenses and making the retailing of spirituous liquors a misdemeanor, punishable by fines at the discretion of the courts.¹

On the 19th of April, 1838, the Governor of Massachusetts had signed a bill passed by a more than two-thirds vote of each branch of the Assembly, forbidding retailing less than fifteen gallons, except by apothecaries and physicians, specially licensed for that purpose. Penalty for violation, twenty dollars.

The license law of Connecticut was abolished by the Legislature in May, 1838, and heavy restrictions imposed upon the sale.

Rhode Island and New Hampshire enacted local option laws, leaving the license question to the townships.

The Supreme Court of Massachusetts affirmed the constitutionality of the prohibition law when the case was tested.

The Committee of the Maine Legislature to which the petitions were referred, declared that the license system which had begun in Massachusetts in 1646, had, after near two centuries of trial, proved a wretched failure. Intemperance, rare then, had grown, until now we were called a nation of drunkards. The sanction of laws had deprived the traffic of much of its heinousness in the eyes of a people who readily and naturally confounded moral and legal right. The Committee recommended not only the repeal of the license laws, but also the enactment of a prohibitory statute,

only excepting alcohol necessary for the arts and medicine. The Massachusetts Legislative Committee also reported not only in favor of repealing license laws, but also for "the entire prohibition of the sale of spirituous liquors as a beverage."

The New York Legislative Committee recommended a prohibitory bill similar in its provisions to that of Massachusetts; while the Connecticut Committee thought the best way to deal with the matter was to refer the question of license to the towns.

In February, 1838, Congress was petitioned by certain army officers stationed at Sabine Lake, La., who asked that the gill of whiskey still allowed to each soldier on fatigue duty might be withheld, as it was promoting intemperate habits.

This memorial was presented to Congress by Mr. Webster, who expressed a sense of "peculiar pleasure" in offering it. Petitions were also sent to Congress, asking that the usual rations of grog issued to sailors be discontinued, and many of the river towns petitioned that the issuing of liquor to steamboatmen be prohibited.

Such was the status of the nation toward the license question among its own people (of the Indians hereafter) when Josiah Flournoy began to meditate on the subject of repealing the Georgia license statutes.

Early in 1839, a meeting of citizens of Putnam county (Mr. Flournoy's county) issued an address, through its committee—

"TO OUR FELLOW CITIZENS OF GEORGIA:"

"The undersigned were appointed a committee at a meeting of a respectable number of the people of Putnam county, to address you upon the subject of the evils which afflict our whole community, originating from the practice of retailing intoxicating liquors in our State. We know that in coming forward to address you we stand exposed to all the prejudices which usually assail attempts at the reformation of great and prominent evils. The advocates and the victims alike rally to their perpetuation, and proscription places its hand upon all who dare to raise, or assemble around, the new standard. The imagination is set most actively to work to hunt up speeches to alarm the inconsiderate, and to bias and influence.

1 "Christian Index," March 21, 1839.
their judgments. The ever active vigilance of liberty and freedom is aroused, lest some great constitutional rights shall be invaded; the 'Union of Church and State,' the right of the poor to do as they please, their subjection to the dominion of the rich, some trick of a political party, a sectarian measure, and many such other cant phrases, are the notable arguments which are ever and anon opposed to the march of reformation.

"But, fellow citizens, we feel that you have too long known the crying evils to which the retail of intoxicating drinks has given birth, to listen for a moment to such aspersions upon our motives. We represent upon this occasion a constituency composed of the Christian and the sinner, the Methodist, Baptist, and Presbyterian; the Union and the States' Rights man; the lawyer and politician; the doctor and the divine; the rich, the poor, and those of competency; the temperate and the intemperate; the retailer and the purchaser; the farmer and the merchant; all these compose that portion of our fellow citizens who lately assembled at Eatonton, and prepared and signed a memorial to the next Legislature of our State, to prohibit the traffic by retail in ardent spirits, and appointed us the committee to invite you to co-operate with them in the great and the good work. We approach the task with unfeigned pleasure, fortified by the conviction of our rectitude, and the unanimity of those in the midst of whom we reside; we can but believe that the same moral sense which has awakened here the energies of this great reform will not slumber in the bosoms of other communities as respectable for their virtue, intelligence, and moral worth.

"On Sunday, the 24th day of February, a portion of the citizens of Eatonon assembled at the church for the purpose of considering upon the subject, and out of a congregation of about one hundred and twenty persons, one hundred and eight signed the memorial. Another meeting in another part of our county has been held, and with corresponding success and equal unanimity. Upon a subject so vitally interesting, could there be otherwise than unanimity? We invite you, fellow citizens, individually, to look to the neighborhood of a retail grocery, to the condition of those who frequent it, and satisfy yourselves whether the retail there carried on has produced most good or harm. If the quantity of harm prevails over the good, ought not the evil to be suppressed, and will you not lend us your aid in its suppression? Look to your courts of justice and see how many of the affrays and riots which engage the time of the country happened in, or at, a grog-shop. Look to the many murders and manslaughters which are almost everywhere to be met with, and see how many arise from feuds engendered while the parties were at the grocery.

"Against the influences of these retail shops the law frowns with indignation. The keeping of a tippling house for the encouragement of drinking is an offence against our laws, and punishable with loss of liberty or property, and yet these same laws license the community to retail the intoxicating spirits which are there drank. Drunkenness is made no excuse for crime, and yet we make it lawful to retail the intoxicating draught which turns reason from her throne, and while in that overthrow crime is perpetrated. Could we ask a stronger argument for our cause than that which your own laws furnish? Look around you, fellow citizens, and see how many objects of charity have been made by frequenting these retailing
shops; how many widows and orphans penniless and helpless, whose husbands and fathers were the too frequent visitors of them. Look at these things, and answer candidly to yourselves whether the evil ought not to be exterminated. Massachusetts and other States of the North and East have adopted a similar course. Our sister and adjoining State, Tennessee, has acted likewise. Other Southern States are now moving in the matter. The ball is rolling onward, and gaining at every turn, and though we cannot claim the high gratification of having first put it in motion, let us, fellow citizens, participate in the pleasure, as well as the honor, of having added to its revolutions and its magnitude.

"Your fellow citizens,

"Myers Green, John E. Dawson, Judah Flournoy,
"Thomas Cooper, John C. Mason, James A. Meriwether,
"Committee."

The following is the form of a petition which had already been signed by nearly 300 persons in Putnam, and no subject can present more unanimity: 1

"To the Senate and House of Representitives of this State, for 1839:

"The undersigned, citizens of this State, believing that the retail of spirituous liquors is an evil of great magnitude among us, come to the Legislature by petition, and ask you, in your wisdom, to pass such a law as will effectually put a stop to it. We do not here attempt to name the mischief that has been done in the State by quartering upon our towns, cities, villages and highways, retail shops. They are so manifold as not to have escaped the painful notice of every member of your honorable body. Your petitioners come with the more confidence because several States in this Union have already passed such a law, as to make penal the retailing of intoxicating drinks. Surely, a traffic which is full of evil, and only evil, should be banished by law, if it cannot be done otherwise. Let it be done, and your petitioners, as in duty bound, will ever pray, etc.

"The Committee ask that some dozen of active citizens of each county will present it to the citizens of their counties (both male and female) for signatures. We ask especially that the clergy would get some active man to present it in every religious meeting; that the same be carefully kept until the session of the next Legislature, when it shall be presented by the members from the several counties they represent. The Committee ask it as a favor that every newspaper, both religious and political, publish the above at least twice."

Armed with this petition, Mr. Flournoy started in his buggy to canvass the State, to secure signatures. Many thousands of names were secured, and the success of the enterprise seemed assured. From the frequent notices which appear in the old newspaper files, Mr. Flournoy must have visited nearly all parts of the State during the year. He had left his own business matters—no very small charge—in

1 "Christian Index," March, 1839.
other hands while engaged in this Cincinnati work for the public good, and his estate suffered heavily from his absence.

But he was not to be permitted to carry on his work of humanity without let or hindrance. The "opposition" seemed for a time to content itself with personal annoyances. Tearing up his buggy, shaving and painting his mule, and creating disturbances at his meetings, were among the manly arguments with which the brave old planter was confronted. But these methods, as usual, recoiled with great force upon the miscreants themselves, for honorable men scorned to be counted with the herd which resorted to such devilish strategy.

The opposition which was of real force came from other quarters.

The "Christian Index" contains the following:

"We are permitted to make the following extracts from a letter to a friend in this place (Washington, Ga.) It is truly humiliating to find that the very persons who ought to be the foremost in putting down vice and in promoting virtue, are the persons whose influence is most pernicious to society. If ever there was a time when a Christian community ought to exert itself, it is the present. Are our Legislators to go from our grogshops, or are they to be selected from the sober and intelligent part of our fellow citizens?"

"W. H. Stokes,
"Junior Editor."

"EATONTON, May 30. 1839.

"DEAR BRO. C.:— * * * In regard to the subject upon which you write, I never intend to cease my efforts, by all ways and means, until Georgia is freed from these fountains of crime existing under the solemn sanction of law, in the shape of grogshops. I commenced this work a little last fall, and then stopped until I could get everything ready for a general attack through the State. We commenced to open our batteries in February, and since that time have been hard engaged, everywhere with most unexpected success.

"I have addressed thousands in public meetings, and spoken to hundreds in private. I find the number of those who favor the plan of a law to banish the tippling shops from the land to be as 8 and (or?) 9 out of 10. No proposition can be offered to the citizens of Georgia that will meet with the same unanimity, nor any ten combined can produce the same good. I have just returned from a trip of ten days to the South. In one of the lower counties I believe every man would sign our petition, and nowhere, even among the worst drunkards, do I meet with opposition.

"I find more difficulty with men who call themselves politicians than any

1 June 13, 1839."
others; as a class they are least to be expected to do anything to promote the morality of the country. With a few exceptions, they seem desirous to keep back all that would elevate the great mass of society; I suppose, for fear they will lose their own importance. I freely warn them that the man who opposes this law, and knows what he is doing at the same time, will deserve and receive the anathemas of the country. He is one, who for his own honor's exaltation, could drink the tears of female suffering and eat the bread of starving children.

"I would say to the friends of God and man, Go on, go patiently, go prudently, go perseveringly, and we are sure of success the next legislature.

"I cannot say when I can come, but as you are alive to the subject, go on.

"I am very affectionately yours,

"Josiah Flournoy."

The "Christian Index" from which so much of the history of the Flournoy movement has been extracted, was in 1839, so far as the author has been able to find, the only religious journal published in the State. It was then "backed" by Rev. Jesse Mercer, the patriarch of the Georgia Baptists. After Mr. Mercer'sconversion to the temperance cause he steadily proved his faith by his works, using voice, pen and money for advancing the cause. The "Index" and the "Temperance Banner"—both of which journals had Mr. Mercer for their financial basis—were found actively championing the cause. Rev. W. H. Stokes, of whom hereafter, was one of the editors of each of the journals, and was doing gallant service in the noble cause.

In the number of the "Index" from which the above letter was taken, a correspondent, V. S., relates an interview with a gentleman from Lumpkin county, whose account of the morals of the people and of the state of temperance in that section, was not very flattering. This gentleman, not a Christian, but an advocate of temperance, tells of a wealthy old Baptist of that county who had proposed to him to go into a partnership with him in the erection of a distillery to "convert corn, the staff of life, into that poisonous article which not only destroys the body, but kills the soul." Many pecuniary inducements were offered, but the non-professing temperance man declined to accede, as he was unwilling to

1 Vincent Sanford (?)
risk the direful consequences likely to result from the article which it was proposed to distil.

The editors add: "We have often thought persons employed in the business of distilling grain, much like the inquisition, that endeavored to draw forth confessions by torture—it is only by torture that substances of any kind will give out alcohol to drown men in perdition and ruin."

The "Flournoy movement" stirred the State as perhaps no effort of a pacific policy had ever done before. Public meetings were called, and the matter was discussed. On Sabbath afternoon, March 28, all the churches in Macon called meetings to "consider the propriety of petitioning the legislature to abolish the retail license."

Mr. Flournoy's zeal seemed to increase as time went on. May 30 he writes to the "Messenger" that he regards it as a "strange matter" that the citizens have so long borne with liquor vendors, men "so abandoned in principle and so mischievous in their practices," "an aristocracy which puts itself above the ordinary avocations of men by refusing to labor and claim to dictate as to who shall be elected to fill the offices of the country," "require all candidates to pay them a heavy tax," "claim the right to corrupt the slaves, and possess their few cents of hard earnings, and send them home to their owners drunk and unfit for business." "But," he adds, "many of these retailers join most heartily in our petition to have liquor banished from the land. Honorable exceptions these to that wretched class of dealers who care not who suffers, who weeps, who is killed, who is hanged, so they but keep in the shade, and have soft hands."

Some timid politicians "fear their old masters, and dreading the loss of their influence in the elections, scarcely know what to say, or what to do. I can tell them once for all—the grogshop influence in Georgia is about to be broken up, and he who comes first to the work will come off best."

The Grand Jury (of Bibb county) of September, 1838, it is claimed, was the first to call on the Legislature to stop
the evil by stopping the retail. "The wretched actings and doings in violation, doubtless, of our laws in many of these places, both by day and night, are shocking to humanity;" the Grand Jury believe "the remedy is with the legislature," the senators and representatives are called upon to exert themselves "to prevent this abominable evil." Signed by all the jurors—James D. Lester, Foreman.

The Grand Jury (Bibb) in May, 1839, declare the "use of spirituous liquors rapidly increasing," and "unless the strong arm of the law is soon stretched forth to correct and check its further progress, we fear for the future." The "Messenger" grows solemn in view of the magnitude of the evil, and of the radical nature of the proposed remedy. "If this work be of men it will come to nought, but if it be of God, ye cannot overthrow it."

The people of Houston county assembled, July 18, "to consult upon the course necessary to pursue in the present aspect of that very interesting question."

A large concourse and a warm discussion "upon the propriety" of legislative action, Drs. Patillo, McGehee, and Ball, Gen. Eli Warren, Maj. Scarborough, and others, leading. This meeting appointed a committee of nine "to report suitable candidates." Col. Wiggins was nominated for Senator, and John Lamar, C. H. Rice, and F. D. Wimberly, were nominated for Representatives. "Ratified unanimously."

This meeting indicates that a new turn had been given to the matter. It is perfectly clear that there was no expectation at the outset of running candidates for the Legislature. The petitioners had calculated on making such a showing with their lists of names, before the General Assembly, that it was hardly deemed a matter of question that that body would promptly grant their request. By midsummer, however, it had begun to be evident that the politicians had too much dread of the "wet" men, in the close contest between the Van Buren and the anti-Van Buren, or Union and States Rights parties, to dare the risk of losing the grogshop element. Believing that the Legislature, as from the then
outlook, it was likely to be constituted, would not heed their petition, the temperance leaders in a number of counties began to take measures for electing men who would hearken to their behest. Soon this new factor began to challenge the attention of the politicians and party press. Each side, to curry favor with the liquor element, charged the Flournoy petition to its opponents, and the politicians made all haste to clear themselves of all connection with a movement which might damage their own political prospects. Of course, all were "temperance men," but "popular sentiment was not yet ready," "opposed to legislating morals into people," etc., etc., *ad infinitum*.

Mr. Flournoy's own political opinions, never before thought of outside of his own neighborhood, now began to be a State issue. "Was he a States Right's or a Van Buren man?" was discussed as though the destiny of the State was concerned in the answer. A bitter gubernatorial contest was waging, and by a close majority of only some hundreds Judge McDonald was elected Governor. His opponents freely attributed the defeat of their candidate to the "Flournoy movement." It was charged that Judge Dougherty, the States Rights' candidate for Governor, had signed the petition. This Mr. Dougherty's partisans denied, but of course, all possible political capital was to be made of the charge. The question of constitutionality was lugged in. Hon. A. H. Chapped pronounced the proposed measure constitutional, but doubted its expediency; Mr. Bivins declared the desired legislation unconstitutional, etc.

The "Standard of Union" attacked the measure, but "Fair Play" in the "Messenger" answered so crushingly that the "Standard of Union" did not return to the attack. The "Columbus Enquirer" charged that the circulating the petition had done much harm to temperance and good morals, and that "drunkards and grogshop keepers are much bolder now than they were six months ago." The reformers "by defect of judgment" were going too fast for public sentiment, and the drunkard and the grog seller saw themselves reinforced by many good men who were opposed to the law.
That Mr. Flournoy had no expectation of making an issue before the people in the choice of candidates, is perfectly clear from a card of August 8, 1839, published in the "Southern Banner" of the 19th of the same month, and signed by Mr. Flournoy, and that sterling judge and noble hearted philanthropist, Joseph H. Lumpkin.

"To the People of Georgia:

"The following issue has been made up and presented, fellow citizens, for your decision:

"Has the Legislature of the State the right, and is it their duty to pass a law to suppress 'tippling houses'? Holding, as the undersigned do, the affirmative of both these propositions, we have submitted the question for your determination. The next inquiry, how is public opinion with respect to this matter to be tested? In other words, should we fail to obtain a majority of the people to sign our memorial, is it just to infer that we are in the minority? We think not, for many reasons. Two only need be assigned to satisfy you of the correctness of our conclusion. In the first place, these petitions cannot be presented to every person, or perhaps, even to a moiety of our entire population; and secondly, many who take sides with us are unwilling to put their names to a paper. As we wish nothing but fair play, then we shall insist that the opposition get up counter memorials, as they are doing in some of the counties, and let the result be determined by the plurality of signatures. So far as we have any control over this movement, we pledge ourselves to ask no action of the Assembly, unless our members exceed greatly the numbers of the opposition. The plan here proposed is not new, but claims universal precedent for its authority.

"The rule here proposed is that which is acted upon by the British Parliament, the Congress of the United States, the Legislatures of the respective States, and every other deliberative body, so far as we know.

"Josiah Flournoy.

"Jos. Henry Lumpkin.

"N. B. The newspapers of the State are respectfully solicited as a personal favor, to publish the foregoing card."

Such was the inception and course of the famous "Flournoy Movement," as it has been commonly termed. It must be perfectly plain to every honest, intelligent reader, that the petition had no connection with politics—as that name is usually applied—and least of all, with any political party. Yet the charges of a party organ, and the echo from the party stump, succeeded in the course of a few weeks in impressing the people, that somehow their respective favorite parties were in danger, and "they forsook him and fled." It is not improbable that a few scheming politicians—as poli-
ticians are wont—believed that the temperance tide taken at the flood as it rose in the spring and early summer of 1839, would bear them into office, and personal motives may have influenced such men to strive to gratify a low personal ambition, by prostituting popular sentiment to ignoble ends, but such cases were not numerous. In most instances where "Flournoy" candidates were run for the Legislature, the reason was clearly that the party nominees refused, or, at least, would not promise, to support the measure. That much of politics entered into the canvass, no more; Georgia was in a political ferment; Union, States Rights, Van Burenism, the National Bank, etc., filled the air. Then too, the Abolition cloud, not larger, in 1830, than the hand, had been widening and darkening along the Northern sky, and the very name—States Rights—of one of the political parties of Georgia, was eminently suggestive of the remedy which very many believed to be the antidote to the contagion. In such wild clashing of parties the Flournoy petition had no fair way of reaching a calm decision from the masses of Georgians, before whom, if it could have been presented on its own merits alone, it seems next to certain that it would have prevailed by a large majority. Indeed, until within a few weeks of the election the success of the movement seemed assured. But the sudden defection of the politicians; the cry of "party in danger; O, Israel to your tents!" arose, and the standard was forsaken. From this time the denouement went rapidly forward. The few Flournoy candidates saw their followers fall away to the old party folds, and nearly all were badly routed at the election.

The Legislature convened November 4. On the 8th Mr. McLeod introduced into the House a bill to "Repeal an act of December 29, 1838, to regulate the granting of retail license and the sale of spirituous liquors." On the 11th, and on the 14th respectively, Mr. Porter of Greene and Mr. Vincent of Jackson introduced bills (from some of their constituents) praying—the former—for a repeal of the license law; but Mr. Porter, however, took occasion to declare him-
self opposed to the demand of the memorial, and on motion of Mr. Cone the matter was tabled for the session; such also was the fate of Mr. Vincent's bill.

Nov. 18, Mr. Wooley introduced into the House a bill to "Repeal all laws, prohibiting, without first obtaining a license, the retail of spirituous liquors."

Nov. 6, 1840, Mr. Roberts introduced into the House a bill to repeal the license-regulating act of December, 1838, but the measure was lost by a vote of 64 to 98.

Nov. 13, 1840, Mr. Loveless introduced a similar bill into the Senate.

Not an act touching upon liquor could be passed by the Legislature of 1839-40. It was freely charged that the Flournoy petition set back the temperance cause by many years, and the politicians were everywhere washing their hands from all connection with temperance—save in the abstract, of course.

After a long and painstaking examination the author must confess that he has been able to find very little active temperance in 1838 to suffer a set back. There was a strong latent temperance sentiment,—not directed, however, to any very specific end,—a sentiment only as a kind of negative in the way of the grogshop. After the adoption of total abstinence by the State Society in 1836 the division which grew up between the teetotalers and moderates ended in the quiet demise of most of the old societies, and not enough total abstinence organizations had taken their places to very sensibly leaven the temperance ideas of the masses. Temperance was at a low ebb before the Flournoy petition was circulated; it remained at neap tide until Washingtonianism aroused a new enthusiasm throughout the land.

But what of the heroic standard bearer of this crusade? His son-in-law,¹ says:

"I am reminded that 'the blood of the martyrs is the seed of the church' by the fact that Mr. Flournoy's premature death was attributable largely to the labors and grief attendant upon his heroic efforts to save the drunkard. His entire being was aroused and consecrated to his cause; his mental and bodily labors abounded

¹Rev. W. R. Branham.
more exceedingly; his hope had brightened into certainty. But when the sudden disappointment came, when his childlike confidence in his fellow men—in the best men he knew, was so rudely shocked by their desertion of so holy a cause for a mess of pottage—his heart sank within him; his mental strength underwent a terrible strain—which, with some slight additions from other sources, was more than he could bear. Were all that he was in this cause—all that he did and suffered for the drunkard known and fresh in the minds of the people of this day—his memory would be embalmed, enshrined in their hearts—as the hero—the martyr in the strife for prohibition in that hour when he was left to tread the wine press alone, and no man stood by him."

On Josiah Flournoy was charged the depression in temperance sentiment, as well as the want of success in the work of 1839. He was made the scapegoat, and on him were laid the results of political schemings and party combinations, with what injustice we have seen. If temperance became political, he was not responsible for it. As announced in the outset all parties and all creeds were represented in the initial efforts.

The petition framed at Eatonton and the address sent out to the people of the State, were indorsed by all the political and religious organizations. That Mr. Flournoy followed out the original plan in good faith, is surely demonstrated. Why should he have been made to bear alone the disappointment and the reproach of defeat? Georgia has erected many monuments to her various benefactors, but who of them all labored for her with more of fidelity, philanthropic zeal, devoted courage, and Christian self-sacrifice, than the brave-hearted planter of Putnam county, who gave to the cause his all of service, and his life. Should the day ever dawn when men will pay to their benefactors the homage they freely offer to their destroyers, it may be that a fitting tribute to the memory of that temperance hero who, with his strong mind enshrouded in gloom, lay down with his buried hopes in a premature grave.
CHAPTER XXV.

THE INDIANS.

"Abba, when the snow dove's minion,
Takes my forest home at night;
When the eagle breaks his pinion
In the swiftness of his flight;
When the roe-buck comes to wander
From the green hills far away;
When my beating heart grows fonder
For the sunny isles of day;
When my forest home is taken,
And the stronger bids me flee;
Abba, call me thy forsaken,
Take my spirit home to thee."

—Prayer of Nacoochee, the Indian Maiden (1836.)

Perhaps since the day when the remnant of the Jews, captured by Adrian’s army at Bether, and sold under the Oak of Maure, took their departure forever from the Sacred Land, where the Jew was henceforth to be a stranger, no sadder sight has been known in the world’s history than that of the Cherokees, leaving their homes along the Coosa and the Etowah for a home in the unknown land toward the setting sun. The Creeks a few years earlier had quit the banks of the Chattahoochee, and taken up their abode beyond the Mississippi; but the Cherokees still lingered in the beautiful valleys of North Georgia. But the march of destiny had sealed the Indian’s doom, he must leave the home of his fathers. At New Echota, the Cherokee capital, where the council fire was annually kindled, the last treaty was made. By its term the State of Georgia was to take possession of the territory on the 24th of May, 1838.

A fateful year was 1838 to the Cherokees. Before they reached their western home more than 4,000 had died of
THE INDIANS.

suffering, and that home sickness made hopeless and incurable by despair. Home was to be home nevermore.

The author requested Col. William P. Ross, son of the celebrated chief, John Ross, to give him some account of the temperance cause among the Cherokees. Col. Ross' reply is extremely interesting. It was published in the "Cherokee Advocate," Fort Gibson, Indian Territory. From it we extract the following:

"What proportion of the Cherokee people prior to 1785, when they negotiated their first treaty with the United States, were temperate? I have no source of information at hand to enable me to express an opinion. From the manner however in which they have held their own during a hundred years twice told, of trial, tribulation, and war, and their remarkable recuperative powers, in rising phœnix-like from the ashes of disaster after disaster, it is evident that they were never materially enervated by vice and dissipation. In a word, that the mass of them have been temperate, healthy, energetic and self-reliant. Their laws doubtless have been more full and stringent in prohibiting the introduction and vending of intoxicants among them but for the fact that the laws of the United States have largely prevented action on their part. In examining the records at our command I submit the following:

"Oct. 28, 1810. It was decreed by the National Council, that no persons, not citizens of the Nation shall bring into the Nation and sell any spirituous liquors under penalty of forfeiting such liquors, and having them disposed of for the benefit of the Nation. Any citizen who shall receive and bring into the Nation spirituous liquors for disposal, being the property in whole or in part of non-citizens shall pay a fine of one hundred dollars, and have the liquors confiscated as above. This ordinance went into effect January 1, 1820. Oct. 28, 1820. Any person permitting his negroes to purchase and vend spirituous liquors shall forfeit and pay a fine of fifteen dollars for every such offence. Negroes found vending liquors without permission from the owners were punished with 'fifteen cobbs or paddles' by the patrolers of the settlement in which the offence was committed, and every settlement was authorized to organize a patrol company.

"Nov. 8, 1822? The National Council being fully convinced that no nation of people can prosper, or flourish, or become magnificent in character, the basis of whose laws is not founded upon virtue and justice; and in order to suppress as much as possible those demoralizing habits (drinking and card playing) which were introduced by foreign agency. Resolved, That any person who should bring ardent spirits within three miles of the General Council house, or to any court house during the General Council, or the sitting of the courts and dispose of the same, so as to intoxicate any person, should forfeit the whiskey and have the same destroyed. Persons playing cards under like limitation were fined fifty dollars. Any persons introducing into the Nation and disposing of playing cards, were fined twenty-five dollars.

1 The year is torn out so as to make it illegible.
Jan. 27, 1824. The vending of ardent spirits at ball-plays, all night dances and other public gatherings was prohibited under penalty of having the liquors wasted. Any officer failing to enforce the law when advised of its violation was subject to conviction and fine at the discretion of the court. This act went into effect January 1, 1825.

Nov. 11, 1824. Any white person bringing spirituous liquors into the Cherokee Nation and disposing of them contrary to law shall pay a fine of one hundred dollars, and any citizen of the Nation purchasing liquors from such person within the limits of the Nation shall be fined in like sum ($100.00).

Oct. 25, 1825. A fine imposed upon one Samuel Henry, for introducing brandy was remitted except the Marshal's fee and the confiscation of the brandy, upon the condition that Henry should obligate himself under bond and security in the future, never to violate the laws of the Nation by the introduction of ardent spirits into the Nation, under penalty of making good the fine remitted, and of being further dealt with as the law directs.

Sept. 19, 1831. The Western Cherokees (those who had been moved west of the Mississippi River) made it unlawful for any person to vend ardent spirits within five miles of the place for holding their National Council during the sessions thereof under a penalty of five dollars for each offence.

Sept. 28, 1839. The National Council of the Cherokee Nation, as it now exists—declared the introduction or vending of ardent spirits shall be unlawful and all persons are prohibited from bringing them in, or engaging in the traffic within five miles of the National Council, or within one mile of any court while in session or of any public gathering or meeting under the penalty of having the same wasted by a lawful officer.

Sept. 28, 1842. The introduction and vending of ardent spirits declared to be unlawful under penalty of having the same wasted and a fine of not less than ten nor more than fifty dollars upon the conviction of the offender by the courts of the Nation.

Oct. 31, 1843. Authorizes officers to procure search warrants, to enter and examine any house where they may have reason to suppose that ardent spirits are concealed, in order to waste the same.

Dec. 11, 1843. Authority given to a special guard during the session of the National Council to waste intoxicating liquors and to arrest and confine until they become sober, drunken, disorderly persons.

Nov. 3, 1849. Authority given to sheriffs to summon a posse of four persons to assist, if resistance should be offered, in wasting spirituous liquors, and allowing one dollar per day for such service.

Nov. 4, 1850. Amending act of Oct. 25, 1847, declares no property exempted from sale to satisfy a fine imposed, and imposes a fine of twenty-five dollars on the officer who fails to prosecute.

Nov. 4, 1860. Authority given to any citizen to arrest any person introducing spirituous liquors into the Nation and conveying them to any place therein, and to waste the same; also to the members of any assembly or congregation met for religious worship, to take such temporary measures for the suppression of the sale

This was shortly after the removal beyond the Mississippi.
and indulgence in the use of ardent spirits in their vicinity as they might deem proper, and guaranteeing them immunity for damages that might result to persons from the exercise of the authority given by the act.

"Nov. 1, 1875. Every person who shall set up and keep a house, room, or place for the purpose of vending intoxicating drinks, who shall introduce, vend, or in any other manner dispose of for gain any intoxicating liquors, shall be deemed guilty of a misdemeanor, and, upon conviction, shall be imprisoned, for any term not more than one year and not less than one month, or by fine not less than one hundred dollars, or by both fine and imprisonment, at the discretion of the Court. Provided however, that this section shall not be so construed as to prohibit the introduction and use by licensed physicians for medical purposes, of alcohol, or other spirits.

"Every physician, apothecary, druggist, or other person who shall in state of intoxication prescribe or administer any active poison as a medicine, thereby endangering the life of such person upon conviction shall be imprisoned for any term not less than a year, or be fined in any sum not less than one hundred dollars and not exceeding one thousand dollars, or be both fined and imprisoned at the discretion of the court.

"Every person who shall willfully annoy by word or deed or in any manner disturb any school, religious, political, or social public meeting, lawfully assembled, if in a state of intoxication, shall be imprisoned not less than six months nor more than one year.

"The High Sheriff at Tahlequah may summarily arrest, imprison, and hold, until duly sober, any person acting improperly there, while under the influence of intoxicating drinks.

"The compact entered into around the great council fire at Tahlequah, the 3d day of July, 1843, between the Cherokees, Creeks and Osages, stipulates that 'the use of ardent spirits being a fruitful source of crime and misfortune, we recommend its suppression within our respective limits, and agree that no citizen of our nation shall introduce it into the territory of any other nation, party to this compact.' This provision of the compact was agreed to, also, in the compact entered into at Eufaula, I. T., in 1836, between the Chickasaws, Cherokees, Creeks, Choctaws, Seminoles, Wichitas, Comanches, and the tribes and affiliated bands of Indians residing in the southwestern part of the Indian Territory.

"The treaty of 1866, between the United States and the Cherokee Nation, Article 27, stipulates that no sutler or other person connected with a military post, either in or out of military organization, shall be permitted to introduce any spirituous, vinous, or malt liquors into the Cherokee Nation, except the Medical Department proper, and by it only for strictly medical purposes. This provision of the treaty has never been enforced by the United States.

"The laws of the United States make it a penal offence for any person to introduce, vend, or manufacture ardent spirits in the Indian Territory, and punish by fine and imprisonment persons convicted of a violation of the law. It is also an indictable offence for any person to give or sell to an Indian, either in or out of the Indian country, any intoxicating liquors. A very large number of persons are annually arraigned and convicted by the United States Court for the Western District of Arkansas for a violation of the provisions of the Intercourse law. And
such will continue to be the case as long as liquors are manufactured and sold by whites on the border of the Indian country. The only effectual check to the traffic in the baneful article, and violent and murderous effects it produces among the Indian people, will be found in the prohibition of its manufacture and sale as a beverage in the surrounding States, and in the laws of the land placing whites and negroes on the same level with the Indian in regard to its sale and manufacture. The manufacture and primary disposal of all intoxicants, whether distilled, fermented, or chemically prepared, emanate from the intelligence, the skill and the cupidity of the whites, and until the law lays its lion paw on them, it is idle to expect that the principles of temperance will govern the entire Indian people.

"So far as reminiscence is concerned, I may remark that my recollection antedates, by several years, the removal of the Cherokees and Creeks from their eastern to their western homes. And from that down to the present, with the interval of a few years spent away from home while a student, I am not now aware that there was any restriction upon the sale of liquors to Indians east of the Mississippi River, imposed by the United States laws, or by those of the States of Georgia, North Carolina, Alabama, or Tennessee, by which the Cherokees were surrounded. "Doggeries," as they were called, abounded around them and in their midst, after the States extended their laws over them, and their people began to crowd in among them and appropriated their lands. Flatboats descended the Tennessee River loaded with flour, bacon, whiskey, and other products, and stopping at various landings along the Indian settlements, sold them whatever they wanted, and were able to pay for. I have known Creek Indians to buy whiskey by the barrel at Gunter's Landing, Ala., construct a temporary drag of a couple of hickory poles, with a few cross pieces for a frame, put the barrel on that, hitch a horse between the poles, which answered the purpose of shafts, and draw it across the Sand Mountain and the Coosa River into the Creek country. The sale of liquors to the Indians was productive of some drunkenness and much trouble to individual Cherokees; but the great mass of the people, aware of the trying circumstances which surrounded them in the effort which finally succeeded in forcing them to abandon the homes of their ancestors, were distinguished for habits of abstinence and sobriety. Every precaution was used by their officers and influential men—and with marked success—while moving to their present homes, to prevent drinking and excesses of every character, and those who did get drunk and behaved in a disorderly manner were overpowered and bound with ropes until they became duly sober.

"In this country, before the war, the laws of the United States and of the Cherokee Nation prohibiting the introduction of intoxicants, supplemented by the active and persistent efforts of such men as the Rev. S. A. Worcester, the ministers of various missionary associations, and of prominent and influential Indians, both men and women, exerted a marked influence upon the Cherokee people in favor of temperance. Since the war, the same influences, to some extent, are at work, and while the majority of the people are temperate in their habits, and compare perhaps favorably in that respect with the people by whom they are surrounded, it cannot be denied that the effects of the war, the increase of population on their borders, the extension of railroads through their country, and the influx of lawless whites among them, exert a constant force unfavorable to sobriety.
among them. The illicit introduction and sale of whiskey and its villainous compounds and adulterations are noted throughout the Territory. The advocates of total abstinence are numerous, active, and in connection with a very large percentage of church followers among the Cherokees, are making successful headway against the enemy. When the law ceases to discriminate between whites, negroes, and Indians, and when the manufacturers and salesmen in the States are hunted out with as much persistency by the officers of the law as smugglers are now in the Nation, we may reasonably expect that there will be a material diminution in the consumption of liquors, and of crime and sorrow which now spring from drunkenness."

Such is the history of intemperance and of temperance legislation among the Cherokees. Believing that the facts of that history which belong to the trans-Mississippi story of this interesting people would prove not unacceptable to the reader, the author has given all that portion of Col. Ross' letter also.

We see that legislation as to liquor was earlier among the Indians than among the whites, and it stands as a lasting shame to our civilization that the whites not only did not aid the Indians in preventing the importation of rum, but constantly thwarted the red men in the execution of their own laws against the traffic.

Sad it is to think that of all the wrongs suffered by the red man from the white, the loss of his ancestral home was not the greatest. In 1738 and '9, the white man's rum had destroyed a great part of the Cherokee Nation along the Upper Savannah; in 1838 and '9, the wretched remnant spared by disease, rum, and the sword, were collected and marched to their distant homes in a foreign land. But every mile of that long journey was marked by the mounds of the dead. Thrice and four times happier those whose bones were moldering in their native valleys, who were never to know that worse than Babylonian exile, since it was unlighted by any hope of return.

Helenus and his Trojan exiles reminded themselves of their city and country by naming a little Troy and Pergamus, a tiny Xanthus, and Scaean Gates in far-away Epirus; so the Indian, "beyond the river," made his hills and valleys and streams and towns perpetual reminders of his old home in Carolina, Georgia, and Alabama.
CHAPTER XXVI.

OVER THE BORDER.

"Man lives to die, and there's no better way
To let the shackled spirit find its freedom
Than in a glorious combat 'gainst oppression.
I would not grudge the breath lost in the struggle."

The Second National Temperance Convention had met at Saratoga, N. Y., August 4, 1836. Georgia, as may be inferred from the action of her State Society in 1835, was not represented. At the Saratoga Convention the name American Temperance Union, was adopted in order that Canada might be included, as the former name, United States Union, did not apply to the British Possessions. Mr. E. C. Delavan, always liberal, gave to the Union $10,000 to aid in its work.

The first convention had impressed the doctrine of the immorality of the liquor traffic; the second advanced to the total abstinence pledge, but many of the old moderation army had deserted the standard. Three hundred and forty-eight delegates, representing nineteen States and Territories, and the Canadas, were present. Reuben Walworth was made President again. Seven vice-presidents were named, only one from the South, Samuel Blackwell of Virginia.

The convention found "encouragement in the progress of the cause," and declared the "proper means" for accomplishing the work to be "abstinence from the use, as a beverage, of intoxicating liquors, and from the making and furnishing of it to be so used by others;" that the men who drink are not proper judges of the propriety of using liquor; that intoxicating liquor has been proven in nowise useful nor needful; that it is not right for men to use such a beverage

1 Mrs. McCord.
which causes others to offend. The convention hailed with approbation the increase of total abstinence societies, especially among young men. A long discussion grew out of the wine clause of the report, but finally the resolution recommending total abstinence was unanimously adopted.

The Corresponding Secretary had visited Washington and reorganized the Congressional Temperance Society, which seems to have gone down. This society in its renewed zeal, loudly commended total abstinence, and declared it was incumbent on Congressmen to "discourage by all suitable measures, the use of the means of intoxication in all public works, in the army and the navy, in merchant ships, in colleges and schools of learning, in all national festivities, in agriculture and manufactures, wherever, in a word, we can meet that mighty agency of evil, and save our country and the world from its further desolations."

A great decrease in importation of spirits was reported. The distilleries of New York had decreased from 1,149 in 1829 to 337 in 1835. More than 100 towns, "by the force of healthy public sentiment, stopped the sale of intoxicating drinks within their limits, and the cities are feeling the healthful influence." 1

But the wine importation from 1826 to 1836 had about doubled; in the former year it amounted to 3,436,460 gallons at an original cost of $1,731,138. In the latter year the amount was 6,525,217 gallons, costing $3,375,708. Wine drinking was clearly on the increase.

The Executive Committee recognize the fact that the age of novelty has passed, and that temperance work must rely on the diffusion of its principles and the facts of the case, for further progress. First and foremost must abstinence from malt liquors and wines, as well as from distilled drinks, be inculcated. Several States were working under the two-fold pledge, i.e.: The old moderation obligation, and the "comprehensive," or full pledge, an arrangement which hardly secured concert of action.

1 Permanent Documents, Vol. II, p. 35.
In 1837 the two refectories under the National Capitol had each an extensive bar attached to it, but by order of the presiding officers of the Senate and of the House, the attachments were removed.

In 1838 Kentucky had 1,200 grogshops licensed by county courts and town corporations, and 2,400 unlicensed—3,600 in all, and 20,000 drunkards, or six to each drunkeny; 3,600 crimes of various magnitude, of which 2,250 to 2,700 are chargeable to the dramshops. 500 paupers costing $25,000, two-thirds due to liquor.¹

New York City had 3,000 licensed and 1,000 unlicensed saloons; Philadelphia, 1,500 licensed; in one ward of 500 houses were 156 groggeries. Boston had more than 600 licensed grogshops, and about one-third as many unlicensed. Baltimore, about the same number; St. Louis had 160 dramshops, retailing 116,800 gallons yearly; Washington, with 6,000 inhabitants, had 226 licensed houses, selling 122,000 gallons annually. In this year 8,000 paupers from intemperance were reported in Massachusetts, and three-fourths of the 4,025 commitments are attributed to liquor.

An estimate of the towns of the three most temperate counties in New York gave one drunkard to every twenty inhabitants, which proportion would give 750,000 drunkards for the whole United States, with 15,000,000 people, and "long observation has shown that about one in ten of these die every year." New Haven lost 100 adults by death in 1837, of whom 33 died drunkards.²

A New Zealand chief, reproached by a foreigner on account of his drunkenness, replied, "It is true I am a drunkard. But who taught me to drink rum? It was you who first brought it to me, and told me it was good. The first time I drank it, it made me sick. The second time, it made me sick; but the third time it staid with me. I began to love it and I love it still. Now it has made me old, and nearly ruined me. There is no way to stop the evil, but by banishing it from the river altogether."

¹ Permanent Documents, II, p. 90.
² Permanent Documents, II, p. 103.
The Sandwich Islands had been put under prohibition by the natives, but the French ships compelled the Islanders to open their ports to rum. Temperance societies had been formed in the West Indies, and one in South America, at Menahem. Fifteen temperance journals for the United States and Canada were reported, and seamen's boarding-houses had made many mariners temperate.

In 1839 it is related that the teetotal pledge "is the only one which is used to any extent. Few families of character and respectability now offer to their guests the more virulent intoxicating drinks, and to a very wide extent, the use of the milder and comparatively harmless, is now, at the dinner table or in the social circle, unknown." "The tippling house and tavern bar system is becoming more odious," while treating is "frowned upon by enlightened freemen."

The London packet-ships from New York had resolved to remove intoxicating liquors from their tables. Wine is now the "chief support of intemperance, especially among young men and the higher classes." The wine consumption had greatly increased, while the distilleries had rapidly decreased—in some States more than three-fourths had stopped.

The committee expose many frauds in the matter of wines. Many establishments existed at Marseilles and elsewhere for manufacturing imitations of port and other wines. These imitations were shipped to Oporto, where, by collusion with custom house officials, they were branded and sent over the world as genuine. America alone was annually consuming full 50,000 pipes of Madeira, while Madeira did not produce more than 30,000, and so of other liquors. Four-fifths of the wine drunk in Britain, Mr. Beardsell said, was entirely innocent of the juice of the grape. In 1812 there were shipped from Oporto to Guernsey 135 pipes and 20 hogsheads, while there were landed in London from Guernsey 2,545 pipes and 162 hogsheads of port wine! In 1826 there were exported 28 pipes of wine from Oporto to the Channel Islands, and 293 (!) pipes were sent thence to London! In 1828, 70 pipes mysteriously increased to 75
after leaving home! In 1829 the Channel Islands received no wine from Oporto, yet shipped 90 pipes to London! In 1830 they sent to London 247 pipes, though they had received none from Oporto! In 1833 they sent 862 pipes, though they had received none! In 1835 Oporto shipped in all 38,479 pipes, and London received 32,536. The wine frauds were so outrageous that it was said that genuine port wine could only be obtained by going to Portugal, raising the grapes, expressing the wine, and riding home on the cask.

The whole country was becoming aroused against the license system. In 1838 the Maine State Society called loudly for legislation to stop license. In 1840, a State (Massachusetts) Convention of 1481 members met in Boston, and called upon the people to demand the repeal of license laws. The Rhode Island Legislature had granted local option, and Providence and other large towns had refused license. Connecticut (in 1839) referred the granting of license to the towns, some of which had prohibited the sale; others removed license, threw open the traffic, and thus destroyed the monopoly out of which a few barroom keepers were making fortunes. In 1839 between 30,000 and 40,000 petitioners called upon the New York Legislature to break up the retail business. Three forms of petition were to be presented: 1st, To prohibit the traffic outright; or 2d, to submit a prohibitory statute to the suffrages of the people; or 3d, to submit it to the towns to decide upon the granting of license. The second measure had not many advocates; the third, which was popular at first, was, after due deliberation, dropped by the State Convention of August, 1839, and the first form, viz.: Prohibition pure and simple, was asked for. The Convention resolved to “never cease our efforts to prevent the licensed and unlicensed sale and use, as a beverage, of intoxicating drinks; and that until efficient and correct legislation is had by our State, we will yearly importune and petition our Legislature on this subject.” New York had in 1839, 191,258 members in temperance societies, all of whom

1 Permanent Documents, II, p. 188, et seq.
had signed the total abstinence pledge. The Legislative Committee answered the petition by recommending moral suasion. Thus baffled, the temperance advocates at first thought to undertake to elect none but representatives favorable to their own cause, but postponed this alternative for the present.

The New Jersey Temperance Convention at Newark, Aug. 14, 1839, resolved to support no legislative aspirant "hostile in feeling and practice to the great objects of the temperance enterprise, or to the legislation that is necessary to remove the evil." A similar resolution was passed by the Pennsylvania Temperance Convention at Pittsburg Nov. 6, 1839; so also the Delaware Convention at Georgetown. The latter demanded legislation against the making and the vending, though not against the drinking, of ardent spirits.

Virginia had not advanced far on the road to totalism and the old moderation societies had "generally ceased from all action."

North Carolina had prohibited the sale within five miles of her University, and within two miles of Davidson College. Illinois had repealed her old license law, and referred the question of license to the towns.

Mississippi retained its bold position of former years.

The report (1839) says: "In Georgia, but little definite public action has occurred in the last year; though in several counties the cause has been pressed onward with a commendable zeal. No report has been received."

It is wonderful how these "Permanent Temperance Documents" so very valuable in most respects for temperance history, should have been so completely ignorant of what was doing in Georgia. It seems clear that the executive committee had never heard of the Flournoy movement at all, and yet, as we have seen, that effort was abreast of the most advanced in favor of prohibitory law. The Wisconsin

1 Permanent Documents, II, p. 204.
2 Permanent Documents, II, p. 205.
3 Permanent Documents, II, p. 209.
Temperance Society at Troy, Feb. 13, 1840, resolved that it was the duty of temperance men to inform themselves as to the candidates' views on this subject, and prefer men of sound temperance views and habits.

The Iowa Territory Temperance Society was formed Dec. 25, 1839. The Governor, Robert Lucas, recommended the repeal of all license laws as morally wrong, which advance in temperance legislation, the National Executive Committee very much approved. The Committee estimates the number of teetotalers in the whole country in 1840 at fully 2,000,000.

This report mentions the "Cold Water army" as coming up from all over our land, with waving banners. These children are regarded as "a security for the temperance reformation, for at least two succeeding generations, and we hope forever." July 4, 1839, a procession of 2,500 children marched through Baltimore, and juvenile societies were organized all over the land.

With approval are quoted the words of Mr. Jefferson, shortly before his death: "Were I to commence my administration again with the knowledge which, from experience, I have acquired, the first question which I would ask, with regard to every candidate for public office, should be, 'Is he addicted to the use of ardent spirits?'"

According to the Marshal's returns, there were in 1810, in the United States, 14,191 distilleries, producing from fruit, grain and molasses 25,704,625 gallons of spirits, while the average annual importation from 1800 to 1810 was 7,512,415 gallons of foreign spirits.¹

But King Kamehameha, of the Sandwich Islands, was the avant courier of the prohibition army. August 28, 1838, "Be it enacted by the King and Chiefs of the Sandwich Islands in council assembled: That after the first of January, 1839, the importation of rum, brandy, gin, alcohol, and all other distilled spirits whatever, shall be prohibited to be landed at any port, harbor, or any other place on the Sand-

¹ Permanent Documents, II, p. 248.
HON. C. K. PRINGLE,

Author of the Local Option Bill.
wich Islands, and that all wines imported shall be subject to
a duty of one-half dollar per gallon.”

It was this embargo which the magnanimous (?) government of France proposed to raise by the guns of its fleet. The king and chiefs of the islands were not to be allowed to make laws for the good of their own subjects in their own territory, because, forsooth, the commerce of France might perchance lose some thousands of Louis d’ors by the prohibiting of the wine importation. The nineteenth century has seldom seen a parallel to this outrage upon the rights of nations, save in British laws upon the opium trade with China, and that dastardly attempt to compel Madagascar to receive foreign spirits.

Father Mathew’s work had been progressing in his native island, and the fifth report of the American Temperance Union Executive Committee exultingly says: “Ireland is sober. Nearly 5,000,000 of her population have abandoned the use of intoxicating drinks. Her prisons are nearly empty. Her cities are quiet. Her distilleries are converted into manufactories and oat mills. Her fairs are without a drunkard. Her families are being clothed. Her children will soon have bread enough, and to spare.”

The King of Sweden had been the firm champion of the temperance cause, and had freely given his royal aid to Rev. Robert Baird, in his temperance missionary work. In 1835 twelve thousand reformed drunkards had been reported, but as these had taken only the old pledge, and still continued to use fermented liquors and wines, most of them had fallen back into their former intemperate habits. Something more was needed.

Massachusetts had repealed her fifteen-gallon law. The New York Legislative Committee reported in favor of referring the matter of license to the towns, but no definite action had been had. Rhode Island had raised her license fee to $50, and taverns were not to sell on the Sabbath. Penn-
sylvana had ordered that six weeks' publication of application for license must be made. Tennessee and Mississippi remained upon their high statu quo as to license. Many temperance people still opposed legislation on the subject.

The U. S. Census for 1840 gave 9,657 distilleries, making 36,343,236 gallons of spirit. It was estimated that in 1825 there were 40,000 distilleries producing 72,000,000 gallons. Pennsylvania had (1841) 707 distilleries against 5,000 in 1825; New York, 219 against 1,200 in 1825. In 1825, with 12,000,000 people, there would have been an average of six gallons for each individual man, woman and child; in 1841, with 17,000,000, the average was only two gallons. The great decrease in drinking habits had gone hand in hand with the decrease of crime. In 1826, with 182,000 inhabitants, New York City returned 652 indictments; in 1839, with 325,000 people, only 389.

The Third National Temperance Convention met at Saratoga, July 4, 1841, six State Societies having requested the meeting. Georgia, so far as the author can find, had no representation at this meeting. But a new power was beginning to be felt from one end of the land to the other.

1 Permanent Documents II, p. 278.
2 This last estimate is undoubtedly too high. No census data were furnished for it.
3 Permanent Documents II, p. 282.
CHAPTER XXVII.

MORAL SUASION ERA. THE WASHINGTONIANS.

"Quench, mighty God, by thine own power,
By love and truth, with spring and well,
With stream and cistern, flood and shower.
In mercy quench this fire of hell."

On Friday evening, April 2, 1840, there met, as was their wont, at Chase's Tavern, Liberty street, Baltimore, six convivial friends. At this tavern they had been accustomed to while away their evenings in revelry and jollity, and they themselves had no thought of passing this evening in any other than their usual manner. Few groups of men ever looked less like revolutionizing a continent. Their names and vocations were as follows: William K. Mitchell, tailor; John F. Hoss, carpenter; David Anderson, blacksmith; James McCurley, coachmaker; George Steers, ——; Archibald Campbell, silver plater.

"A clergyman who was preaching in the city had given notice that on that evening he would deliver a discourse upon the subject of temperance. Upon this lecture the conversation of our six heroes turned; whereupon it was determined that four of them should go and hear it, and report accordingly. After the sermon these returned and discoursed upon its merits for some time, when one of the company remarked that, 'After all, temperance is a good thing.' ‘Oh,’ said the host, 'they are all a parcel of hypocrites.' ‘Oh, yes,’ replied Mr. McCurley, ‘I’ll be bound for you; it’s your interest to cry them down, anyhow.’ ‘I’ll tell you what, boys,’ says Steers, ‘let’s form a society, and make Bill Mitchell president.’ ‘Agreed,’ cried they. The idea seemed to take wonderfully, and the more they laughed and talked over it, the more they were pleased with it. After parting that night they did not all meet again until Sunday, when they took a stroll, and between walking and treating, they managed to arrange the whole matter to their entire satisfaction. It was agreed that one of them should draw up a pledge, and that the whole party should sign it the next day. Accordingly, on Monday morning, William K. Mitchell wrote the following:

1 Annual Report of the Maryland State Temperance Society for 1842.
MORAL SUASION ERA.

*** PLEDGE.

"We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing, and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider."

"Mitchell went with his pledge about nine o'clock Monday morning to Anderson's house, and found Anderson sick in bed, from his Sunday adventure. He arose, however, dressed, and there did himself the honor of being the first man who signed the Washingtonian pledge."

"After obtaining the names of the other four, the worthy President finished this noble achievement by adding his own. On the evening of that day (April 5) they met at the residence of one of their number, and duly formed themselves into a society, by assigning to each the following offices: President, W. K. Mitchell; Vice-President, Archibald Campbell; Secretary, John F. Hoss; Treasurer, James McCurley; Standing Committee, George Steers and David Anderson.

"Having thus summarily provided themselves with offices, they next turned their attention to obtaining members, and to devising means to defray the expenses of their meetings: it was therefore agreed that each man should bring a man, and every one should pay twenty-five cents upon becoming a member, and twelve and a half cents monthly thereafter.

"The next debate was as to the name they should give their society. A number were proposed, among them that of Jefferson; when it was finally agreed that the President and Secretary should be a committee to draft a constitution and select a name, which they did, and gave to the association the name of the Washington Temperance Society.

"At their second meeting they had two new members; after this they met for some time, every week, at their old rendezvous in Liberty street, but the landlord's wife complaining that their company was no particular advantage to the house, the lady of the president kindly offered them the use of one of her own rooms, where they continued to meet until their numbers had increased so much as to make it necessary for them to seek more extensive accommodations. Their next move was to a carpenter's shop, in Little Sharp street, where they remained until some weeks afterward, when they removed to their present quarters.

"At this time the society had enlarged so considerably that it became a question how they could employ their time so as to make their meetings interesting. Their worthy President, ever ready with expeditents, suggested that each member should rise in his place and give his experience; and, by way of commencement, he told what he had passed through in the last fifteen years, and the advantages he derived from signing the total abstinence pledge. This was the origin of that most excellent plan which the Washingtonian Society and all its auxiliaries have adopted for giving interest and effect to all their meetings. From this time the Society increased very rapidly. It was proposed that they should hold a public experience meeting, and arrangements were made for one to be held on the 19th of November, in the Masonic Hall, in St. Paul street. At this meeting Mr. Mitchell and others related their experience with great effect; a number of signers were obtained, and the attention of the public was attracted to the movements of the Society.
"Too much praise cannot be awarded to these men; they spared neither
money nor their time in carrying out the principles they had espoused. Many a
poor fellow who, from the effects of liquor, had become a burthen to his family
and himself, was fed and clothed by them, and won by kindness to reform his life;
even more than this, they have supported the families of those whom they had
induced to join with them, until the husband and father had procured work, and
was enabled to support them with his own hands.

"The peculiar characteristics of this great reform are—First, a total absti-
nence pledge. The idea of a partial pledge seems never to have entered the
minds of these honest fellows. Second, the telling to others what they knew
from experience of the evils of intemperance, and of the good which they felt to
result from entire abstinence. They knew of but one way to rid the world of the
evil, and that was to strike directly at its root. They knew, too, if others could
know the suffering which resulted from the custom of drinking, that they would
renounce forever this social yet destructive habit.

"'Vice is a monster of so fearful mein,
As to be hated, needs but to be seen.'

"By this reformation, commencing, as all great reforms, whether religious
or political, ever have, among the people, a class has been reached which other-
wise, might never have been affected by the labors of those good men, who had
for so many years been engaged in diffusing the principles of temperance; result-
ing, as it has, from a singular combination of providences, it is fully adapted to all
necessities of the people.

"By the Christmas of 1840, the reform had become so popular that thousands
had flocked to its standard and enrolled themselves as the friends of temperance.

"But a new feature was about to be added to the character of these move-
ments, which was to complete this already wonderful system.

"A merchant of Baltimore, who was a friend to the cause, was in the city of
New York, and happened to be present at one of the simultaneous meetings
which were held in that city. Being requested, he gave a short account of the
history of the Washington Society and temperance at home. After the meeting,
while in conversation with Dr. Reese, of that city, the idea was suggested of pro-
curing some of the 'Washington' men to come to New York and tell their expe-
rience. After his return to Baltimore this gentleman learned that such a delega-
tion could be had, and wrote immediately, through Dr. Reese, to the New York
City Society, a proposal to send five men, who should engage to hold experience
meetings twice every day for one week, in such places as the friends there might
select, if privilege were given to draw on them for a sum sufficient to defray their
expenses. This letter was promptly responded to, and in one week, on Monday,
March 22, Messrs. Hawkins, Pollard, Shaw, and Casey took passage in the cars
for New York, and on the next morning were followed by Mr. Mitchell.

"Their first meeting in New York was held on Tuesday evening, in the
M. E. Church, Green street, being the first Washington Missionary meeting ever
held in the United States. This meeting was a type of that success which was
ever to accompany the new system of temperance. The 'New York Commercial
Advertiser,' speaking of it, next morning, says:
MORAL SUASION ERA.

...During the first speech a young man rose in the gallery, and though inexperienced, begged to know if there was hope for him, declaring his readiness to bind himself, from that hour, to drink no more. He was invited to come down and sign the pledge, which he did forthwith, in the presence of the audience, under deep emotion, which seemed to be contagious, for others followed; and during each of the speeches they continued to come forward and sign, until more than a hundred pledges were obtained, a large proportion of which were from intemperate persons, some of whom were old and gray-headed. Such a scene as was beheld at the Secretary's table while they were signing, and the unaffected tears that were flowing, and the cordial greeting of the recruits by the Baltimore delegates, was never before witnessed in New York.

Such was the beginning of the wonderful Washingtonian movement. Christian Keener said that its great advantage was that it "reached hundreds of men that would not come out to our meetings; they go to their old companions and drag them, not by force, but by friendly considerations of duty, and a sense of self-respect, into their ranks, and watch over them with the solicitude of friends and brothers."

During the stay of the five Washingtonians in New York over 2,500 pledges were taken, many of the signers being confirmed drunkards. Many husbands and wives whom alcohol had separated, were reunited, and scattered families were brought into the same household again. Invitations poured in from all quarters, asking for the help of the new reformers. In Baltimore, at the first Washingtonian anniversary in April, 1841, six thousand individuals walked in procession with banners and music, and it was said that during six months of 1841 the whiskey inspections in Baltimore fell short of those of corresponding months of 1840 by 405,582 gallons, a decrease of 25 per cent., and the number of licenses fell short by 166.

In April, Hawkins and Wright went to Boston and commenced work there. Thousands—very many of them drunkards of long standing—signed the pledge. The enthusiasm was unbounded. Tremont Temple, Faneuil Hall, the Odeon, the churches, the prisons, even, were meeting-places, and from the highest ranks of society down to the convict cells, the recruits poured in to join the new host. Many liquor dealers of their own accord gave up their nefarious business,
while city governments suddenly found their expenses growing lighter, and old temperance champions were delighted at the work of their new coadjutors. The Washingtonians commonly spoke of themselves as reformed drunkards. The new pledge which excluded wine and cider, took the place of the old, which allowed both. Suasion was the Washingtonian weapon, and reforming the drunkard the chief work. It is most probable that moral suasion and the attempt through it to raise the fallen, both reached in the hands of the Washingtonians, the ultimate limit of which they were capable. We fail to see how human effort, along these lines, could accomplish more than was accomplished by these extraordinary reformers. The Washingtonians in America, and Father Mathew in Ireland, did all that men could do in persuading men away from the evil. No other temperance efforts have ever been so popular. The pulpit favored Washingtonianism, the press encouraged it; the moral sentiment of the people bade it God-speed, and no small part of the drinking class hailed it as, in a sense, their own measure, for was not the society born at a tavern bar, and nurtured by tipplers? When suasion is urged we can point to Washingtonianism as its embodiment. The Washingtonians too, were very fortunate in their use of "experience relating" at their meetings. Such personal efforts enlisted the crowds, and never let the interest flag. Whoever saw an audience grow sleepy at a religious meeting, when personal experience was under recital? There is an ad hominem-ness in the method which does not suffer it to grow dull, even though it may hold much that is absurd. Very few of the original Washingtonians had the graces or the power of what the world calls oratory, yet their simple stories had wonderful power and pathos in them.

Another chord, that of sympathy, was set to vibrating by the Washingtonians. John H. W. Hawkins' favorite expression, "I'll never slight a drunkard as long as I live," touched the popular heart, and became a kind of keynote in the new symphony which was charming the world.
Boston became a kind of headquarters for New England Washingtonianism, which radiated in every direction. Immense crowds greeted the heralds of the new order. Processions with banners and mottoes, with music and flowers, met and escorted them. Perhaps no other popular movement ever spread with such rapidity.

No former anniversary of the nation's birth had ever been celebrated with such eclat as that of July 4 and 5, 1841. More than 200,000 reformed drunkards then rejoiced as "free indeed." Divines, statesmen, literary men and women rejoiced in the rising day of freedom, and millions of children with banners marched to celebrate the "Second Declaration of Independence."

"From midnight's dungeon-depths brought out
We hail hope's rising star;
No, comrades, give the stirring shout,
Hurrah, hurrah, hurrah." 1

The Washingtonian movement began to infuse new life into old temperance organizations. State and County Conventions began to revive, and the Third National Convention, as already related, met at Saratoga July 27, 1841, 540 delegates, representing nearly all the States, all sects and parties, being present. At this convention Dr. Beaman declared that the Washingtonian was the first temperance movement that could properly be called a reformation. Other organizations had rather directed their attempts to the saving of the young and those not yet besotted. Washingtonism, however, dredged the gutters to bring out the drunkard.

Four thousand two hundred pledges had been taken in Boston, four-fifths from drunkards. Of the Saratoga Convention it was said: "Never, perhaps, has there been a business meeting in the world, so full of joy, love, and praise."

About the 1st of January, 1842, a tract entitled "The New Impulse" appeared in Boston. This was in part a memoir of John H. W. Hawkins, who had already become the

great central figure of the new movement. Its summary of the numbers of the Washingtonians at that time accredits Baltimore with 12,000; New York, 10,000; Boston, 5,000; all other places in New England, 73,000; other Northern States, 100,000, total, 200,000, of whom a majority were supposed to have been hard drinkers, and a large proportion of these were hardened drunkards.¹

This estimate makes no account of the South, though Washingtonianism had begun to spread in that section also. The sailors too, were falling into the new order, and many began to choose the money equivalent rather than the grog ration formerly issued.

In the West the cause was advancing. About 8,000 teetotalers were found in Cincinnati at the beginning of 1842, Dayton, Columbus, and Chillicothe averaged over 1,000 each. St. Louis had more than 2,000, Louisville a large number, and Ohio was estimated at 30,000 Washingtonians.

Legislative temperance societies began to be revived, and the cry of "On to Washington" was raised, for the national capitol was believed to be deeply affected with intemperance. On February 25, 1842, a great meeting was held in the National Hall of Representatives, many members from both Houses being present and taking part. Much of this Congressional enthusiasm was due to the sudden awakening of the silver-tongued Thomas F. Marshall of Kentucky, who at this time was aroused to the perils of his condition on the borders of insanity. He not only signed the pledge himself, but by his eloquent pleadings so wrought upon his fellow Congressmen that many were induced to follow his example. The Old Congressional Society—not a total abststinence organization—had languished and died. It was now revivified for the third time and the marrow of teetotalism was injected into its whitened bones. George N. Briggs of Massachusetts, was elected president. Georgia was represented on the Executive Committee by Hon. Lott Warren. More than eighty members of Congress joined, signing the

¹ Life of Hawkins, pp. 165-6.
total abstinence pledge. Dr. Thos. Sewall of Columbian College, exhibited his celebrated stomach plates before this society of statesmen on the 27th of February, and produced no small stir among the members and in the audience.

As to the marine, "the spirit ration has been abandoned at sea in nearly every merchant ship, coaster, and whaler, that has floated upon the ocean." Nearly 7,000 pledges were taken in New York City in 1842. "It is a subject of deep interest to the patriot that most of the Irish emigrants who land on our shores bring with them a temperance certificate," and during an ocean passage an inspector did not see a drunkard. Of course this was due chiefly to the labors of that good man, Father Mathew.

In April, 1842, it was estimated that the demand for whiskey was not more than one-half that of the preceding year, and the distilleries were now running not more than half the time. Whiskey was selling at eleven cents per gallon in Cincinnati, not half the price of the year before, and sellers were daily quitting the business. At Wilmington, Del., the best brandy was sold publicly at twenty cents per gallon. St. Croix rum brought to New York had to be returned on account of low prices.

The 4th of July, 1842, was a gala day for the whole Union.

"It was a day of wonders. Could an angel from heaven have flown over our land and witnessed on that day, the hundreds and thousands of beautiful processions, seen the sobriety, order and joy, the blessedness of ten thousand hearts, but recently miserable beyond what language could express, in their connection with a drunken husband and father, surely he would have sounded long and loud the trump of praise to Him who has remembered us in mercy." 4

Temperance periodicals sprang up all over the land and about this time the American Temperance Union "Journal" counted nineteen new temperance papers on its exchange list, nearly half of which had the now honored title of "Wash.

1 Sixth Report of the American Temperance Union.
2 Permanent Documents II, pp. 332-4.
3 Life of Hawkins, p. 196, et seq.
4 Journal of the American Temperance Union, for August, 1842.
ingstonian," and covering the country westward to Indiana, and southward to North Carolina.

The great outrage perpetrated in 1839 by the French in compelling the Sandwich Islanders to open their ports to French liquors, had borne its baneful fruit, and we read in 1842 that "Honolulu became a scene of revelry and noise, and the resort of the vicious, never before surpassed." One could wish that Capt. Cook had never set foot upon those sunny shores, and that the islanders had been left undiscovered in their wave-girt home.

In 1840 the total of distilleries in the United States was given at 10,306 (in Georgia, 393). Total production 41,402,627 gallons (Georgia's production was 126,746 gallons). There were 406 breweries in the Union (Georgia owned 22 of these establishments). Total capital employed in liquor making $9,147,368, with 12,223 employes. (Georgia's part is given at $28,600 of capital and 218 employed).

At the time when Washingtonianism began, many of the old State Societies had grown inactive, or had ceased altogether to exist. In Maine and Massachusetts new State Societies on the teetotal basis had arisen, alongside the old. When the seventh American Temperance Union anniversary was held in May, 1843 (in New York), it was announced that Massachusetts, Connecticut, and three Western States had formed State organizations under the Washingtonian banner, Massachusetts thus having three separate distinct State Societies and Connecticut had two. State anniversaries had been held in many States. South Carolina, North Carolina, Alabama, and Mississippi—not Georgia—among them, and reports had been published.

The Cold Water army was growing everywhere. The report (1843) says: "Few towns or villages in the United States, even at the farthest West, are without a temperance society on the total abstinence plan." It was estimated that 500,000 tipplers and 100,000 sots had signed the total abstinence plan.

2 Ibid, p. 357.
nence pledge within two years, while the "cases of apostasy are exceedingly rare." ¹

Mr. Delevan reckoned the total abstainers at 4,000,000. The decrease in the quantity of imported liquors at New York for the first quarter of 1843, as compared with 1842, is remarkable:

<table>
<thead>
<tr>
<th></th>
<th>1842</th>
<th>1843</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quarter Casks of Brandy</td>
<td>1,026</td>
<td>7</td>
</tr>
<tr>
<td>Pipes of Gin</td>
<td>1,006</td>
<td>265</td>
</tr>
<tr>
<td>Barrels and Pipes of Wine</td>
<td>285</td>
<td>84</td>
</tr>
<tr>
<td>Hogsheads and half Pipes of Wine</td>
<td>2,318</td>
<td>197</td>
</tr>
<tr>
<td>Quarter Casks of Wine</td>
<td>6,053</td>
<td>109</td>
</tr>
<tr>
<td>Indian Barrels of Wine</td>
<td>989</td>
<td>238</td>
</tr>
<tr>
<td>Boxes</td>
<td>6,358</td>
<td>227</td>
</tr>
<tr>
<td>Pipes of Brandy</td>
<td>44</td>
<td>0</td>
</tr>
<tr>
<td>Half Pipes of Brandy</td>
<td>2,034</td>
<td>38</td>
</tr>
</tbody>
</table>

For the year ending September, 1840, there had been consumed in the United States 43,060,884 gallons of distilled spirits: 4,748,362 gallons of wine, 23,310,833 gallons of beer, ale, and porter, or 71,120,089 gallons in all, costing $22,791,336.

According to Judge Cranch the cost of our imported liquors in 1831, with only 12,000,000 inhabitants, was $48,000,000.

In many cities the ladies formed Martha Washington societies to supply the wants of the newly reformed drunkards. Results were encouraging. Several hundred intemperate women had been reclaimed also. The Governor of Maine and all his council took the pledge, and Washingtonian Temperance Societies were common in legislative halls.

So powerful a weapon did "moral suasion" appear that it was believed sufficient to accomplish the work without legislative aid. Connecticut repealed all her prohibitory statutes, leaving to suasion a "fearful experiment."

The seventh report (1843) of the Union says that Boston and all Massachusetts, save one county, had not a licensed public house. Very many towns were now refusing to grant liquor license. Philadelphia's licensed houses decreased from

¹ Report, p. 8, et seq.
1,140 in 1837 to 560 in 1843; Cleveland's 99 licenses in 1836 fell off to 8 in 1843. St. Louis' 134 in 1841, were reduced to 27. The Washingtonians at Hartford celebrated the 4th of July in the first distillery built in the State. The orators stood on a still turned upside down, and "Deacon Giles' Distillery" at Salem, Massachusetts, was used for a temperance celebration. "Nearly one-fourth of all the sailors who have landed in the United States during the last four years have taken the pledge, and they keep it better than landsmen."
CHAPTER XXVIII.

THE WASHINGTONIANS IN GEORGIA.

"Simply let these, like him of Samos live,
Let herbs to them a bloodless banquet give;
In beechen goblets let their beverage shine
Cool from the crystal spring, their sober wine."

—Translation from Milton.

The author has not been able to fix with absolute certainty, the date of the first Washingtonian efforts in Georgia. The "circumstantial evidence," however, seems to point to the latter part of October, 1841, as the time, and Augusta as the place, where the first organization was effected.

The fifth anniversary of the Augusta Total Abstinence Society was held November 1, 1841, and new officers were elected. From the report we gather that "the great and general use of intoxicating drinks, and the ruin resulting from it, operated so powerfully on the minds of some philanthropists, and patriotic individuals, that an effort was made to form some plan by which this desolating scourge could be stayed." The old temperance societies with their pledges, allowing wine and beer, had been tried, and for a time had accomplished much good, and had excited great hopes of arresting the evil. But after twelve or fifteen years of experience—though great good had been done, yet the truth was manifest, that the whole ground had not been covered; intemperance still prevailed. The kind of intoxicant had been changed, but the result was the same. "The wine drunkard followed as swiftly the road to ruin, as he who slaked his thirst with rum or gin." In view of these facts the State Society in 1836, at Milledgeville, had recommended the total abstinence pledge. The Richmond Society divided; the most active members adopting the total absti-
nence pledge. This society now (1841) numbered 358 members. (We hear nothing of the old society.) The report commends the Washingtonian work, and from its language seems to regard the Total Abstinence Society of Augusta as already identified with Washingtonianism. The report expresses gratification at the proposition to call a convention to form a State Society, and asks that the Augusta Society shall appoint delegates to that convention, whenever it shall meet. The report closes with the true Washingtonian ring, by urging individual effort.

Now, this report still speaks of the Augusta Society as the Total Abstinence Society, and it was presented only a little more than seven months after the Washingtonians had held their first meeting—the New York—outside of Baltimore, and no Washingtonian had yet entered the far South; yet one year later, in the autumn of 1842, we find the Washingtonians of Augusta holding their anniversary. When Mr. Taylor, a regular Washingtonian, visited Augusta in April, 1842, and held a series of temperance meetings, the "Chronicle and Sentinel" informs us that the Total Abstinence Society, before his coming, numbered 450, and that this society unanimously adopted the Washingtonian pledge. Three hundred new members were added during Mr. Taylor's stay, making the whole number of Washingtonians in Augusta, 750. Augusta's whole population, by the census of 1840, was 6,402, nearly half of which was colored; therefore, nearly twenty-five per cent. of the whole white population had joined the new order. As the pledge of the latter was not materially different from that of the Total Abstinence Societies already existing, the transition from the old to the new was not seriously opposed, it would seem.

One of the earliest of the "reformed" drunkards to visit Georgia was Joseph W. Johnson, who had been "a regular low drunkard, degraded, debased; having the appearance of a man of seventy, while yet not forty. Rum had done all it could do for him, but put him in the grave."  

1 April 26, 1842.
2 Permanent Documents II, p. 324.
In February, 1842, Johnson visited Mobile and New Orleans, taking about four thousand pledges in the two cities. In the Louisiana metropolis twenty-eight liquor dealers gave up the traffic. And of the vast host (50,000) of inebriates who had signed the pledge, the report says that they had thus far been true.

The "Macon Messenger" of July 14, 1842, says of Johnson:

"The efforts of this gentleman in other places have been attended with most signal success, and we bespeak for him an attentive hearing. He gives a plain, unvarnished tale of his own experience, exhibiting in his personal history the extreme point of human abasement to which liquor will reduce a man, and the possibility, aye, the certainty, of reformation by a resolute abandonment of the pernicious stuff. The gentlemanly drinker, as well as the habitual sot, may see some shades and shadows of his own lineaments reflected in this living mirror of a reclaimed drunkard, and profit by the exhibition."

The "Fourth" of 1842 was celebrated at Forsyth by the Total Abstinence Society. Rev. (afterward Bishop) George F. Pierce and Dr. A. H. Means delivered addresses, and 66 pledges were taken. On the three nights following, Joseph W. Johnson lectured in the same town and took over one hundred and five signatures—many from habitual drunkards. It seems that the "low, drunken sot" Johnson was more successful than the two brilliant preachers in reaching the brutalized class.

The "Messenger," July, 1842, of Macon, says:

"About five hundred names have been added to the Total Abstinence Association of this city within a few months past—three hundred of whom have made the pledge during Mr. Johnson's lectures. As the substance of the pledge may not be known to many and misunderstood or misrepresented by others, we annex a copy of it, as subscribed to in this city and county:

"'We, the undersigned, do hereby pledge ourselves to abstain from the use, as a beverage, of all intoxicating drinks, and to use all our influence to induce others to pursue the same course.'"

This pledge, as will be seen, differs somewhat from the pledge—the regular Washingtonian—which Taylor and other new workers were using elsewhere in the State. The term "intoxicating" of course, left something to the signer's option, and most of the subscribers doubtless felt themselves at liberty to use cider, and perhaps even malt liquors. This was substantially the total abstinence pledge of the temperance societies.
In the same paper from which the above account was taken, C. Roney advertises a "Temperance Beverage"—"Ginger Pop"—to be had of the subscriber by the bottle or dozen, at all times, from sunrise till 10 P. M. He keeps it in ice, which renders it a cool and refreshing beverage. Next door to the "Messenger" office.

Whether the new subscribers to the pledge regarded Mr. Roney's ginger pop as in the list of "temperance beverages," we are not informed—most probably some of them were his customers.

A correspondent of the "Messenger," "J. H. C.," at whose identity we would perhaps not find it hard to guess, writes from Clinton in the July 28th, number:

"We heard glorious news from Augusta some months past (the April meetings of Mr. Taylor doubtless are meant), and now it would seem that there is scarcely a county in the State where there is not more or less interest on the subject. We have had a flourishing and useful organization in Clinton for several years past, but the present week we have enjoyed the aid of Mr. Joseph W. Johnson, the reformed drunkard, which has given quite a spur to the cause. Upward of sixty individuals have signed the total abstinence pledge during this week. * * * Mr. Johnson's lectures attracted general attention in this place, and as far as the writer knows, have made a favorable impression upon all. We bespeak for him and the cause he advocates the best wishes and fervent prayers of all."

Questions as to the eligibility of certain persons to membership in the society troubled some organizations. J. H. Ellis explains the case in the "Messenger," Aug. 4, 1842, as follows:

"Persons who deal in liquors, and intend relinquishing the traffic when rid of the stock on hand when joining; in like manner clerks and all who are not voluntary dealers in the article are proper members of the society," and people are urged to "place any obstacle in the course of this institution to hurt or destroy it, as there are those attached to it whose salvation, soul and body, seem to depend on abstinence from the inebriating bowl."

Secretary C. A. Ellis publishes the Washingtonian pledge along with the old total abstinence pledge, and announces it as always open for names at the bookstore on Mulberry street.

On June 11, 1842, the first number of "The Washingtonian" made its appearance in Augusta. It was published by James McCafferty, and for editorship seemed to look to the Augusta Washingtonian Society. Of this society Dr.
Joseph A. Eve was President, Rev. William T. Brantley, Vice-President, and William Haines, Secretary and Treasurer. The "Managers" were James Harper, Dr. F. M. Robertson, E. W. Tolman, Jesse Walton, James W. Whitlock, William Shear, and C. C. Taliaferro. These officers had been conducting the Total Abstinence Society, and when that society went over in a body to Washingtonianism, they remained in office. There was, indeed, so little difference between their old total abstinence pledge and that of the Washingtonians, that the transition was hardly felt.

The "Washingtonian" started out as a bi-monthly, and its patrons are notified in the first issue that they may expect its appearance on the first and third Saturdays of each month. The first number contains Thomas F. Marshall's celebrated speech on "Fashionable Wine Drinking," delivered in the Broadway Tabernacle, New York, May 7, 1842.

July 2 we find a letter from Richard P. Taylor, who had stirred up no small excitement in Augusta in April. Mr. Taylor writes from Decatur, DeKalb county, June 17, and says: "We are turning some of the counties in the upper part of this State upside down, or rather, right side up."

Great preparations were made for the celebration of the Fourth throughout the State. Augusta, which was a kind of headquarters for Washingtonianism from the first, had a great parade in the afternoon. The order of the procession is given thus: Band of Music, Members of Washington Total Abstinence Society, Catholic Total Abstinence Society, Executive Committee of Washington Total Abstinence Society, Board of Managers of Washington Total Abstinence Society, the Reverend Clergy of the City and County, Speakers, Officers of the Catholic Total Abstinence Society, President, Vice-President and Secretary of the Washington Total Abstinence Society.

The speakers were Dr. F. M. Robertson, and Messrs. Gilbert Longstreet and James S. Hook.

Notwithstanding a heavy shower of rain, the procession was a brilliant affair, and the result was most encouraging.
The Washingtonian Declaration of Independence was commonly read on these temperance Fourth-of-July jubilee occasions. This was a kind of re-arrangement of our National Declaration, and the King of Great Britain was substituted in the revised document by the not very complimentary title, Prince Alcohol, the Washingtonians being patriots who had forsworn allegiance to the doggerly monarch.

The great blessings which temperance had brought to the country in general, and to Augusta in particular, are commented upon from every side. The "Washingtonian" says:

"Every inhabitant of our city must notice the difference between the present and the past. The streets, instead of being thronged at night with drunken, noisy persons, are now peaceful and still; but, what is a cause for still greater joy, is the changed condition of the family of him who once was an inebriate. Instead of being half-clad and half-starved, they are now well dressed and fed. The wife no longer dreads the return of her husband; children no longer fear the effects of drunken rage, and parents console themselves with the thought that there is a safeguard for their children. The reformed inebriate himself is changed, and become a new man. His rest is sweet and refreshing; his unquenchable thirst has left him; he is happy, and invited to regain the station, or even a higher one in society, than he occupied in society before his downfall; and in this he is aided by those who have assisted him to extricate himself from the pit into which he had fallen. In view of all these great benefits resulting from the efforts of the friends of temperance, how can any high-minded friend of his country and fellow beings resist the entreaties so often made by the Washingtonians to show by his example that he approves of, and wishes success to, their laudable efforts in the cause of humanity?"

July 5, at Louisville, Jefferson county, a large number of citizens assembled to organize a society. Judge Berrien, John G. Polhill, Dr. P. S. Lemie, Herschel V. Johnson, and other men of note took part in the meeting.

The Seventh Article of the Constitution adopted by this society had something "mutual" in its character, viz.:

"It shall be the duty of the President, at his discretion, to relieve, from the existing funds of the society, any individual who manifests a strong disposition to reform, and will take the pledge of this society." The pledge read as follows:

"We pledge ourselves, in honor, not to drink any spirituous or malt liquors, wine, or hard cider, unless for medical purposes, or on sacramental occasions."

The rapid growth of Washingtonianism has never been equaled by that of any other temperance movement.
explained, seemed to secure for it at once a place in popular sympathy. One of its apostles, R. P. Taylor, the "Reformed Drunkard," writes, under date June 23, 1842, to the "Washingtonian" from Marietta, Cobb county, that 200 had "signed the Washington" in Decatur. "I am now at work in this place, and everything is going ahead gloriously. There were fifty-one accessions last night. We are making a clean sweep in the upper part of this State. Marietta has eight or ten grogshops, that I expect will close up in a few weeks. * * I hope to visit Augusta again in the fall, and give you all another broadside." The same paper also contains this item:

"CHEERING!

"The jailer of our county informs us that the commodious building under his charge is at this time almost tenantless. He has not had, for the last three weeks, a white occupant confined within its walls. This speaks well for the Washingtonians."

The "Banner" has news from Mr. Taylor in Monroe, Walton county, in July. He had labored very successfully, and bad organized a flourishing society (Washingtonian), and had gathered into his fold "some very hard cases."

At Mallorysville, about the same time, a "Thomas F. Marshall Total Abstinence Society" was formed, of which S. A. Johnson was President; Wm. L. Wooten, Vice-President; James W. Hinton, Secretary and Treasurer.


From this recital we learn that Mr. Kendall had been a hard drinker, had had delirium tremens, and Dr. Calhoun says, that, twelve hours after his death

"I opened him and found the liver unusually enlarged and of a very light grayish color, and it would crumble from pressure between the thumb and finger, as though it had been boiled for a whole day. The stomach was small, and, in its undistended state, would not have held more than one pint. I opened the stomach and found that it contained nothing except about half an ounce of ulcerated matter. The whole mucous membrane of the stomach exhibited a dark and putrid appearance, mixed with ulcerated matter."
From a letter of August 1, 1843, signed by Jesse C. Farrar, and published in the "Washingtonian" of August 20, we learn that Mr. Taylor's work in Marietta resulted in a Washingtonian organization of more than 230 members.

In August, Joseph Johnson appeared in Augusta, but he had not had as wide a field as Taylor, but was very successful, and it was thought would bring over the remaining "hard 'uns." The Augusta Society at this time levied an annual fee of fifty cents upon each male member for contingent expenses.

Sept. 3, the "Washingtonian" copies from the "Banner," the latest temperance news. Of signers there were in Columbus, upward of 400; in Talbotton, about 270; in Forsyth, near 260; in Macon, near 500; while in Culloden'sville "a clean sweep" had been made, scarce a man or woman being left unsign'd, and in Clinton, "where there used to be as many red noses as red hills, there has been quite a change."

A classification of the Augusta Society in September, 1842, gave: "Males over 18 years of age, 451; males under 18 years, 76; females over 14 years, 222; under 14 years, 24." total 773, about sixty of whom had been "hard cases," but "who have thus far, it is believed, strictly and honorably adhered to the pledge." Only thirteen had withdrawn since the organization of the society, and four had died. Of the old Total Abstinence Society, about 100 coincided with the Washingtonians in practice; and of 170, no information had been obtained. Thus there were of total abstainers in Augusta, 1,043. A committee was appointed to hunt up these teetotalers, get their names to the Washingtonian pledge, and then deposit the roll in charge of a committee in some central part of the city, and invite signatures.

Another article, copied from the "Temperance Banner" (Penfield), informs us that Mr. Taylor had visited Penfield (at that time the site of Mercer University), and had, at his first meeting, taken 131 pledges. Next day, another lecture and fifty new pledgers. Mr. Taylor announced that he could only stay one day longer. In consequence of this announcement
"All classes and everybody, for miles around, were present—not even forgetting our old friend, Aunt Betty Green, who was to be seen occupying a conspicuous seat near the speaker. This evening's address was one of Mr. Taylor's best efforts, and at the close the list of pledges was swelled to 232! Well done, Penfield. We think a blow has been struck that will drive the Old Prince from this region. Indeed, a clean sweep has nearly been made already. We know of but few individuals within miles of our village but have signed the pledge—'hard cases,' shopkeepers, and all. Our friends are in the best spirits, and a ball has been set in motion, that will roll on, and roll on, till the cloven foot of Prince Alcohol will not make a single track upon the sands of our soil."

"The Penfield Total Abstinence Society has dissolved, and a meeting of all the friends of the cause is to be held at 2 o'clock to-morrow afternoon, for a new organization, when, doubtless, the principles of the Washingtonians will be adopted."

"At our request, he (Mr. Taylor) politely handed us the following article:

"Mr. Editor:—For four months past I have been traveling in Georgia, disseminating the principles of the Washington Total Abstinence Society. I have visited the following counties: Richmond, Clark, Morgan, Walton, Newton, Jasper, Gwinnett, DeKalb, Cobb, Forsyth, Cherokee, Henry, Pike, Bibb, Baldwin, Putnam and Greene. During the four months above mentioned, in visiting these counties, I have delivered one hundred and forty-two addresses, or lectures, in one hundred and twenty-five days; the number of societies organized in the above counties, upon the Washingtonian principle, is thirty-one; the number of accessions to the pledge in these societies is 6,310. Of this number, there are over 600 reformed drunkards, 500 of whom are men with families; over 2,000 moderate drinkers, 1,650 temperate men, and 2,000 ladies.

"I will explain what I mean by the different classes here mentioned: By a drunkard, I mean a hard case, one who falls down, and feels for the ground upward, or holds fast to keep from falling off. By a moderate drinker, one who is in post-haste to the gutter, who lets his moderation be known to all men. By a temperate man, one who takes a little, now and then, for his aches and pains. You know, sir, what I mean by ladies. We dare not suppose them to be in the habit of drinking; but some of them think that a little wine, porter, and cider, brandy peaches and syllabub, are mighty nice. Of course, we dare not lay brandy and bald-face whiskey to their charge."

In September, 1842, there were in Charleston 1,905 male and 517 female abstainers, and Rev. J. F. O'Neil (of Savannah) had administered Father Mathew's pledge to about two hundred persons.

A letter of October 9, from Clarksville, informs the public that Taylor had visited that town. Result: A Washington Society with one hundred and thirty-one members, some of whom

"I have been as great drunkards as any in the State; and, although we have done well, we hope still to do better, as we are all, committeemen, and ladies and all, up
and doing." 'Many very hard cases have been reformed. Some of them, who had not seen a sober day in years before Mr. Taylor came here, now are doing well, and are very firm, although many temptations are thrown in their way. At our public election, on Monday last, there were but two drunken men in town, and they were from a distance, and by night they had left our town, and everything was quiet. Heretofore, on the night of an election, the drunkards (and there were many of them) were lying in the streets all night, and disturbing the citizens. Some of the reformed, who have not been seen in church in ten or twelve years, now attend church regularly, and in good clothing, in place of their old and patched rags."

The State election in October of 1842 was regarded as a day "big with fate," by both political parties:

"Their whole strength was rallied at the ballot box, and instead of the loud bacchanalian shout, which formerly announced a trio of voters led by some prominent member of the party to which they were attached (the voters), coolly and deliberately exercised that greatest of privileges—the right of suffrage, as it should ever be done by men worthy of the title of freemen—in their sober senses. Never, since our time in Old Richmond county (and we have spent our days from youth to manhood in it, and witnessed some 'Georgia Scenes' 1 some 'BobStal- lons' and 'Bill Durham' carousings—round about the courthouse on the day of election,—have we witnessed as peaceful an election, as on the first Monday of October, 1842. Long will it be remembered by the friends of temperance and good order.

The 'Bloody 600' of Richmond county (who have been represented in several European newspapers, as a 'body of six hundred men somewhere in North America, notorious for their desperate character at elections!' composed of the bone and sinew of our happy country—men, who could in the language of Marshall, fell hundreds of their country's foes, did occasion require—marched in procession, in unbroken phalanx, to deposit their votes for the men of their choice. Men worthy of the name of Washingtonians and moral reformers. Reader, the mass of that body of voters are true friends to mankind, the friends of liberty, peace and good order—members of the Washington Total Abstinence Society. * * * We are glad to inform the friends of this glorious reform abroad, that not only our county, but the whole State of Georgia, is rallying to the call of their country. Temperance societies are springing up in almost every village and town, and their advocates enlist in the cause with ardor."

In the autumn of 1842, Joseph Johnson having returned to Boston, met an immense audience at the Marlboro Chapel, who listened with eager ears to his story of work in the Southern States, and, alas! to the account of his own fall in New Orleans, where the power of temptation had momentarily asserted its old sway over his shattered frame. But

1 An allusion to Judge Longstreet's popular book.
profuse was the gratitude he expressed to Col. Lane and others in New Orleans for their efforts to bring him back to the ways of rectitude. Although his fall had done the cause in the Crescent City great hurt, yet he had been again received, and assisted in his temperance work. He again received a flattering reception in Mobile, where the story of his fall had not been divulged. He then visited Greensboro, Gainesville, Eutaw, Marion, Selma, Benton (in this town thirteen stores and taverns gave up the sale of intoxicating drinks). He then visited Hainesville, Wetumka, Columbus (where nearly 500 signed the teetotal pledge). On the 4th of July he spoke at Talbotton; thence to Culloden, Macon, Clinton, Milledgeville, Eatonton, Sparta, Warrenton, Augusta, and Charleston, in all of which towns the cause was progressing gloriously. He implored the Washingtonians never "to touch, taste, or handle the infernal poison, lest in an unguarded moment they should fall and forever remain so. For himself he said, that by the goodness of God, he was restored again, and would rather die this moment, than taste another drop."

The Richmond County Washington Total Abstinence Society held its first anniversary in the Presbyterian Church in Augusta, on the evening of Oct. 31, 1842.

A report of the progress of the work not only in Georgia, but elsewhere, was read by S. T. Chapman, Jr.

This report, prepared with much care, informs the society, among other things, that America's liquor bill for 1790-1832 had not been less than $1,350,000,000, while the Revolutionary War cost $135,000,000, and the expenses of the general government at $15,000,000 yearly from 1790 to 1841, amounted to only $900,000,000. This latter sum had paid all our civil and diplomatic expenses—supported our armies, carried our flag over every sea—gave the world a new form of government—purchased Florida, Louisiana, and our western domain—yet was short of the liquor expenditures by $450,000,000.

But liquor had made returns also for this vast capital:

"Its improvement has been destruction, its abundance, famine; its harvest, misery; its peace, bloodshed and crime; its fields, the fields of death; its cities have
been constituted of hospitals and prison-houses; its army has consisted of 500,000 habitual, and 2,000,000 of occasional drunkards, thirty thousand of whom annually went to the drunkard's final resting place."  * * * *

"This new impulse in temperance must be mainly attributed to the reformed drunkards, one of whom, Mr. Taylor, has been the happy instrument of accomplishing the revolution in our own State. His efforts during the last summer were as untiring as they were successful. Whole communities have been changed through his exertions, and the State owes him a deep and lasting debt of gratitude.

"Early in April last this gentleman visited our city, and to him may be attributed principally the results we have so happily experienced. In a population of about 7,000, we have about 800 Washingtonians, of whom seventy were unfortunate inebriates, and about 400 temperate drinkers. Let us suppose the former to have averaged four drinks and the latter only one per day, at 12½c. each, and we have a total saving of $31,025 per year; or more than enough to defray all the ordinary expenses of your city, and free the whole community from taxation! This sum has actually been saved to the members of your society, unconscious as they may be of the fact. Who can calculate the suffering it has relieved—the misery it has averted—the crime and degradation it has prevented, and the happiness and contentment it may have diffused throughout your community? What noble munificence is here! Had some Rothschild bestowed it in charity upon us, what language would have been too laudatory, what gratitude too extravagant, what monument too lofty as an acknowledgment of the high behest? * * * In 1840 there were granted in the city twenty-nine retail licenses. In 1841 they decreased to twenty. The present year there are only fourteen, with the prospect of a still further diminution in 1843. Of those already licensed, some are only nominal, their patronage has fallen off to such an extent that their receipts are barely sufficient to pay the license. One gentleman who, six months ago, was realizing eight dollars per day from his bar, candidly confesses that this source of revenue was entirely cut off by a few weeks' operations of the Washingtonians, and admits that the reform has had the effect of keeping nearly all his liquors in the cellar.

"These results have been attained solely by the influence of public opinion. There has been no force, no proscription. The members of your society have simply abstained from drinking and encouraged others to imitate their example. When the disposition to reform has been manifested, they have furnished employment, and encouraged industrious exertion; and even when members have violated their pledge and fallen, they have not been deserted, but again and again rescued, persuaded to renew their obligations, and cheered forward to redoubled efforts. Is it matter of astonishment that in some cases you should have failed? Because your society has not saved every man, does it follow that it shall have no credit for the multitude who by its efforts stand redeemed?"

On motion of Dr. Daniel Hook, it was resolved to invite the several temperance societies throughout the county to become auxiliary to the Augusta Society. Col. John Milledge delivered a "chaste, able and eloquent" ad-
dress, which was enthusiastically applauded, and its publication asked for.

On the 29th of September, Richard P. Taylor had appeared in Dahlonega, and a society of eighty-nine Washingtonians was formed. Many refused to sign the pledge because it prohibited sweet cider, though, as "a reformed drunkard" writes, no two could agree as to how long cider would keep sweet. The writer says that "there is no safety in any other (pledge), at least so I have found it to be in my case, as well as in many others."

The Oglethorpe Society, of Houston county, called for a State Convention to be held in Milledgeville in December, but the call was not acted upon in time for a meeting.

From April to December, Mr. Taylor had delivered two hundred and forty lectures in forty counties of upper Georgia, and had secured 10,818 subscriptions to the Washingtonian pledge, "790 of which were the hardest kind of cases, and about 500 of them were men of families." The "Washingtonian" commences, on the 3d of December, the publication of some letters from Mr. Taylor's journal. Mr. Taylor, writing from Athens, November 24, 1842, says that he will commence, from that point, his letters—a truly "unpleasant" task, because of his incompetency as a writer, to do justice to his subject. "I know nothing about grammar," he says, "neither do I understand the stops or punctuations, as some call them. I am also a miserable speller; but notwithstanding all these impediments, if you will take it on yourself to regulate the bad grammar, bad spelling, and fix your own stops, you are perfectly welcome to these facts for your paper, if you consider them worth publishing."

There is a quaint uniqueness of expression and originality of style in Mr. Taylor's letters, which make them very entertaining, notwithstanding the editor's toning down in the matter of grammar, spelling and "punctuations."

Mr. Taylor says that when he arrived in Augusta in April, one could not pass up Broad street without coming in contact, at every few paces, with "a rum mill, or, in other
words, a grogshop, or doggery. Some of them were termed respectable drinking houses—that is, the resort of more respectable and fashionable drunkards, those who dissipate in the third or fourth story; who go their brandy-toddy, mint-juleps, gin-slings, wine and porter, etc. There were others adapted to men in different circumstances, and in more humble life. This is what I call 'high life below stairs'—going it on rat soup, in the form of Albany beer, and the meanest kind of bald-face whiskey, where a man could get drunk for twenty-five cents, and then be hurled out in the streets, there to swoon away until morning, and the rolling of wagons brought him to his senses. There were rum mills, also, to accommodate the black population; these might be found in the more secluded parts of the city. Their proprietors sunk so low, in their own estimation, as to rinse the glasses negroes use."

Mr. Taylor says in his second letter that having delivered ten lectures in Augusta he departed for Athens and commenced his course.

"The first night gave a history of the origin and success of the Washington Total Abstinence Society; had large congregation and good attention. The second night laid before the citizens the principles of that society; we then had the way paved for operations. The third night some interruption by the students of Franklin College; after the lecture seventy-six names were added to the pledge. The fourth night we expected equally as good success; but before the lecture was over some of those young men commenced a row, and were followed by others, which resulted in breaking up the meeting for that night. Mothers and daughters were frightened, and rushed for the door; rocks were flung in the house by the gang of rioters, one of them came near hitting an old gray-haired man near the door. After that night our congregations were small; men did not like to bring their families out to the meetings, to expose them to the insults of a mob. I was informed by some of the citizens, that for some time past they could not, in peace and safety, hold religious meetings at night, in consequence of frequent interruptions by the students. I gave seven lectures in Athens, received new accessions every night; the mob was partially put down by the citizens, and ten of them were arrested while I was there. I visited Athens again four months after that—was requested to lecture; the first night the students were very civil, the second night they commenced another row. I took my seat, told the citizens I should not lecture, unless they quelled the mob—also offered my own services to thrash some of them; that offer, however, was the result of passion. I felt sorry for it as soon as my passion

1 "Washingtonian," December 17, 1842.
was cooled down, for heaven knows I should dislike it, and would deserve no credit for engaging on such an occasion, with men so destitute of the qualities of gentlemen—strangers to even the first principles of good breeding and civility. For my own part, I never was within the walls of a college; yet I am sorry that such is the character of a portion of the students of Franklin College. * * * I would say to the credit of the Faculty and citizens, they did, I believe, what they could to quiet them, and I was informed, also, that there were many honorable exceptions among the students, young men who would not take any part in such disgraceful conduct. * * * They were quieted by the citizens, and I went on with my lecture; after which some twenty or thirty names were added to the pledge. Two young ladies had the firmness and decision to walk up to the secretary's table and put down their own names. * * * We are now numbering in Athens about three hundred members who have signed the Washington pledge." Four other societies in the county brought the sum total to about 500 names.

Mr. Taylor mentions the case of a young mechanic in Athens, who was an attendant upon one of his lectures, though quite drunk at the time. When the call for signers was made, he started for the secretary's table, "but the whole aisle was too narrow for him." Grasping the table with his left hand, he wrote down his name with the right hand, though "it would have puzzled half a dozen lawyers to make it out. * * * He holds on firm to his pledge, and is now doing well."

From Athens Mr. Taylor went to Madison where he found many members of the old Total Abstinence Society. This society unanimously adopted the Washingtonian pledge. After a week of lecturing the society had swelled to two hundred. The Madison Society was doing mission work in Morgan county, had established four or five other societies whose total membership footed up about five hundred,—"A good many of them hard cases," as Taylor puts it. A week's work in Monroe resulted in a society of 150 members, "some of them pretty hard cases."

Three lectures at Social Circle and a society of fifty or sixty members, giving a total of about 300 Washingtonians in Walton county. Taylor tells the following:

"There was one fellow at the Circle who was truly a hard case. When he got drunk his wife used to quarrel with him about it; he had to confess the corn, and sometimes, rather than to get a jawing, he would stay from home until he got over his spree. When he returned home to see his old woman, before he went into the house, he would first throw in his hat; if she did not ring that out of doors, he
THE WASHINGTONIANS IN GEORGIA.

would then throw in his shoes; if she let them all lie on the floor he then knew he might throw himself in, for he could venture without getting a broadside. He signed the pledge, is now a sober man, and himself, shoes and hat, are always welcomed home by his old woman.

"From the Circle I went to Covington and Oxford, lectured at those two places every night for one week; during that week all the students in Emory College but two, signed the pledge, and very near all the citizens of Oxford; some of them regular hard cases. We also made a pretty clean sweep in Covington. We are numbering in Newton county seven hundred accessions to the pledge. We have some as warm advocates of the cause of total abstinence in Newton county, as there can be found in Georgia, or the whole United States."

Mr. Taylor then proceeds to mention "some of the hard cases" who were pledged in Newton.

The first of these is "Captain" Sherman, "a man of limited education, but of an honest heart; noble, generous soul; a high sense of justice and honor; a perfect gentleman. He had been in the habit of drinking, more or less, for thirty years; for fourteen years a hard case." The Captain's style of dissipation was of the spreesing type, on which occasions he was very prone to fight on slight provocation, though jovial and good-natured when sober. He was a carrier by trade. He had a wife and six children—a very respectable and deserving family, though in very indigent circumstances.

"He had been drinking the evening before he came out to the lecture. He listened with some degree of impatience, thinking me too personal, because I happened to hit his case exactly. He was almost induced to commence a quarrel. His family was there. You might have seen his heartbroken wife, sitting on the opposite side of the house, watching his movements. You might have heard the silent prayer breathed to heaven for the rescue of her companion. All the energies of her soul were centered on that one point. While she thought of his wretched condition, of her children, of the days of her childhood, when all around was bright and joyful; of her first love, and then of that dark cloud of despair which was thrown around her like a mantle of her blasted hopes, her fond dreams of happiness scattered to the winds, she was broken off from these meditations by a long, loud clapping of the congregation. She raised her eyes to discover the cause. Her heart leaped for joy as she beheld her companion walk up to the table and grasp the pen. He subscribed his name to the pledge. There liked to have been a shout in the camp. That pledge has saved him, and he is now a respectable member of the church, brought in during a religious revival in that place, not long since. His family are now joyful and happy."

"Captain Sherman, after he had taken the pledge, was very poor indeed; he

1 "Washingtonian," December 17, 1842.
said he was like a picked fowl, and all he prayed for was life, for the feathers would grow out of themselves. The feathers are growing out, sure enough; he is now getting along well, and his family living in a paradise, compared with their former condition. * * He is one of the most zealous advocates of the cause in Newton. He lectures in different districts of the county, and meets with good success. He has been with me on two land cruises, one to Lawrenceville, and the other to McDonough; lectured at both places, and was well liked. He is one of the best samples of a tub of tadpoles I ever saw, for he certainly comes it all heads and points. I have laughed to hear him talk until my cheeks have been lame for three days after. It was enough to excite anybody's laughable; it would even make a Quaker open his mouth; and the Captain would keep his face perfectly straight all the time, and in the biggest kind of earnest."

One old man, a terrible drunkard, living several miles from town, came in to "curse out" the temperance revival. Having thoroughly saturated himself with liquor, he stormed and cursed until dark; when dead drunk, "to save expense, he took up his lodging in the street. His claim to such accommodations was only disputed by a herd of hogs, which was expressed by their grunting and rooting. They did not trouble him long; for as soon as the scent of whiskey penetrated their noses, they made their escape. It was lucky for the old soldier that this herd of swine were not raised on still-slops; if they had been, the way they would have walked into his still vats would have been a sin to Crockett."

Next morning, the old man having somewhat regained consciousness, called for the pledge, read it over, said he would sign as soon as he had taken one drink more, so as to "steady" his nerves. "He went to a grogshop, and took one real roaring slug; that was his last, for he came back immediately, and signed the pledge. He held out firm, and was zealous in the cause afterward."

From Clarksville a correspondent writes, November 28, that Mr. Taylor's work had added 400 or 500 names to the Washingtonian pledge in that county. Taylor's account of his work informs us that he went from Covington to Monticello and Hillsboro in Jasper county; about 100 accessions to the pledge. Some of the "cases" here were not only "hard" but the "hardest kind." Considerable opposition at Monticello "in consequence of an attempt to legislate some few years since. The Flournoy petition excited strong
prejudice against the cause throughout the whole county. We met also with considerable opposition from an anti-temperance clergyman, who figured largely in the streets. It seemed strange to us to see a preacher of the gospel publicly opposing total abstinence; but when I discovered him to be half drunk, the mystery to my mind was solved." Mr. Taylor concludes that if such ministers are followers of Jesus Christ, he should himself prefer to be a deist, or atheist, rather than accept such a Saviour.

From Monticello, Mr. Taylor, with Capt. Sherman, made a "cruise" to Lawrenceville which, "for the size of it, was a place of considerable dissipation; I think it contained four rum-mills that were well sustained. The opposition to the cause of total abstinence was very rank here in consequence of the Flournoy petition. We were several days in Lawrenceville before we could raise a breeze; but when they did start they went with a perfect rush—nearly the whole town signed the pledge, and amongst them were two or three grog sellers. I believe the rum-mills in that place are all closed up. There was one of the biggest kind of drunkards who signed, and his whole family followed suit—he had a wife and seven or eight children. This man would get drunk, neglect and abuse his family in every way; sometimes he would undertake to whip his wife, but fortunately she was too much for him, and would thrash him out, but they do not fight any more now since he has signed the pledge; besides, he is a mechanic, gets plenty of work to do, and of course they are getting along well."

Another "case," who formerly gulped from thirty to forty drinks a day, and had spent $10,000, signed the pledge, although "it made him very sick to give up his cups."

Another "case" had been sent to the penitentiary several years before, for assault with intent to kill; he was pardoned out of prison, signed the pledge, "and is now an active laborer in the field."

Another man—a common laborer—who spent all his living for liquor, was hired for "a quart of the meanest kind
of bald-faced whiskey to come down to the tavern where
Captain Sherman and myself put up, to give us a regular
damning. The poor fellow got too drunk, he could not get
to the house; he fell down on the opposite side of the street,
broadside in the gutter. It was raining hard at the time,
the water foamed up around him, and some fellows standing
by were laughing at the wretched victim of so cursed a
habit. I could hardly keep the tears down, or my heart
from jumping out of my mouth. Yes, although a loathsome
object, I pitied and loved him as my unfortunate brother,
although I hate the vice to which he was enslaved, with a
vengeance. I owe old Prince Alcohol a grudge, and if I
could but live to see the old gentleman quartered—his limbs,
heart, liver, lights, guts, and brains scattered to the four
winds of heaven, or sunk in deepest hell, my revenge would
then be satisfied. We marched over the way through the
rain and mud until we arrived at our patient's house, which
was out doors. There the sick man lay on the broad of his
back, his mouth wide open, his eyes set in his head; he
looked more like a dead than a living man; of course,
we did not halt to feel his pulse, for the disease was far from
being a new one; in fact, the Captain and myself were ac-
quainted with this disease, experimentally, and now the best
medicine to give him was to get him out of the mud-hole
and place him on terra firma, in the performance of which
we got ourselves completely plastered over with mud—in
fact, as far as the dirt was concerned, it would have been
difficult to have determined which was the drunkest, our-
selves or the man we rescued. I made inquiry for a wheel-
barrow, found one, got the poor fellow on board, and the
Captain and I held him on while a negro wheeled him home.
When we got in front of the miserable old house where he
stopped (for he did not live), there stood his wretched looking
wife and children in the door; she was naught but the
wreck of a woman—pale and emaciated; her garments old
and ragged, her constitution broken down, her eye sunken
and dim, her flow of spirits gone, her heart torn and mangled
—in short, she seemed enveloped in the darkest mantle of despair; yet I could but smile at her expression when we came to the door. She said her husband was often brought home drunk, but she never saw him coming in that kind of a vehicle before. This wheeling drunken men home on wheelbarrows was a new idea to them in the upper part of Georgia, but it is very customary at the North. I have had the honor of such rides myself; but I suppose no one wishes to rob me of such honors.” Taylor says, the man on coming to himself had “the horrors, double and twisted.” His shame caused him to sign the pledge, and the change in his family, Taylor says, he “will not fool his time to describe.”

These extracts from Mr. Taylor’s letters have been given at some length, because, as pen portraits, they seemed to give more vivid representations of Washingtonianism in Georgia than any other writings now extant. Of all forms of temperance work in this State no other has left so little in the shape of permanent records as the Washington Society. Without either a National or a distinctive State organization to serve as centers for the collection, and preservation of important data, its chronicler is compelled to sift contemporaneous literature of every kind to gather up something like a fair account of its history. There was but little of compactness in the tremendous power which Washingtonianism set in motion. Outside of the pledge itself there was hardly a bond of any kind among the millions whose names were subscribed to the system.

The practical machinist who stands looking at one of the many “rapids” in Georgia’s rivers,—feels a pang at the lavish expenditure of unemployed water power—a power sufficient to turn all the cotton spindles in Christendom; so the philanthropist who contemplates the enormous moral forces which Washingtonianism set in motion, wonders at, and regrets, the tremendous “waste of moral power” in the lack of proper direction given to this mighty movement. Perhaps since the days of the Crusades, no other such moral or
religious upheaval has been known as that stirred up by the Washingtonians in America and by the Father Mathew movement in Ireland. Men thought the panacea for the terrible disease had been surely found. "Ireland is sober," "America has been redeemed," "King Alcohol has been dethroned, and his reign is done,"—were among the glad and confident expressions heard on every hand. No other temperance effort has ever inspired such confidence in its ultimate success; no other ever received such general support, nor encountered so little opposition. The press encouraged the work, the pulpit and the rostrum favored it, the drunkards, by the hundred thousand, allied themselves with the new movement, all the inspiration of song, of poetry, of music, banners and processions, celebrations—all the sympathy enlisted by woman’s tears, by orphans’ cries; all the enthusiasm awakened by the approving smile of beauty—all these and more were invoked to their utmost limit by Washingtonians. It is doubtful if ever again such uncalculating devotion to the great cause will ever be so generally, so fully aroused, as in the days of the Washingtonians. It was moral suasion "run to seed."

But Washingtonianism left the enemy skulking in the camp. The devil was to be exorcised by persuasion alone. He was not to be "cast out" utterly. But its demon refused to yield to any such charms, but still lurked around his old dwelling though it had been swept and garnished, and in the end returned with other spirits and "dwell there" making the latter end of many a one of his old subjects worse than the beginning.

Had the mighty impulse but swept by the law’s strong arm the whole liquor traffic from the land, we may well imagine that, perhaps, the heaviest part of the battle would then have been fought. Never was a time so auspicious for such a movement to accord with the moral convictions of the people; but alas! this mighty movement was allowed to expend itself in emptiness. The nail was driven but not clinched, and soon through the gaping seams the flood was
again rushing in. Less than ten years after that famous meeting of "the six" at Chase's tavern in Baltimore, the world would never have known from a comparison of the sums total, so far as Washingtonianism was concerned, that that mighty impulse had ever stirred and quickened the hearts of the nation. While thousands had been benefited to the extent of being led to think of, or at least to feel the mighty quickening, no other temperance effort has left to posterity so small a residuum of tangible results.

The Christmas holidays of 1842 were a trying ordeal to the Washingtonians. The old Christmas customs, and the continued presence of the dramshops, so tempting to the lately reformed, were too much for very many, and they fell. A few weeks before and "you could not look upon the woe-begone and blighted visage of intemperance; all were happy then. But a few short weeks and how changed the scene! Men pledged upon the honor of gentlemen, have violated their faith, and even now, regardless of such a pledge, continue to indulge in that which they have pronounced 'injurious to their health, standing, and families.' Some poor fellows have really tried hard, it seems, to stick to it (the pledge), but could not. Many of them have had their names erased as often as the third time, and have come back to try again."

The same paper from which this extract was taken contains the "circular" of a new order, the Sons of Temperance, signed by Evan Griffith, Thomas Edgerly, and J. W. Oliver, Committee, 311 Henry street, New York.

The "Washingtonian," in a musing mood, thinks "something on the order of the Sons of Temperance is needed, and would prove a great accession to stability, with many members." Thoughtful men began to suspect that additional restraints were needed, that the sorely tried new converts having done all, might stand; but as to what that new thing should be, they were not determined.

It was hard for men to believe that "deliver us from

1 The "Washingtonian," Jan. 7, 1843.
temptation” might be partly answered by delivering temptation from themselves.

With the beginning of its second volume (June 10, 1843) the “Washingtonian” grew from a bi-monthly into a weekly. Its editorial staff was certainly a strong one, viz.: Revs. W. T. Brantley, W. J. Hard, C. S. Dodd, Geo. F. Pierce, Col. John Milledge, Dr. F. M. Robertson, Dr. D. Hook, S. T. Chapman and James Harper. The paper did not “expect to realize a fortune, but wished to do good.” The state of the market and general news items were to be added to its weekly bill of fare.

The advantages which temperance has brought to Augusta are summed up thus: In 1829, when the first society was formed, and for two years afterward, “the number of deaths from intemperance, among the white population alone, was ascertained, with a near approach to certainty, to be twenty-five annually.” Bacchanalian broils disturbed the city almost nightly, and the youths were led astray, while the then annual cost of intoxicating liquors to the city was $30,000 greater than now.

The “Banner” (temperance) was laboring at this time to get statistics of the strength of the temperance organizations of the State, but with very indifferent success. Not more than 6,500 members—“perhaps less than one-fourth of the entire Cold Water army of the State”—had been reported, and only about fifty societies. The collection of temperance statistics, it seems, has always been difficult. The writer knows it to be the case at present.

For several months calls had been heard from various parts of the State that a convention be held. There had been no State Temperance meeting since 1836. Penfield Washingtonian Society, of which Rev. B. M. Sanders was president, and Professor S. P. Sanford, secretary, asked that the State meeting be held in Penfield, July 24, 1843.¹

Pursuant to this call, “a convention of the friends of temperance met at the College Chapel, at Penfield, at early

¹ “Christian Index,” June 30, 1843.
candlelight, on the evening of the 24th. The convention was organized by appointing N. H. Crawford, President, and Dr. F. C. Lawrence and John M. Ashurst, Secretaries.

The following delegates then appeared and announced their names, and made reports from the societies they severally represented, to wit:

Hearnvill Total Abstinence Society, Putnam county—Henry S. Davenport.

Jones County Temperance Society—Rev. J. H. Campbell.


Penfield Washingtonian Society—B. M. Sanders, Dr. J. S. Baker, B. Brantley, Dr. E. C. Lawrence and Rev. P. H. Mell.


Twiggs County Society—Rev. C. D. Mallary and Henry Bum.

Society at Kilpatrick's, Putnam county—J. M. Ashurst.

Oglethorpe Temperance Society—N. M. Crawford and E. M. Gilham.


Mars Hill Temperance Society—Bedford Langford and John Garwood.

Watkinsville Washington Total Abstinence Society—George M. Paine.


Salem (Clark county)—Francis A. Clark and Francis Hester.
Harmony Temperance Society (Putnam county)—John A. Cogburn.


We have here a total of eighteen societies; three are called “Total Abstinence” Societies, two are called “Washingtonian,” and the others are not defined as to their position on total abstinence. It seems most probable from what we have seen of the work of Taylor and Johnson, in the localities of these societies the year before, that most of them had embraced Washingtonianism.

The President estimated Georgia’s drunkards at 8,000, and declared that this band of inebriates could control (or be made to control) the elections, as that majority was never gained by one party in political contests.

Next day the Business Committee (Crawford, Campbell, Sanders, Burney and N. Hill) reported a series of resolutions: One was that “A committee of five be appointed to prepare a report on the cause of temperance generally, and an address to the public; both to be published after the adjournment of this Convention.”

It was also resolved that the members of the Convention be requested to act as agents for the “Temperance Banner,” themselves subscribing, and also to “aid in the circulation of all other temperance papers published in our State that may be deemed worthy.”

Temperance celebrations were recommended to the societies throughout the State, also the collection of statistics was urged, which statistics were to be forwarded to the “Banner.”

The co-operation of the fair sex was also asked for; and religious, temperance, and political papers were requested to publish the address, as well as the proceedings of the Convention.

The committee appointed to prepare the address were Messrs. Mell, Ashurst, Campbell, O. L. Smith and Paine.

Afterward, Dr. Lawrence, using Sewall’s plates, demon-
strated before the body the effects of alcohol on the human stomach. Addresses were also delivered by Messrs. Ashurst, Overton, Hillyer, Campbell and Davenport.

It was resolved to submit to the committee appointed to prepare the address, the propriety of holding another convention in the autumn, the Committee having the prerogative of selecting time and place, should it be deemed expedient to hold the convention.

The address, which is a good, strong document, is too long to be inserted here. One or two extracts will show the mellowing influence of Washingtonianism and the yielding of legislation to persuasion. The Committee

"Would endeavor to enforce upon your attention but one single idea, and that is the importance of keeping temperance untrammeled and free from connection with any other subject. Its past history has shown that it is most efficient and successful when it stands on its own merits, and operates by its own unaided energies.

"A few years ago, actuated by the most conscientious motives, we endeavored to bring to our aid the strong arm of the law; but the result has taught us a lesson, which in our subsequent efforts should not be lost upon us. In casting our eyes over the State we saw every conspicuous point occupied by individuals, who, under the sanction of law, dealt out, in open defiance of public opinion, that which corrupted our servants, ruined our children and destroyed the morals of our citizens, and looking too exclusively to the abstract principles of right, we sought by the stern enactments of law to remove the evils—and most signally failed.

"All past experience has shown that in a country like ours those laws which are in advance of public sentiment, are in their very nature inoperative. When the people themselves are the framers and executors of the laws, they must be satisfied of their utility, or they will suffer them, however enacted, to be a dead letter upon the statute book."

The evil, the committee says, is an individual and social one, and to be met on those lines.

"If we can only persuade our fellow citizens not to use the article, though the fires of ten thousand distilleries should be kindled where one now burns, though a grogshop were established by law in every house and streams of alcohol should literally flow down our streets, we would be a free, a temperate, a prosperous people. It is not the manufacturing and the vending, but the use of the article that causes the mischief, and the only way to prevent the supply is to destroy the demand. Our error has consisted in this: That we have lost sight of the cause and wasted our strength in fruitless attacks upon the effects. We repeat it, it is against the consumption of the article that our efforts should be directed. * * Depend upon it, fellow citizens, the only cause of the evil is that men will drink, and the only remedy
is to prevail upon them not to drink. If we keep these simple ideas constantly in view and be actuated by zeal and prudence, our labors will be crowned with the most abundant success."

It will be observed that Augusta, and indeed most of the eastern part of the State, was not represented at the Penfield Convention. One resolution offered by the business committee very naturally caused some future heart-burning, viz.: That in which the delegates are called upon themselves to subscribe for the "Banner" and act as agents in increasing its circulation. They may also "aid in the circulation of all other temperance papers published in our State that may be deemed worthy."

As the "Washingtonian" was the only "other temperance paper published in the State," it was felt that the report at least insinuated that it was a doubtful matter whether it was to "be deemed worthy of support." It seemed an effort on the part of the convention to lift the "Banner" upon the shoulders of the "Washingtonian." In behalf of the Editorial Committee of the "Washingtonian," Rev. C. S. Dodd demanded of the Business Committee of the Convention an explanation of this ambiguous resolution. Rev. J. H. Campbell disavowed, on behalf of the Business Committee, all intention to reflect unfavorably upon the "Washingtonian," but shortly afterward an acrimonious controversy sprang up between the "Washingtonian" and the "Banner," and feelings not the most amicable, continued to prevail between them.

The Penfield Convention did not represent one-twentieth of the temperance strength of the State. The committee resolved to call another State meeting to be held at Eatonton in November, 1843.

At this date the convention assembled at the Union Church in Eatonton. Twenty-eight societies were represented by ninety-three delegates. Fourteen, or just one-half, of the societies were Washingtonian; six of the others are called "Total Abstinence Societies," and the others simply "Temperance Societies."

Rev. B. M. Sanders was made Chairman, and Messrs.
Ashurst and Lawrence were again appointed Secretaries. Rev. W. A. Florence offered the opening prayer. A "business committee," consisting of Messrs. Campbell, Lallerstedt, Wittich, Tucker, and Turner, was appointed. This committee reported a resolution in favor of appointing a committee to address the people of the State. In accordance with this resolution Messrs. Wingfield, Wittich, Mell, Lallerstedt, and Flint were appointed as said committee.

Addresses were delivered at night by Messrs. Wittich, Phinigee, Flint, and Dr. Joel Branham.

A communication from the Monticello Cold Water Association was received and read. This was the first appearance of the "Cold Water" army at a State meeting. There were a number of such societies already in existence in Georgia.

Mr. Hudson offered the following, which was adopted:

"Resolved, That this Convention do not propose to further the cause of temperance by any other means than that of moral suasion."

Another resolution recommended to societies throughout the State to hold celebrations "with temperance barbecues, for the purpose of bringing together and addressing such as are usually indifferent to the temperance movement."

Another resolution provided that a committee of one from each county in the State be appointed, to gather statistics of the various societies and forward to the "Banner," and to the "Washingtonian."

It was resolved that the officers should retain their places for the year; that the body should meet annually "at such a time and place as may be deemed proper;" shall "consist of delegates from all temperance societies of the State who think proper to send them, and shall be called the State Temperance Convention of Georgia." Dr. H. H. Tucker informs the author that he suggested the name of the State body thus reorganized after a sleep of seven years.

Both the "Banner" and the "Washingtonian" were recommended by the convention. The latter paper, it seems, was now "deemed worthy" of a place in temperance literature.
Forsyth, and the 23d of November, 1844, were selected as place and date for the next meeting of the convention, and a committee, of which H. H. Tucker was Chairman, was appointed to select an orator for that occasion.

This State Convention held in Eatonton in 1843, is the first in which Savannah seems to have been represented, though here only by letter. Indeed, the Georgia metropolis seems to have been very much later in temperance work than the towns in the upper and middle sections of the State. R. P. Taylor had visited Savannah in the winter of 1842–3, and had stirred considerable interest in the cause. It was the swell from this storm, which had brought Savannah into active sympathy with the temperance reformation, though Rev. J. F. O'Neil had organized a Catholic Total Abstinence Society there two or three years earlier. But Southern Georgia evidently took little active interest in the early temperance movements which had swept over other parts of the State. We have mention of comparatively few societies south of the parallel of Macon. But early in 1844, the prince of the Washingtonians, John H. W. Hawkins, reached Georgia, and his enthusiastic efforts soon began to be felt in those sections where he labored.

JOHN HENRY WILLIS HAWKINS

was born in Baltimore, Sept. 28, 1797. A hatter by trade; from tippling he became a "hard case," drifting downward to that very certain goal of drinkers—wretched poverty. He had spent his living with the barkeeps, and very naturally was nothing bettered, but rather grew worse, until the summer of 1840, when, after a debauch, in the midst of his wretchedness, through the tears of his daughter, he was induced to undertake a reformation of his life. He signed the new Washingtonian pledge, and joined the new organization, then but two or three months old. Very soon he became a leader in the new society, and went with the first missionary party that went to New York, sent out from Baltimore. Of his labors at the North we have already had some account.

Leaving Baltimore in November, 1843, and coming via
Norfolk and Wilmington, he arrived in Charleston, December 2. He remained until January 13, 1844, and a multitude subscribed to the Washingtonian pledge. He visited Columbia, Aiken, Georgetown, and Hamburg, S. C.; and on the 24th and 25th of January was in Augusta, Ga. January 28, he was in Athens; thence he returned to Augusta; thence to the South Carolina Temperance Convention at Charleston, February 6, 1844, and a few days later he reached Savannah. The success of his work in the South was wonderful. Writing from Savannah, February 12, Mr. Hawkins says:

"I have never visited a place in all my travels where the people have taken hold of the subject of temperance as they have here in Savannah. Before my arrival they had done but little, and when I arrived the friends of temperance told me that I had a hard place to operate upon, and to the astonishment of every one, the house was filled to overflowing; many had to go away, they could not get in. It was just such a meeting as the first meeting; you remember, in New York, in March, 1841, when poor Latham cried out, 'Can I be saved, is there any hope for me?' The next meeting was held in the Methodist Church—a larger place; that was crowded to excess; and oh! what a time it was! scarcely a dry eye in the house. One hundred and thirty signed the pledge. The next meeting was held in the Mariner's Church; the number that signed there made over 200 in three nights. Ought I to be discouraged at such results as these? No! I have never been discouraged for a moment since, in the providence of God, I have been called to this work. I now look back with astonishment, and am compelled to say: 'Truly, this is the work of the Lord and marvelous in our eyes.' I shall (remain) in Savannah till about the last of this month; and I think by that time, with the aid of such men as have and will sign the pledge, we shall rout the enemy, horse, foot, and dragoons. I shall not at present go to New Orleans as I contemplated, on account of the health of Mrs. Hawkins. When I finish my engagement at Savannah, I contemplate visiting Macon and Milledgeville, then return to Charleston."

On February 19, Mr. Hawkins writes to his son from Savannah.

"The cause of temperance is making a tremendous excitement in this place. It would be impossible for me to give you an adequate description of the interest which is felt here. The people seem amazed; the high, the low, the rich and the poor, alike flock to the churches long before the hour of meeting. Such crowded houses I have seldom witnessed anywhere. Over 200 signed the pledge at two meetings—many of them poor unfortunate drunkards, and the people take notice of them, and give them employment; this is as it should be. I really suppose that

1 Life of Hawkins, p. 295, et seq."
there will be a greater revolution in this place than in any other I have ever visited. The talk is from morning until night, temperance, temperance; and in the taverns and grogshops they talk it until long after midnight. A tremendous blow has been struck at the sailor boarding houses, that have long been the ruin of the poor sailors of this port. Several have been (put) into jail to await their trial for stealing sailors from on board the ships, getting them drunk, and then robbing them of every farthing."

From this it would seem that the old laws so long on the statute book, in reference to the protection of sailors, had been of little force. Sailors were still impressed by the abandoned saloonists, and this man-stealing business was going on, almost as it had gone on near a century before.

Mr. Hawkins' efforts seem to have been productive of great good in Savannah. He remained there just one month. He labored diligently to suppress the infamous practices of the sailor boarding houses. Afterward, in New York, speaking of these "land pirates" of the Savannah River, he said:

"They actually steal the crews of vessels, lock them up in their rum boarding houses, until they strip them of everything. The captains and crews who came to the lectures came armed." One of these land sharks was taken up by the city authorities and mulcted in a fine of $500, during Mr. Hawkins' stay in the city.

February 19 a very enthusiastic meeting was held by the Savannah Washingtonians, in the Methodist Church. Rev. Mr. Ross presided. Hawkins was at his best, and the list of signers was lengthened to considerably more than 400 names. A somewhat singular incident is in point to illustrate Hawkins' power with all classes.

"The Roman Catholic priest (Rev. J. F. O’Neil, presumably) determined to so far dismiss his prejudices against the Protestants as to invite Mr. Hawkins to address his people on a day which Hawkins should name. The Father accordingly called upon him, stated the extent to which intemperance prevailed among his flock, and solicited Mr. Hawkins' aid in the effort to reform the tipplers. Mr. Hawkins readily agreed to lend his help, and at the appointed time repaired to the church (a large one), which he found full to overflowing. On advancing to the chancel, he observed that a table
had been placed in front of it. Father O’Neil inquired of the sexton why it was there. ‘And sure, sir, it is for the spaker to stand upon,’ was the reply. ‘Remove it immediately,’ said the pastor; ‘Mr. Hawkins is good enough to stand within my chancel.’ The pastor then took his seat immediately in front of Mr. Hawkins, and as the latter proceeded in his remarks, the tears began to course down the good Father’s cheeks, and before the speech was done, he, with hundreds of others, wept aloud. The audience were deeply moved. As soon as the address was done, Father O’Neil sprang to his feet, and called to the sexton to ‘fasten every door of the church; let no man nor woman leave the house until you have all signed the pledge.’ Nor did he desist until his flock were all pledged to the principles of total abstinence.”

Mr. Hawkins left Savannah for Milledgeville, where he lectured two or three days, then three days of work in Macon, and he returned to Savannah March 12. Mr. Hawkins expressed the greatest delight at the manner of his reception in the South. “I have never seen people,” said he, “take hold of the cause as they do.”

The Temperance Society at Savannah numbered at his arrival, 225 members. After twenty-one days of labor the number had grown to 724, and with fine prospects for further growth. A Cold Water Army was organized, for which 300 badges and as many music books were ordered. Very touching testimonials of appreciation were tendered him, both at Savannah and at Charleston.

This was the first, and also the last, lecturing tour of the great apostle of Washingtonianism to Georgia, though he once after passed through the State from Alabama to Charleston, to speak in the Palmetto capital.

Of all the Washingtonians, he seemed to come closest to the popular heart. The well-known story of his reformation, largely through the efforts of his young daughter—a story so touchingly told in “Hannah Hawkins, the Re-

1 Life of Hawkins, pp. 300–301.
formed Drunkard’s Daughter,”—thrilled thousands of readers. Rev. Dr. John Jones, who heard him in Athens, tells the author that Mr. Hawkins, describing the difficulty of reformation on the part of the sot, exclaimed, “The appetite for strong drink never dies, it only slumbers. God grant that with me it may be an eternal sleep,” a prayer which he may well have uttered, for doubtless to the end it was, for him, a constant battle against the tempter.

One of the immediate results of the Savannah temperance work was the establishment of a little temperance paper, called the “Morning Star,” which, though its race was but brief, yet served to show the new zeal infused into the metropolis. The “Star” shed a few rays of light, which afford us help, even now in our search. It tells us, in March, 1844, that the parent Washingtonian Total Abstinence Society had then more than seven hundred members; the Mechanics’ Auxiliary Society had a large list, though only two weeks old; the Catholic Total Abstinence Society, under Rev. J. F. O’Neil, was very flourishing; a society had been formed among the soldiers in the barracks; some of the ships touching at the port were “organized,” and sailed away with floating societies among their own crews, and only a seamen’s boarding house seemed necessary to make the organization complete.

With Hawkins’ visit, Washingtonianism in Georgia reached its climax. Thenceforward, though with occasional local revivals, the general tendency was unmistakably downward. Great numbers either had their names “scratched” from the pledge, or fell into drinking habits, regardless of their obligation. Washingtonianism did not supply that progressive, educational, suggestive system which is absolutely necessary to keep alive in the human mind an interest in its work. Graduation was reached too early; the course was completed too easily; a pledge and a diploma, and the work of progress was done.

The year 1844—a “Presidential” year of unprecedented excitement—was peculiarly trying to the temperance cause.
The annexation of Texas, with the almost absolute certainty of war with Mexico, had been added to the fiery political issues formerly disturbing the people. Then the cloud along the Northern sky had been growing, and its portentous blackness had been vastly increased by the prospect of an immense territory now about to be acquired, for which the slavery question was to be settled. It was impossible for temperance even to hold its own, much less advance, in the midst of this wild political storm. Perhaps the situation can best be outlined by a quotation from the "Augusta Washingtonian," of August 17, 1844:

"The temperance cause is now passing through the severest trial to which it can be subjected—an exciting Presidential canvass. If it survives this trial its triumph will be speedy and certain; if it is suffered now to languish and die, thousands of money and years of labor may fail to resuscitate it. Hence our solicitude to interest leaders of political parties in the promotion of a cause without success to which neither Whiggery nor Democracy can prove a blessing to the country. Hence our deep anxiety to guard those who have taken the pledge against the potency of the temptations which they have now to meet. In proof that exciting elections have the tendency to endanger the cause of temperance, we will relate the following fact: Immediately after the shower of brilliant meteors, commonly called the falling of the stars in '33, an old schoolmate, under profound seriousness thereby produced, joined the temperance society. Twelve months afterward we again met in Milledgeville, and to the inquiry, 'Have you been faithful to your pledge,'—he answered, 'I was until the election came on, and then I found that I could notelectioneer on, or with, cold water.' Whether he has ever recovered from this relapse, or if not, whether even a second 'falling of the stars' could arrest him in his downward course, we think very doubtful."

The "Washingtonian" then makes an appeal to temperance men to hold fast to their pledges; it urges the politicians to abstain from the use of spirits either personally, or for influencing voters; declares that it will give the names of any candidates found treating voters, and will use all possible exertions to defeat such candidates. It is clear that the editors were beginning to be very "shaky" in the polity of "moral suasion alone" formerly so loudly proclaimed—at least, so far as politicians were concerned. In a tone that has something more than moral suasion, the paper adds:

"There are many thousands of temperance men, and they may feel bound to vote for the advocates of the moral reform! or at least, not to vote at all if their political friends prove to be their temperance enemies. It is certain that the
friends of temperance are sufficiently numerous in this State, to hold the balance of power between the two parties in their own hands, and that they may not feel it their duty to use it for the promotion of virtue and order, we are not prepared to say. Is it wrong, or would it be strange, for such men so to discharge their duties as citizens, as to prevent the desecration of the political altars of their country,—to preserve their State from the disgrace of having its destinies controlled by intemperance, to sustain the glorious cause to which, they have, in part, consecrated their lives, so that it shall not be trampled under foot? Surely the cause of human virtue and the consequent permanence of Republican institutions, is as dear to them as the success of any political leader."

Very sound logic, if not very great party fealty.

Early in this year Mr. Clay visited Augusta, and the "Washingtonian," prior to his coming, tried to suade the dramsellers to close their shops—at least along the principal streets, during his stay, that such offensive spectacles as those might not be seen to mar the general appearance of decency, as well as of beauty, for which the town was noted. It does not seem, however, that the dramists profited by the hint, but still they kept open doors while the renowned statesman was in the city.

The "Washingtonian" was beginning to quote approvingly the views of those who believed the aid of the civil law should be invoked to stop the traffic, for

"The ranks of the rumseller have been sifted, and those who remain are deaf to the voice of justice and the appeals of humanity. In vain have we placed before them one hundred thousand of their countrymen, miserable wrecks of humanity, paupers on the public charge, robbed by them of property, health, hope and happiness. In vain have we told them of their fifty thousand customers and dupes, immersed by them in the gloomy jail. In vain have we stretched out our arms in behalf of thirty thousand maniacs, the fruits of their traffic, in whom they have blasted the attributes of reason and effaced the image of the Almighty. In vain have we pointed them to the fresh graves of thirty thousand American citizens, which they have digged and filled through the profit of three years' labor. In vain have we brought to their view the dying beds of this vast army of victims, embittered by horrors which no human tongue can describe. In vain have we begged them to consider the three hundred thousand loathsome drunkards, the work of their bands, now staggering toward eternity; and appealed to them on behalf of the pining wives and haggard children of this mighty host, on whom they are inflicting the tortures of the damned. They have turned a deaf ear to the cries of the afflicted. Mammon is their god. * * * Those among us who supposed that rum-drinking and rum-selling could be rooted out by argument and persuasion have been disappointed in the result, and are now prepared to go with their brethren in the advocacy of additional means. The differences which threatened a short time since to thwart
the temperance movement are therefore healed, and all, without exception, are
prepared to labor side by side and shoulder to shoulder, not in substituting legal
for moral means and placing our main reliance on the former, but in bringing
about correct legislation as an auxiliary to the mighty and efficient influence of
light and love."

The "Washingtonian," commenting on the above, says:

"Could the temptation now be removed out of the way by the united force of
legislation and a rectified public sentiment, and the rising generation be permitted
to come up without the allurements of the barroom and the grogshop, it is believed
our beloved country would soon exhibit to the world a spectacle of peace and pros-
perity, sublime and beautiful."

Really, the spirit of Josiah Flournoy seems again to have
clothed itself in flesh and blood, and the most thoughtful
began to see clearly that there were a multitude of drunk-

ard-makers in the land, who were like the deaf adder that
stoppeth her ear. On them persuasion was spent in vain;
with no god but mammon they would not hearken to the
wails of widows or orphans, but would still ply their hellish
trade, regardless of its consequences. It could not but be
that when the connection between cause and effect was so
plain, when the road from the dramshop to the drunkard's
grave was so glaring, that men would begin to ponder on
some means of suppressing such a terrible nursery of misery
and crime. By a letter of October 16, 1844, we learn some-
thing of the state of temperance in Savannah. The writer,
G. W. Adams, says that the Washingtonian Society, num-ering about 600 members, had been in a cold state for some
time, but it was hoped to revive it by monthly meetings.
The Marine Total Abstinence Society, organized by seven
persons in April, had grown to ninety members; the Ogle-

thorpe Barracks Temperance Society among the soldiers,
numbered about thirty; the Cold Water Army, organized
by Mr. Hawkins, was prosperous—its membership not given.

As to the effect of temperance the writer says:

"The recent election (State) was probably the soberest and most peaceable of
any ever held in the county, though hotly contested. Neither party, to my knowl-
dege, kept any rumshops open for the purpose of making votes; and I think a part
of this was in deference to the feeling of temperance men."

Burke county is reported to have five societies, with 377
members. Albany’s society is going backward, having decreased to about sixty members, hardly half of its former number.

Unfortunately very little data are given whence we may judge of numbers or of progress in the societies.

The State Temperance Convention met in Forsyth, November 21, 1844. James Spear, Esq., of Upson county, was called to the chair, and H. H. Tucker and D. Evans were appointed secretaries.

The weather was very inclement, and only about forty delegates were present. Neither Col. J. H. Lumpkin, nor his alternate, Mr. J. A. Wingfield, was on hand to address the convention as per appointment of the preceding year.

Among the “ways and means” reported by the committee, for advancing the temperance cause, was the concentration of patronage upon one temperance paper. The committee professed equal friendship for “the two temperance papers now published in the State, and regret to be compelled to make a choice between them, but they are forced to the conclusion that the ‘Temperance Banner’ can be most successfully sustained, from the fact that it is the cheapest publication of the two.” The committee advise a union of the two papers, if practicable, that the cause may have one organ properly supported in the State. The committee “learn, with regret, that the ‘Temperance Banner’ has been published hitherto with loss to the proprietor, and that unless renewed efforts are made to sustain it, it will be discontinued. They learn that, with 1,500 paying subscribers, at $1 each per annum, it can be continued—additional editorial assistance can be procured, and its usefulness thereby greatly increased.” A resolution was accordingly introduced that the members of the convention should pledge themselves to endeavor to procure the 1,500 subscribers by the first of January.

A constitution and laws for the future government of the convention were adopted.

Col. Joseph H. Lumpkin was chosen president. The
vice-presidents were appointed, one from each congressional district:

<table>
<thead>
<tr>
<th>Name</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph Cumming</td>
<td>1st</td>
</tr>
<tr>
<td>G. M. Dudley</td>
<td>2nd</td>
</tr>
<tr>
<td>Rev. Seneca G. Bragg</td>
<td>3rd</td>
</tr>
<tr>
<td>Dr. A. Means</td>
<td>4th</td>
</tr>
<tr>
<td>Rev. W. D. Cowdry</td>
<td>5th</td>
</tr>
<tr>
<td>Asbury Hall</td>
<td>6th</td>
</tr>
<tr>
<td>Rev. R. M. Sanders</td>
<td>7th</td>
</tr>
<tr>
<td>Rev. W. T. Brantley</td>
<td>8th</td>
</tr>
</tbody>
</table>

Corresponding Secretary, James Harper of Augusta; Recording Secretaries, Dr. E. C. Lawrence and H. H. Tucker; Treasurer, B. Brantley.

A circular address was ordered to be prepared. The "Washingtonian" was not very well pleased with the convention—naturally, not with that part of the report which recommended concentration of effort upon one paper. It had "a secret suspicion" that the "Banner" editor had loaned his spectacles to the committee while making up this report. It cannot understand how a weekly like itself, at $2 yearly, can be more expensive than a bi-weekly like the "Banner," at $1. It begs to assure the convention that, if compelled to suspend publication, it will not be from a "withdrawal of their patronage."

The "Washingtonian" regards the convention as "a failure in every respect." If not better attended it would be better to discontinue the convention, for at present it "is little better than a publication to the enemy, of the weakness of our ranks."

The lesson taught in 1844 did more than the experience of any previous year to convince thinking men that the removal of legal restraints, and the use of moral suasion alone, was a blunder hard to be remedied, and most of the State Temperance Societies in that year reported in favor of prohibitory statutes. The Committee of the American Temperance Union report in favor of removing the temptation:

"If such drinks (spirituous) were wholly removed from view, there would be
an acquiescence almost universal. But while they are daily presented to view, there will be drinking and drunkenness in society."

The Washingtonians, to a large extent reformed drunkards, would hear of nothing but "kindness" in dealing with the traffic, and many of them came to regard law and its punishments as hostile to society. Many averred that if jails and other prisons were done away with, men would embrace temperance at once. This cry was taken up by the rum sellers, who, to a man, were in favor of moral suasion alone as the weapon for temperance men to wield, for thus their traffic would have more than a living chance, since vice tolerated never fails to grow.

Mr. Sargent, one of the brightest luminaries of the temperance reform, voiced the opinion of nearly all advanced temperance champions, when he says: "I believe moral suasion alone, as a means of riding the world of drunkenness, would prove about as effectual as a bulrush for the stoppage of the Bosphorus. In spite of the expectations of the most sanguine suasionists, unless opposed by some more powerful barrier, this river of rum and ruin will flow on to eternity.

"Rusticus expectat dum transeat annis, et ille Labitur et labetur in omne volubilis acuum."

Discouraging as was the outlook when compared with the bright prospects of 1842, yet the report of the National Committee declares that the progress in South Carolina and Georgia "has recently been greater than in any other part of the country." 2

The fervor of temperance work seemed, however, warmer elsewhere at this time than in America, its native land. The report for 1844 says:

"Soon New England rum will cease doubling Cape Horn. On the 11th of last December, the ship Heber, from Massachusetts, stopped at Honolulu with seventy hogsheads of rum. She had visited Mozambique, Madagascar, Sydney, New Holland and New Zealand without finding a market. It was put up at auction, and only five casks were sold. On the 25th of December, she reshipped her

1 Permanent Temperance Documents II, p. 22 (of Report for 1844.)
2 Report, p. 36.
sixty-five casks, and set sail, not knowing what to do with her rum. If she brings it back to Boston, may it show the sons of the Pilgrims the disgrace of attempting to flood the poor pagans with rum."

The State Convention for 1845, met in Macon, June 4. The President, Col. Lumpkin, being absent, Rev. S. G. Bragg was chosen Chairman, E. G. Cabaniss and W. J. Anderson, Secretaries. Eighty-eight delegates were present.

A business committee was appointed, consisting of Messrs. Postell, J. Lamar, J. A. Wingfield, E. A. Nisbet and D. C. Campbell, while another committee, Messrs. Kendrick, S. Anthony and C. D. Sandford was appointed to procure speakers.

At the meeting of last year, a resolution had been offered to employ an itinerant lecturer. This resolution was now referred to a committee of Messrs. Nesbit, Talmage, Anthony and Ellis. This committee reported in favor of employing an agent, as a means to revive the cause which was admitted on all hands to be in a languishing state. The committee recommended that the executive committee be directed to "open a correspondence with Mr. Gough, a distinguished, pious and sincere temperance advocate, to ascertain whether, and at what time, and on what terms—his services can be had." In the event of Mr. Gough's acceptance, the executive committee should notify the societies, and concert with them ways and means, for his compensation. Should Mr. Gough decline, the executive committee should select some one else to act as active agent.

The funds of the convention were evidently at a low ebb, as only $28 could be found in the treasury. A letter was received from Mr. John Belton O'Neal, the distinguished temperance champion of South Carolina, inviting the convention to send delegates to the South Carolina Convention at Pendleton, August 5. In compliance with this request Rev. Jas. O. Andrews, J. C. Postell, N. Hoyt, W. T. Brantley, Dr. L. D. Ford, E. A. Nisbet and D. C. Campbell, were appointed to meet with the Palmetto Convention.

The lamentable decline in the temperance work was attributed in a large degree, to the failure of the societies to
hold regular meetings, for the delivery of temperance addresses, and it was recommended to them to hold meetings at least every three months and have addresses delivered.

The convention adjourned and went in a body to the Presbyterian Church, where Mr. J. A. Wingfield delivered the address; twenty-two signatures were added to the pledge.

The Business Committee "learn that there are still published in the State of Georgia, two papers." Though "both are good," yet they advise concentration upon the "Banner." It was recommended to the "Banner" editor to enlarge his paper, if practicable, and add an "agricultural department," to increase its usefulness and its circulation.

The necessity for State statistics was felt, and it was determined to appoint a committee to correspond with judges of the Superior Court, solicitors general, eminent lawyers and physicians of the State and the officials of the penitentiary and other leading men, to ascertain, as far as possible, the effect of intemperance in producing crimes and disease. Also the testimony of the various churches was to be sought. Ministers were asked to communicate to the corresponding secretary such information as they may possess in regard to the effects of intemperance in bringing about the exercise of church discipline. It was resolved that liquors were productive of the most incalculable evil in the political canvasses of the State, and the convention resolved to use its most strenuous efforts to oppose this custom. A committee was also to obtain an estimate of the additional taxation incurred by the crime and pauperism produced by liquor. This committee consisted of D. C. Campbell, W. Poe, and E. A. Nisbet. Dr. S. K. Talmage introduced a resolution which was unanimously adopted, appealing for help to mothers, wives, sisters, and daughters, to young men both for their own safety and for their influence on others; to sober men for their influence inside the society; to the intemperate "that we may help them to overthrow their worst foe," to parents, to urge their children to form juvenile associations,
to prevent the acquisition of an evil habit; to "instructors in colleges and schools to promote temperance associations among their pupils as an antidote to one of the most prolific sources of that insubordinate spirit which has lately disgraced so many of our literary institutions."

Appeals were also made to vendors of liquor to abandon a business so fraught with woe, nor for the sake of ill-gotten gain to sacrifice their own families. It was recommended that county societies be resuscitated, and that the convention should earnestly strive during the coming year to regain its lost ground.

Most of the officers were re-elected for the coming year. The next annual meeting was appointed for the Wednesday preceding the third Sabbath in May, 1846, and to be held in Macon; but an intermediate session was also to meet at Milledgeville on the 19th of November, 1845. On motion of Dr. Talmage all clergymen were requested to preach on temperance on the first Sabbath in September. One hundred and forty-six pledges were obtained during this meeting of the convention.

This was evidently a resolving convention. Much of its activity seems to have been due to Dr. Talmage, who was indefatigable in devising ways and means to advance the cause from its then low estate.

The "Constitutionalist" of November 13, 1845, publishes the penitentiary report, from which it appears that out of a total of 124 convicts, eighty acknowledge their crimes or their conviction, due to rum.

On the 12th of July, 1845, the Augusta "Washingtonian" breathed its last after a brief existence of three years, the first year as a semi-monthly, the last two years as a weekly.

Its last corps of editors consisted of Revs. W. T. Brantley, W. J. Hard, C. S. Dodd, Dr. D. Hook, James Harper, and A. W. Noel. It had been conducted with ability, but it had never had an equal share with the "Banner" in the patronage of the convention. In fact, while the "Banner" was made

1 Georgia "Messenger," June 15, 1845.
the organ of the convention, the recognition given to the "Washingtonian" was of the forced kind. The first allusion to the paper placed it in the equivocal category of such publications as "may be deemed worthy of support." Afterward the chief allusions to the "Washingtonian" on the part of the convention were made in the form of a request that it should give up the ghost to make room for its rival, an invitation which the paper was not very eager to accept. At the Macon Convention, as we have seen, surprise was expressed, when the body, or rather the committee, learned that the "Washingtonian," in spite of their invitation to die, was still living on. A new call for its demise was made, and on the 12th of the next month, the paper passed into the non-entity to which so many temperance papers have gone.

The "Washingtonian" was true to the principles of the Society of which it was the organ. It floated no other flag from its mast-head than that of total abstinence and moral suasion, though its editors had begun to feel that something else was indispensable to hold what suasion had won.

But Washingtonianism as an organization, was fast nearing the western horizon: a new order was coming.
CHAPTER XXIX.

THE SONS OF TEMPERANCE.

PLEDGE.

"I will neither make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine, or cider."

The Sons of Temperance grew up to meet the failures of Washingtonianism. It was the reserve corps gradually forming to cover the retreat of the great unwieldy, undisciplined host of the "Reformed Drunkards." It was soon discovered that the reformed were rapidly falling away; the demon was again beginning to assert his sway, and no small number of those who had become somewhat noted as lecturers of the moral suasion type had themselves become examples to the flock—not of the force of temperance principles—but of the power of the tempter to reclaim his own subjects. Thus while Washingtonianism was in the full sweep of its triumphant march, and men were hailing its progress with loud buzzas, and were anticipating a speedy victory, and the near annihilation of the liquor fiend, the desertions were going on with accelerated pace. In front, the reform was sweeping all before it; but in the rear the process of disintegration was fast dissolving the temperance army. The novelty of the new idea soon wore off; the white heat of the early flame could not be maintained; enthusiasm is not man's normal state, and without enthusiasm Washingtonianism could not live. Its appeals were to the emotions, and it did not provide the staying elements necessary to permanent success. It is remarkable too, that Washingtonianism had so little recuperative power. A second great

1 For very much of the general history of the Sons of Temperance, the writer desires to express his gratitude to Rev. G. Alder Temple, G. S. of Halifax, N. S.
triumph on a former battlefield was hardly ever won by it; its energies seemed to be expended with the first effort; and a reserve force was sadly needed. This reserve corps the Sons of Temperance fortunately had the foresight to form before the rout became general. When the Washingtonian host at length broke in confusion from the field, the victorious enemy suddenly found his pursuit checked by a far better disciplined temperance army, which held higher ground, and was now beginning to deploy its lines through the battle smoke to cover the retreat, and meet the liquor onset.

September 29, 1842, sixteen men¹ met in Teetotalers' Hall, in New York, and organized the First Division of the Sons of Temperance. "The objects of the new society were declared in the official records to be: To shield its members from the evils of intemperance; to afford mutual assistance in case of sickness; and to elevate their characters as men.

The Sons of Temperance began as a benefit society; a fund was established for the payment of sick and funeral benefits; for admission of members by ballot, and through a ceremonial initiation, for an entrance password, and for trying offenders and inflicting penalties.

"From the beginning, the order disclaimed the appellation of a secret society. Unlike such societies, its principles and objects were published broadly in the face of day. Nor has it any claim to be an oath-bound society, unless the simple repetition of the pledge can be called an oath. That its regular meetings should be private, was rendered expedient by the nature of its organization. As a beneficial corporation, it must guard itself from imposition; as a brotherhood, it must take cognizance of the reputation and deportment of its members; as a society, it has its own peculiar and private affairs to transact. The order has as sound reason for privacy as bank directors, insurance companies, and

church courts. It was deemed advisable at the outset, that the Order should throw around its regular meetings some such guards as those which protect the retirement of the family circle from unauthorized intrusion, and that entrance should be bargained for by the means, not of knockers and door bells, but of a simple password.”

The officers for the direction of the Division were: Worthy Patriarch, Worthy Associate, Recording Scribe, Financial Scribe, Treasurer, Conductor, and Inside Sentinel. “An initiation ceremony was adopted October 1, and the ‘sixteen’ were initiated, and two weeks later eleven more were added, and the pledge adopted which it was afterward determined could not be changed but by unanimous vote of the members of the National Division of the order.”

About a month after the organization, plans began to be formed for extending the order, and a committee of seven was appointed “to prepare a constitution for the fountain head of the Sons of Temperance.” Three weeks later (November 18), a committee of three was appointed “to prepare a circular for the temperance press throughout the country.”

In this circular it was announced that the Sons of Temperance had three distinct objects in view: “To shield us from the evils of intemperance; afford mutual assistance in case of sickness, and elevate our characters as men.”

The first object was to be attained through the total abstinence pledge; the second, by the payment of an initiation fee and by weekly payment of dues. Out of this fund not less than $4 a week was to be paid to a sick brother, and $30 to his family or friends in case of his death, and $15 in case of the death of a brother’s wife. The third object was to be accomplished “by adopting such rules for our government as are found best calculated to unite us as a band of brothers laboring for each other’s welfare.”

It was designed to establish Subordinate Divisions, Grand Divisions, and a National Division.

1 Rev. R. Alder Temple, in “One Hundred Years of Temperance.”
The first of these was to be composed of the rank and file of the order, whose meetings were to be weekly, and whose officers were to be elected quarterly.

The State divisions were to meet quarterly, and were to be made up of the worthy patriarchs (acting) of the various subordinate divisions. The chief officer of the Grand Division was designated the Grand Worthy Patriarch.

The National Division was to meet annually, and was to be composed of all past and acting worthy patriarchs of the respective State Divisions. Until the National Division could be constituted, the Grand Division of New York would exercise the functions of the National Division.

The New York Grand Division Constitution was adopted December 7, 1842, and three days later the Grand Division was formed, and Daniel H. Sands was chosen Grand Worthy Patriarch. In this same month the Grand Division began to grant charters, granting the first to itself as a subordinate division, after a formal application; then Union Division No. 2 was constituted, then Friendship Division, of Chelsea No. 3, was constituted December 30.

New York then repaid the debt due to Baltimore for her "Washingtonian" missionary work of two years before, by sending Messrs. Snow and Oliver to the latter city in April, 1843, to organize divisions. In a few days these delegates reported four divisions opened during their absence, viz.: One in Philadelphia; one in Baltimore; one in Washington; and one in Raleigh, N. C. This last was opened by granting an application for a charter presented by Mr. John Zeigenfuss, of Raleigh.

Divisions were formed in Virginia, Connecticut, and Massachusetts, but the number of grand divisions necessary to form a national division was not attained until June, 1844.

"When the order was organized the great object was to provide a home for the reformed man, and friends to sustain him in time of trial. Up to that time all labors had been in the line of what was called moral suasion. The
abolition of the rumshop had not been thought of, but this organization of determined men, having in view the salvation of their associates from the curse of drink, soon brought with it the question: “Would it not be better to try to remove the temptation from the man, than to spend all our time in helping the man from the temptation?” Thus the prohibition idea began to take fast hold of the order, and the Sons decided that voting for license was a violation of the pledge, and Neal Dow, the Maine champion, was brought up in the pale of the order.

“The progress of the order during the first decade of its existence was a grand triumphal march. At the close of 1845 it numbered fourteen grand divisions, 650 subordinate divisions, and 40,000 members”—a splendid phalanx to retrieve the Washingtonian retreat, which, in 1845, had become general all along the line. In 1846 New York (State) voted “No License,” by a majority of 45,478, a victory which caused immense rejoicings throughout the United States, and on the 9th of June, of the same year, 12,000 Sons of Temperance assembled in New York “to hold a national jubilee and celebrate, amidst the waving of flags, the ringing of bells, and the thunder of cannon, the marvelous triumphs which had been achieved.” At the close of 1846 a membership of 100,000 was reported, and the next year only four States remained in which the Sons of Temperance had not established their order. In the same year Philip S. White established the order in the British Provinces, and late in 1847 the first division was established in England itself.

THE SONS OF TEMPERANCE IN GEORGIA.

Perhaps the sketch of the early history of the order in Georgia can best be given in the words of the present Grand Scribe of the Order, Rev. R. Alder Temple, of Halifax, N. S., in a communication to the author:

1 The writer doubtless means that no temperance society as such had as yet put prohibition down as one of the planks of its platform.

2 S. W. Hodges, in “Centennial Temperance,” Vol. 557.
The work of introducing the order into Georgia was rendered arduous and difficult by the wide social distinctions existing among the white population. The adherence of the better class was considered necessary to the support of the order; and these, from their habits, seemed least inclined to countenance it. In the end, however, patient labor won success.

In July, 1844, W. S. Williford, Esq., of Macon, having applied to the Most Worthy Scribe for information, and received the necessary papers, commenced a propagation canvass. In the following November he wrote, inclosing an application for a charter:

'I have been working hard ever since the receipt of your kind favor of the 16th of July, 1844, to interest our leading temperance men in the order, as I feel convinced it is the very thing we wanted for the cause in this State, and, in fact, at the whole South. Until this time, however, I have not been able to get a sufficient interest awakened to authorize our petitioning for a charter. But I am happy now to state that we are fully alive to the interest of the cause, and are determined to establish the Sons of Temperance in this State.'

A charter to open a division having been granted, Tomochichi Division No. 1, was instituted at Macon, on the 29th of December, 1845. W. S. Williford was elected Worthy Patriarch, and Edwin Saulsbury, Worthy Associate.

Within twelve months from this date, the following divisions were organized in Georgia, viz.:

'Toonahowi, No. 2, instituted April 13, 1846, at Savannah, by Deputy Most Worthy Patriarch W. S. Williford; Joseph Felt was elected Worthy Patriarch, and George W. Adams, Worthy Associate.


'Oconee, No. 4, instituted August 15, at Eatonton, Putnam county, by A. G. Butts, assisted by John H. Morgan, of No. 1; Junius A. Wingfield, Worthy Patriarch; and


'The constitutional number of divisions having been organized, and the order being now fairly established in the State, the Grand Division of Georgia was established on the 29th of December, 1846, under special dispensation, by Deputy Most Worthy Patriarch W. S. Williford, and the following officers were installed, viz.:

'Grand Worthy Patriarch—W. S. Williford, of Macon.

'Grand Worthy Associate—Joseph Felt, of Savannah.

'Grand Chaplain—James Smith, of Culloden.

'Grand Scribe—G. S. Obear, of Macon.

'Grand Treasurer—E. Saulsbury, of Macon.

'Grand Conductor—A. G. Butts, of Macon.

'Grand Sentinel—E. A. Burch, of Hawkinsville.

'On the 22d of March, 1847, Augusta Division, No. 7, was organized at Augusta, by Deputy Most Worthy Patriarch W. H. Brown, of Philadelphia, who was then traveling on business through the South.
"The following statistical returns were made to the National Division by the Grand Division of Georgia, in June, 1847, viz.:

Number of Subordinate Divisions ............................ 7
Number of contributing members ................................ 205
Number of deaths ........................................... 2
Violated the pledge ........................................... 3
Sick and Funeral Benefits paid .......................... $111.71
Cash on hand .................................................. 440.45

"At the annual session of the Grand Division, in October, 1847, the following were elected Grand Officers:

Grand Worthy Patriarch .................. Joseph Felt.
Grand Worthy Associate .................. George S. Obea.
Grand Scribe .......................... William Dibble.
Grand Treasurer .......................... E. C. Grannis.
Grand Chaplain ......................... Thos. Flewellen.
Grand Conductor ....................... George W. Adams.
Grand Sentinel ....................... Alonzo Wardwell.

"In June, 1848, the following returns were made to the National Division from Georgia, viz.:

Number of Subordinate Divisions ......................... 30
Number of Contributing Members ......................... 1,014
Number of Deaths ......................................... 20
Number violated the Pledge ................................ 66
Sick and Funeral Benefits paid ........................ $ 254.87
Cash on hand ............................................. 1,235.09

"At this period the order had fully proved its value in the State by concentrating and harmonizing the efforts of temperance men, and by giving a character of permanence to the temperance reform; and its beneficial influence could already be traced in the moral and social improvement which marked its progress.

"Among those who won distinction by their zeal and alacrity in establishing the order in Georgia were: W. S. Williford, who became member of the National Division in 1848, and died universally regretted by the order, in 1858; Joseph Felt, and George S. Obear, who were elevated to seats in the National Division, the former in 1847, and the latter in 1851; William Dibble, A. G. Butts, A. V. Mann, W. H. Dewees, E. A. Burch, J. A. Hough, H. Huff, L. T. Doyal, and Rev. S. G. Bragg.

"Under the direction of the pioneers, into whose hands its destinies had been committed, the order in the State continued to advance until in 1851 it reached its zenith, with a membership of 13,663, and funds in hand and invested, amounting to the aggregate of $10,758."

Thus far we have followed Mr. Temple, whose admirable summary, taken from the records of the National Division, have been of the greatest value. At the time when the author wrote to Mr. Temple, the most prominent of the
surviving laborers among the Sons of Temperance in Georgia, could give next to nothing in the form of statistical information as to the progress of the Order. The bloody quadrennium had blotted out the records and had dimmed the memories of those days when the Sons were in their glory, and after long and fruitless search at home, the author was compelled to seek from Nova Scotia (!) the records of the work by the Order in Georgia.

Recently, however, an old bound volume of the records of the Georgia Grand Division was found by Mr. W. G. Whidby, of Atlanta, and forwarded to the author. This volume—formerly the property of Judge John J. Floyd—covers only the period 1846-9, while the Order was in its most vigorous growth in the State.

From this volume we learn that at the time of the organization of the Grand Division (Dec. 29, 1846), it was "Resolved, That this Grand Division be located in the city of Macon." Also "that the regular meetings of the Grand Division be held on Wednesday after the second Monday in January, April, July, and October."

At the quarterly meeting of the Grand Division January 12, 1847, Grand Worthy Patriarch Williford reported all the Subordinate Divisions, except Oconee, in a flourishing condition. The growth had been healthy, but not so rapid "as we had reason to expect." The prejudices against the Order were fast giving way. The Eatonton (Oconee) Division alone was in a dormant state.

Messrs. Williford and Felt were chosen Representatives to the National Division, and they were made the bearers of the following petition to the National Division:

"Resolved, That the Grand Representatives to the National Division be instructed to endeavor to have the Constitution of Subordinate Divisions so altered that all the officers, except the Worthy Patriarch and Worthy Associate, shall be eligible to re-election." Also they were instructed "To endeavor to have the Constitution of the Grand Division so altered that the meetings
HENRY HILLYER, ESQ.,
President Young Men's Prohibition Club, Atlanta, Ga.
shall be held semi-annually, instead of quarterly, or that it be left to each Grand Division to regulate the number of its meetings, providing it meets not less than annually." Also, "To endeavor to have the constitutions of Subordinate Divisions so altered that the officers shall hold their offices for six months, instead of three, as now."

At this time the question of "degrees" was agitating the new order throughout the whole country. The Georgia Grand Division strongly favored the conferring of degrees, and the delegates to the National Division were instructed to vote for any resolution in favor of degrees, which might come before the National Division; if the National Division should deem it inexpedient to enact a general law as to degrees, the delegates were instructed to vote for any measure which would confer upon each Grand Division discretionary power as to conferring degrees. "Provided, the degrees to be conferred shall be the same throughout the United States, and based upon the principles of our Order. Love, Purity and Fidelity."

In accord with a resolution of the Grand Division, the Grand Worthy Patriarch appointed deputies, as follows:

For the 1st or Bibb District ............... P. W. P., Murdoch, of No. 1.
   " 2d " Chatham " .................. " Griffin, of No. 2.
   " 3d " Pulaski " .................. " Hough, of No. 3.
   " 4th " Monroe " .................. " Dewees, of No. 5.
   " 5th " Richmond " ................. " Huff, No. 7.

The quarterly meeting of the Grand Division for July, 1847, for lack of a quorum, was not held.

At the meeting held October 14, 1847, the Grand Worthy Patriarch reported the granting of charters to eight new Divisions, viz.:

Worth Division ............ No. 8 ........ Thomaston, Upson county.
Germany " ............... 9 ........ Milledgeville, Baldwin "
O'Neal " ............. " 10 ........ Griffin, Pike county.
Franklin " ............ " 11 ........ Jackson, Butts "
Adelphi " ............... 12 ........ Haynesville, Houston county.
Bethesda " ............ " 13 ........ Attapulgus, Decatur "
Randolph " ............ " 14 ........ Cuthbert, Randolph "
Venusee " ............... 15 ........ Savannah, Chatham "

27
Permission had been granted to several Divisions to "hold public meetings in regalia."

Each Division had been required to notify all other Divisions in the State of the expulsion of members, that the Order might be kept untrammeled in its work by the imposition of the unworthy.

The Grand Worthy Patriarch also recommended "the adopting some public journal as the official organ of the Order in this State," which would be almost indispensable as the Order increases.

The efficient work of Past Worthy Patriarch Butts in the organization of Divisions was acknowledged; likewise Past Worthy Patriarch Obear had done effective work in the same line. The Grand Worthy Patriarch recommended that an act of incorporation for the Grand Division be procured from the Legislature.

The Representative, Joseph Felt (Mr. Williford did not attend), to the National Convention reported that he had been unsuccessful in obtaining any of the alterations in the National Constitution asked for by the Grand Division of Georgia.

The following officers were elected for the next year:

Grand Worthy Patriarch, Joseph Felt ................... of No. 2
Grand Worthy Associate, George S. Obear ............. " 1
Grand Scribe, Wm. Dibble ................................ " 1
Grand Treasurer, E. C. Granniss ........................ " 1
Grand Chaplain, Thomas Flewelling .................. " 8
Grand Conductor, George W. Adams .................... " 2
Grand Sentinel, Alonzo Wardwell ..................... " 8

The committee appointed to draft by-laws, rules of order, and course of business, reported. The report was accepted, and a committee was appointed to superintend the printing of 200 copies for the use of the Subordinate Divisions.

The District Deputies appointed at this meeting were:

Past Worthy Patriarch, J. Murdoch, District No. 1, Bibb county and vicinity.
Past Worthy Patriarch, J. A. Hough, " 3, Pulaski and Houston.
Past Worthy Patriarch, E. King, " 4, Monroe.
tained from Parliament; and in the latter part of 1733, the first band of pilgrims started on foot through Bavaria toward the seacoast, to embark for their distant home. It is no part of our plan to detail the trials of this long journey. In November they reached Rotterdam, where they were joined by their future pastors, Messrs. Bolzius and Gronan from Halle. December 21 they landed in England, and on the 28th of the same month their ship sailed for the Savannah. On the 12th of March, 1734, their vessel arrived before the new town, and was hailed with shouts of welcome from the shore. Oglethorpe, who had met them at Charleston, although on his way to England, yet with his usual generosity, had turned back to help them in selecting a nome,—now made "a right good feast for all, with very fine wholesome English beer." 

The new immigrants were speedily located at Ebenezer, twenty-five miles above Savannah, and at once set to work to make themselves a home. The Trustees might at last have congratulated themselves on receiving one instalment of settlers who were willing to obey their laws, and faithfully aid them in carrying out their plans.

It is hardly possible to over-estimate the influence for the good of the colony exercised by these poor exiles. Their deep piety, purified by the fires of persecution, their industry, their constancy of purpose, their habits of economy,—were the very elements just then most imperatively demanded in the new colony; and these were conspicuously absent among the first settlers. The plain, simple Salzburgers became the sheet anchor of the new Province. In fact, it seems most likely that but for the Salzburgers the colony would have been given up. To all the denunciations of worthlessness charged against the colony by its enemies, the thrift of the Salzburgers was brought forward in rebuttal. If the sands of the Savannah were called barren, the crops of the Salzburgers were cited to prove the charge unfounded. The showing which the friends of the Province were thus enabled

1 Wright's "Oglethorpe," p. 77.
Worthy Patriarch, Wm. Haines, District No. 5, Richmond.
Past Worthy Patriarch, H. Garmany, " 6, Baldwin.
Past Worthy Patriarch, T. Flewellen, " 7, Upson and Pike counties.
Past Worthy Patriarch, W. H. Dewees " 8, Butts county.
Past Worthy Patriarch, A. G. Butts, " 9, Southwestern Georgia.

Messrs. Williford, Dibble, and Murdoch were appointed a committee to correspond with the editor of the "Temperance Banner," and if practicable, arrange terms for making that paper the organ of the Order in Georgia.

At the quarterly Grand Division meeting, January 12, 1848, the organization of Eureka Division, No. 16, at Albany is reported, Deputy Grand Worthy Patriarch Butts being the instituting officer.

The committee appointed to secure from the Legislature an act of incorporation for the Grand Division, reported that the act passed to the third reading, when it was lost, "the only instance on record when the Legislature of Georgia has refused to incorporate a charitable institution; and why have they refused this?" Mr. Felt answers:

"I believe the only true reason which can be assigned for the refusal is, that the word temperance was named in it. As it will be nearly two years before the Legislature will meet again, I do not know that it is necessary for the Grand Division to take any further action in the matter at present."

A resolution was introduced at this meeting, that the Grand Representatives to the National Division be requested to urge that body to so alter its constitution as to allow "clerks and those who furnish spirituous liquors for customers," to be eligible to membership in subordinate divisions, but the resolution was tabled.

The committee in reference to securing an organ for the order, reported that they had perfected arrangements with Mr. B. Brantley of the "Temperance Banner," by which that sheet was to include in its title the words, "Organ of the Sons of Temperance in Georgia," and from one-half to one whole column was to be at the disposal of the order for publishing a list of Grand Division officers and Deputies, and a list of the Subordinate Divisions in the State.

1 After 1843 the Georgia Legislature, for thirteen years, met biennially.
for all of which the order was to pay twenty-five dollars annually. The report was accepted and adopted.

As to the incorporating act, we find this comment upon the Honorables: "Many of the members (of the Legislature), no doubt, were afraid that by the influence of our principles, their drinking privileges might be restricted. Your committee learn that we are under many obligations to Mr. Ramsay of Harris county, for his firm defence of the bill."

As this proposed act was identical save in the names of the applicants, and in two or three unimportant verbal changes, with the incorporating act which finally passed the Legislature four years later (1851-2), we may be pardoned for inserting the latter, not only for its historical value, but also to show from what threatening dangers the prudence of the General Assembly of 1847 saved the State.

"The Act."

"WHEREAS, W. S. Williford, William Dibble, George S. Obear, P. A. Lawson, G. L. McLesky, Joseph Felt, Barnard Hill, John J. Floyd, E. G. Cabiness, and J. S. Pinckard, have, by their memorial, stated that there exist divers subordinate divisions of the Sons of Temperance in this State, over which there is a presiding or superintending Grand Division, composed of the memorialists, as members, and others who have joined in promoting the good of the order, founded on the principles of temperance, benevolence and brotherly love, the object of which is to shield from the evils of intemperance, afford mutual assistance in case of sickness, and to elevate the character of man.

"Sec. XXVII. Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly met, and it is hereby enacted by the authority of the same, that the several persons hereinbefore named, and others who are, or may become, members of the Grand Division of the Sons of Temperance of the State of Georgia and their successors, shall be, and they are hereby decreed to be, a body politic and corporate, in name and deed, by the style of "The Grand Division of the Sons of Temperance of the State of Georgia," said Grand Division to be located at Macon, or such other place as may be determined on by said Grand Division, and by said name and style shall have perpetual succession of officers and members, and a common seal, to use, and shall have full power to make and amend, change and alter such by-laws as may be agreed upon by the members of the same, Provided, such by-laws be not repugnant to the constitution and laws of this State, or the United States.

"Sec. XXVIII. And be it further enacted by the authority of the same: That they shall have full power and authority, under the style and name of the Grand Division of the Sons of Temperance of the State of Georgia, to take, hold, and enjoy, real and personal property, to sue and be sued, implead and be im-
pleaded, answer and be answered unto, in any court of law or equity, or any tribunal having jurisdiction thereof, and also to receive, take, and apply, bequests, devises, or donations, that may be made to and for the uses and purposes intended by said institution, and shall be, and are hereby declared to be, vested with all the powers and advantages, privileges, and emoluments of a society of people incorporated, to the purposes and intention of their laudable institution.

"Sec. XXIX. And be it further enacted, etc., That all regular subordinate divisions under the power and jurisdiction of the said Grand Division, and such others as may be chartered by authority of the same, are hereby declared to be bodies politic and corporate, in name and deed, by whatsoever style and name they may be called and known in their constitutions, with equal powers to those which are hereby granted the said 'Grand Division of the Sons of Temperance of the State of Georgia,' so long as the said subordinate divisions remain under the power and jurisdiction of the said Grand Division, and in all things abide by, and conform themselves to, the resolutions and by-laws of the same, and no longer."

Such was the act which the far-sighted (?) House of Representatives refused to pass in 1847, but enacted in 1851-2. The bill was introduced by Mr. Bethune of Muscogee, and after its rejection, Mr. Ramsay of Harris, tried in vain to secure a reconsideration. At the same session several lodges, institutes, and the Irish Union Society of Savannah were incorporated, and other acts almost identical in language with the proposed incorporating act for the Sons of Temperance, were constantly passing both branches of the Assembly. The stigma which this Assembly of 1847 affixed to the fair name of the State, cannot be explained on any enlightened or honorable motives. It would be far more agreeable to omit this paragraph from Georgia's legislative annals, but the truth of history demands that it be chronicled. A majority of the representatives of 1847 were either too cowardly or too much in love with liquor and the liquor power, to grant a legal existence never before denied to a moral or beneficent organization.

During the first quarter of 1848, the Sons of Temperance Divisions of the State nearly doubled—going up from sixteen to thirty. Two of these new divisions were established in Columbus, and one each at Stone Mountain, Penfield, Haralson, Sandersville, St. Cloud, Fort Gaines, Atlanta, Franklin, Newman, Lincolnton, Sparta, and Calliretta.

The promptness of the Grand Scribe, Wm. Dibble, was
acknowledged by an order from the division, that he be presented with a gold pen and pencil, and the financial condition was thought to be such as to justify the paying the actual expenses of the grand deputies in their work, likewise were the expenses of the other grand officers to be defrayed.

To devise methods for lecturing the State was a problem before the Grand Division; representative Guyard proposed the employment of one agent in each Congressional District, whose compensation was to be provided for by voluntary contributions from the Divisions.

It was also recommended that a great temperance camp-meeting—on the same plan with the religious meetings of the same class—should be held at some suitable camp ground. This meeting was to commence on Friday evening, the—day of —, and continue as long as might be thought proper; temperance music was to be provided, and the model of an old fashioned camp meeting was to be followed out.

With the July session (1848) the quarterly meetings were changed into semi-annual, in accordance with the new rule adopted that year by the National Division. Thus Georgia scored one victory in the National Division, having secured one of the measures which her Grand Division had asked for formerly.

At the annual meeting in October, the number of divisions had swelled to ninety-two, in full operation, and dispensations had been granted to twelve others which had not yet been instituted. The former opposition, not only from rumsellers and rum-drinkers, but even from the church, had at first impeded the order. Now we are told that the opposition from the church is fast giving way, and many ministers of the Gospel had become active members of the Order.

The rumsellers' opposition had also been somewhat lessened, but from other causes. While a few had closed their doors from a conviction that they were doing wrong, many more had done the same, because the order had taken away their customers. Many rum-drinkers were now “clothed, and in their right mind.”
The deputies had been very active this year in the organization of divisions, and special acknowledgments were made to Messrs. Flewellen, Lawson, Fogle, Walker, and B. Brantley, for their efficient services.

A salary of $300 was allowed the Grand Scribe for his services.

It seems that some question as to the full import of the pledge had been raised, and to meet this difficulty Representative Smith offered the following, which was unanimously adopted:

"Resolved, That it is the sense of this Grand Division that the drinking of sweet cider is a violation of the pledge.

"Resolved, That the above resolution be published in the 'Temperance Banner,' signed by the Grand Worthy Patriarch and Grand Scribe."

The officers elected for 1849 were the following, viz.:

Bernard Hill, Grand Worthy Patriarch; William Dibble, Grand Worthy Associate; W. S. Williford, Grand Scribe; C. W. Key, Grand Chaplain; E. C. Granniss, Grand Treasurer; P. A. Lawson, Grand Conductor; T. F. Gardner, Grand Sentinel.

The semi-annual session of the Grand Division was held in Griffin, April 25, 1849. The number of divisions had grown to 165. Two divisions—Ogeechee and Sand Town—had failed; the former from opposition from without, and improper understanding of work within, the division. The Sand Town Division had failed from "the violent opposition to our cause of the members of the Christian church in its immediate neighborhood."

The following, offered by Grand Conductor Lawson, was adopted:

"Resolved, That a grand jubilee of our order, under the direction of this Grand Division, be held in the city of Macon on Wednesday, the 24th of October, and that a banner be presented to the division which shall turn out strongest on that occasion, in comparison with the distance and convenience of travel, and the number of members in the division; Provided, that Divisions Nos. 1 and 78 shall not be considered in the award."

October 24, 1849, the Grand Division met in its annual session. Near two hundred delegates were in attendance, and many visitors beside. The occasion of the jubilee, and the high tide on which the order was riding, combined to bring a great influx of visitors into Macon. The jubilee
address was delivered by Dr. Alexander Means of Oxford, and a committee of three was appointed to thank the speaker for his "able, chaste and eloquent address, and request a copy for publication."

The prize banner was awarded to Triumph Division, No. 250, of Box Ankle, Stewart county. One would suppose that this division merited the banner, as it had attended the jubilee *en masse*—every one of its fourteen members being present, and the "Forsyth Bee" tells us that the division "walked one hundred and seventy-five miles to reach Macon, and swam several rivers on the way."

The report of the Active Patriarch, Mr. Hill, shows that during this year 147 new divisions were formed, bringing the whole number thus far organized up to 251.

The committee appointed to examine Grand Worthy Patriarch Hill's report recommended a vote of thanks to the Grand Worthy Patriarch, "for the very able and zealous manner in which he has filled the office for the past year, believing that the unparalleled success of the order has been owing in some degree to his untiring zeal in the cause for which we are associated, and that a National Division regalia be presented to him as a token of our regard."

At this session of the Grand Division we find the first official notice taken by the Grand Division of the "Cadets of Temperance," and the Grand Worthy Patriarch's report informs the Grand Division that the National Division had given authority to several Grand Divisions to make such arrangements with the "Cadets" and the "Younger Brothers" within their several jurisdictions as they may deem "proper for the better advancement of the temperance cause. There are ten or more sections of Cadets of Temperance in this State, many of which (and probably all) are in a highly flourishing condition, and doing much good within their membership and influence, in forming (in youth) habits of virtue and temperance. These sections are without any connectional organization, and, I understand, design shortly to organize a
State Grand Section. I bespeak for them your favorable consideration.

The committee to whom was referred the part of the Grand Worthy Patriarch's report in reference to the "Cadets," reported it "highly important to organize a Grand Section of Cadets in this State, under the supervision and direction of this Grand Division." The committee also recommend uniformity of rules, constitutions, usages, etc., and advise the appointing a committee of five to draft a constitution and devise forms for subordinate sections, which committee must report at the April (1850) session of the Grand Division.

One hundred dollars were loaned to the Grand Scribe for paying for the printing of this matter for the "Cadets." Those sections which had been organized under the Pennsylvania and New York Grand Sections were to be furnished with the new Constitution and Form Book free of cost. It was resolved that this committee of five should be authorized to organize a Grand Section of Cadets of Temperance, and report at the April meeting.

Augusta Division was causing trouble to the Grand Division at this time by "receiving and retaining members in their division while engaged as clerks in the sale of alcoholic liquors." The Grand Worthy Patriarch tried to correct the evil through Deputy Haines, and afterward through Deputy Felt, but both officers failed, and the Grand Deputy appointed a committee of three to open correspondence with the refractory division, and demand compliance with the law of the order, or the surrender of the division charter.

The officers elected for 1850 were the following:

John J. Floyd, Grand Worthy Patriarch; Alexander Means, Grand Chaplain; P. A. Lawson, Grand Worthy Associate; Thomas Flewellen, Grand Conductor; W. S. Williford, Grand Scribe; John W. Burke, Grand Sentinel; E. C. Granniss, Grand Treasurer.

It is proper now to bring up to this new decade, beginning with 1850, some other departments of temperance work, that our history may preserve something of chronological order, and present the simultaneous growth of all the forms of temperance labor.
CHAPTER XXX.

OTHER PARTS OF THE FIELD.

"Though days of denial
Their sorrows repeat,
Don't give up the trial
Till sure of defeat;
For many and many
Have missed the sweet boon,
Because they relinquished
'The contest too soon.'

—Josephine Pollard.

THE CATHOLIC TOTAL ABSTINENCE SOCIETIES.

It has been a subject of much regret to the author that he has been unable to secure such full data of the work of the Catholic Total Abstinence Society in Georgia as he could wish. Most of the surviving members, even of that society seem to attribute its organization to the visit of Father Mathew to Georgia in the winter of 1849-50. But that this is a mistake we may readily infer from the account of Mr. Hawkins' address in the Catholic Church of Savannah, which we have already cited.

But in point of fact, the organization of the Catholic Total Abstinence Society in Georgia antedates Mr. Hawkins' visit by several years. The moving spirit in the reform was Rev. J. F. O'Neil, of Savannah. Doubtless the movement was inspired by the wonderful success which Father Mathew was meeting with in Ireland, and the intemperate habits of so many of his Irish parishioners, doubtless impelled Father O'Neil to commence his good work.

The first account of the Catholic Total Abstinence Society, which the author has been able to find, was copied from the "Savannah Republican" of March, 1841. The
writer praises the temperance cause for its most salutary results for good which it has exercised upon society in Savannah. It had already "diminished to some extent the importation into this place from Northern ports, of spirituous liquors. May its good effects continue to increase, and may the reverend gentleman who is devoting his time and talents in so righteous a cause, and all those who are engaged with him, receive the reward of their Heavenly Master."

From this extract we may infer that the society probably began its existence about 1840.

The following is the form of pledge subscribed to by the society:

"SAVANNAH TOTAL ABSTINENCE SOCIETY.

In Hoc Signo Vinco.

I hereby promise
to abstain from all intoxicating Liquors while I am a member of this Society, except when prescribed as a medicine by a skillful person."

On the back of the pledge is a form of prayer which is used daily by those who subscribe thereto. It is as follows:

"May God grant me grace to keep my pledge through the Cross and Passion of Jesus Christ. Amen."

Of the Catholic Total Abstinence Society when Mr. Hawkins visited Savannah, we have already taken notice. It would seem from the account given in "Hawkins' Life" that the Catholic congregation on that occasion signed the Washingtonian pledge. This latter pledge was more comprehensive than the Catholic Total Abstinence Obligation, inasmuch as malt liquors, wine, and cider were included in it.

How widely extended in Georgia was the Catholic
Total Abstinence Society, the author has not been able to ascertain. There was a society in Augusta, which took part, or at least, was programmed to take part, in the 4th of July (1842) festivities. It is possible that other such societies may have existed elsewhere in Georgia, but they were probably not very numerous.

All probably owed their existence to Rev. J. F. O’Neil, who also established some societies in South Carolina. These societies perhaps kept up a sort of existence, until the coming of Father Mathew, when they were greatly revived.

Mr. G. W. Garmany of Savannah, in a letter to the writer, gives the following personal recollections in regard to Catholic Total Abstinence Societies:

"The Roman Catholics stood aloof from the 'Close Orders.' Those organizations were considered by their clergy as secret societies, and as such, in violation of church rules.

"The 'Open Order' was favored in Savannah by Father J. F. O'Neil and in Augusta by the Rev. Father Barrie. And about 1849 or 1850, at the coming of Father Mathew, and through his efforts and influence, a wonderful impetus was given in the Catholic congregations particularly. The interest was kept up with varying degrees, until the war. After its close, Father Pendergast took an earnest hold of the cause in Savannah, and brought the St. Patrick Total Abstinence Society up to be the most powerful (individual) society in the State, and it is still one of the most numerous, the other Catholic clergy having kept actively at work in the cause, since Father Pendergast left Savannah.

"When the Sons of Temperence were at their strongest, although the Catholics would not join them, their clergy (under the lead of Father O'Neil) every one signed a petition asking for an ordinance by the city council, to prevent the sale of liquors on Sunday. (The closing of grogshops.)"

It is a matter of regret that no more data from the work of Rev. J. F. O'Neil has been obtainable.

That this gentleman was a great power for good in Savannah, and chiefly among a class of persons who could not have been reached through any other agency, is perfectly plain.

COLD WATER ARMY.

An antiquarian friend tells the author that this organization was introduced into Georgia by Rev. Dabney P. Jones, and about 1848 or 1849. This gentleman is certainly

1 Rev. Father Barrie of Savannah was also active in the work.
mistaken, as to the date at least, for the Cold Water Army was in Georgia fully six or eight years before the date mentioned. Thus we find the "Temperance Banner" and the "Washingtonian," about 1843 and 1844, in trying to get statistics from all temperance societies in the State, asking that the number of the Cold Water army should be reported along with the number of the temperance society. At Monticello, in 1843, there was a company of the "Army," numbering eighty members. There were doubtless many other companies, but the author has not been able to gather statistics of their numbers or organization. The army seems to have kept up its organization longer than many of the efforts made by the older people.

Mr. Garman says: "The Cold Water army was organized here (Savannah) about 1854—only one company. The boys kept up their company with much pride, escorting their comrades 'one by one' to the depot or wharf as they left for distant schools and colleges. The war came on and they returned home, joined the 'Oglethorpe Light Infantry' under Capt. Francis S. Bartow, volunteered, and went into the Virginia army. The deeds of valor and the shattered ranks of Bartow's Regiment at the 'first battle' of Manassas, tells what became of the Cold Water army of Savannah. There were but few of the command that escaped the iron and leaden hail that was poured in upon their ranks. A few, however, did escape, and some still live in Savannah.

"I was gratified, a few weeks ago, when a man made himself known to me as a Mr. Wright; he was the youngest member of the Cold Water army. My heart beat with joy to see this mature, sober man, whom I remember as the almost infant member of the Cold Water army."

Doubtless the experience of the Savannah company was not an isolated one. How many a gallant soldier now lies sleeping under the little hillocks that are scattered from the Potomac to the Rio Grande, in the swamps and on the mountains, who began his service in the juvenile companies of the Cold Water army. Glad indeed would this chron-
licer be, had he ample data to give a more detailed and complete history of those youthful bands and trace the character-moulding influences of those children's temperance organizations to which, no doubt, many a sober, upright citizen to-day owes no small part of the probity with which he is now credited.

THE "TEMPERANCE BANNER" AND ITS FIRST EDITOR.

Very frequent allusions to the "Temperance Banner" have already been made, and from its columns—chiefly at second-hand—much information has been gleaned in the progress of our work. An account of the "Banner" has been postponed to this late place in the hope that something more complete might be furnished from which the sketch could be prepared. This hope has not been realized. Only two or three volumes of the "Banner" could be found after a most exhaustive search. The last editor (Col. J. H. Seals of the "Sunny South") lost his office and files when Sherman burned Atlanta in November, 1864, and only a few copies have been discovered in other hands. This is the more to be regretted, as the "Banner" was the first temperance paper established in the South, and very few temperance papers have ever had so long a lease of life (1834-1864).

To the Rev. Jesse Mercer's conversion to the temperance cause reference has already been made. Having been converted, heart, mind, and pocketbook—he became financial surety for the new venture—a temperance newspaper, an unheard of attempt in the South. The paper was established at Washington, Georgia, in July, 1834. Its editors were Rev. W. H. Stokes and Rev. Wm. A. Mercer.

Of the senior and chief editor, we present here a sketch partly from the "History of the Baptist Church in Georgia," and partly from the pen of his niece, Miss M. H. Stokes, the present indefatigable secretary of the Georgia Women's Christian Temperance Union. The name Stokes seems to be closely linked with the temperance cause. Not only has the relationship been illustrated by the first temperance editor,
and the first Women's Christian Temperance Union Secretary, but also the organizer of the Cadets of Temperance, a juvenile order still a power for good, was Wyndham H. Stokes of Germantown, Pennsylvania.

REV. WILLIAM II. STOKES

was born in Laurens District, South Carolina, in 1798. He was licensed to preach in 1825 and came to Georgia in 1829. For the next four or five years Mr. Stokes was engaged partly in teaching and partly in missionary work in Western Georgia and in Alabama. In 1833, when the "Christian Index" was bought by Rev. Jesse Mercer and transferred to Georgia from Philadelphia, its former place of publication, Mr. Stokes became associate editor of the new paper which was established at Washington, Georgia.

From an old diary kept by Mr. Stokes and now in possession of his daughter, Mrs. Hillsman of Madison, Georgia, we extract the following:

"In the year 1834 William A. Mercer and myself commenced the publication of the 'Temperance Banner' in the 'Index' office under my editorial management.

"This, so far as I know, was the first temperance paper published as far South as Georgia, and the hoisting of the 'Banner' I regarded as the proudest act of my life. Strong opposition had to be encountered, and much personal abuse endured, but the cause was onward, and, in a measure, victorious.

"The pecuniary burden of the paper becoming too onerous to be borne by its original projectors, the Rev. Jesse Mercer became responsible for the whole expense of its publication, and I continued its editor for six years. How many grogshops it was instrumental in subduing, and how many victims it rescued from the consequences of drunkenness; eternity alone will disclose."

While engaged thus in editing a religious and a temperance paper, "Mr. Stokes was also pastor of the Crawfordsville Baptist Church, and preached often to churches in country neighborhoods. As travel in those days was principally by private conveyance, he would sometimes not reach home until night had set in, and his daughter remembers that on such occasions the older children would say they 'feared Pa was killed this time' for his life had been threatened by liquor sellers."
As the temperance and the mission questions were convulsing the Baptist Church in those days and finally produced a division in the church, and as the champions of one of the new measures were likewise the advocates of the other, many of the missionary preachers were barred out of churches in which the anti element predominated. Mr. Stokes was not without experience of this same treatment. In March, 1832, having been voted out of a church in Western Georgia on account of his missionary and temperance sentiments, he makes a long, but uncomplaining account of the matter in his diary. In the latter part of the recital he uses these words:

"The temperance cause, it is a glorious cause—it is this which is to be the harbinger of the latter day of glory. May it rescue from the vortex of woe many a dear youth of our land. May it dry up that stream of tears which has flowed over the cheeks of broken-hearted mothers and sisters and wives these many years. May it bring in its train moral order, obedience, and a large increase to our beloved Zion."

Mr. Stokes, when the "Index" and "Banner" were removed to Penfield about the first of the year 1841, also took up his abode in that new town, the then seat of Mercer University. But shortly afterward, having closed his editorial career, he removed to Hancock county, where he became pastor of certain churches. In 1854 he removed to Texas, settling near Marshall, where he died in 1862.

After the "Banner's" transfer to Penfield, it was owned and edited by Mr. Benjamin Brantley, a name well known in the Georgia temperance annals. Mr. Brantley ran the paper until 1855, when it was purchased by Col. John H. Seals, now of the "Sunny South," Atlanta. Col. Seals says that he ran the paper under its old name for a year or two, then changed it to "The Temperance Crusader." He adds:

"In 1857 or 1858 I moved it to Atlanta and changed the name to the 'Georgia Literary and Temperance Crusader,' and it was quite a success up to 1864, when it was suspended on account of the war. The circulation varied from 3,000 to 5,000. It was the organ of the Sons of Temperance, which was the prevailing temperance organization in the State.

"In those days the "Crusader" and old 'Uncle Dabney Jones' kept the temperance fires alive, and we had many grand demonstrations in different portions of the State. 'Uncle Dabney' was an enthusiastic 'Son of Temperance'—and a grand
old apostle of the cause. "Moral Suasion" was the only policy advocated, and all powerful was his eloquence on this line."

As before mentioned, Col. Scals' files perished in the Atlanta holocaust of 1864—a loss which the author has, after his utmost efforts, failed to completely supply. Only a few of the volumes has he been able to find, after his long search. So far as can be ascertained, this paper lived longer (thirty years) than any other temperance paper ever published in America. Yet, strange as it may appear, the author has been unable to find the slightest mention made of the "Banner" in any of the lists of temperance periodicals of the ante-bellum period. Dr. Albert G. Lawson, in his paper entitled, "What the Century has Shown in (Temperance) Literature," read before the Centennial Temperance Conference, in Philadelphia, in 1885, in his summary of temperance newspapers, utterly ignores the "Banner," as, indeed, he has left out all mention of Southern temperance publications of that time, save "The Temperance Herald," published at Lexington, Ky. Dr. Lawson does not mention a single temperance paper, pamphlet, address, or report of any kind which belonged to Georgia of the olden time. Even Dr. C. D. Mallary's "Prince Alcohol," published by the American Tract Society, and widely circulated, is left unnoticed.

Another catalogue of Washingtonian papers omits all notice of the "Augusta Washingtonian." Very many addresses delivered before State conventions, at celebrations, and on other important occasions, were published either in pamphlet or newspaper form, yet Georgia is credited with no temperance literature of any kind. Why this strange omission? Was it because of the action of the State Temperance Society in 1835, in advising Georgians to drop the "Temperance Recorder" (of Albany, N. Y.) on account of its presumed connection with Mr. Garrison and his anti-slavery paper, when the Murcl excitement was still in the very air? From whatever cause, so far as being counted in the ranks of temperance literature is concerned, Georgia temperance publications had as well have been issued in Congo.
But, to return to the "Banner." The Temperance Society in 1835 and in 1836 commended the paper. While the "Banner," at the first, was the champion of the old temperance societies founded on the moderation principle, it moved along with the current of advancing thought, and became the advocate of total abstinence. It stood up bravely for the Flournoy petition in 1839, receiving its full share of abuse for the same. When the Washingtonian movement added fresh life to all departments of temperance work, the "Banner," although not the organ of the new crusade, was still fighting on the total abstinence line, and the State Convention, organized in 1843, declared strongly in its favor, and the next year adopted the paper as its organ. Under the heading, "Organ of the State Temperance Convention," the paper was issued for several years. We have already seen how the Sons of Temperance adopted the "Banner," a few years later, as their organ. In 1855, when B. H. Overby was the temperance candidate for Governor, the paper championed him, and Col. Seals writes that it was also a Good Templar organ.

Thus, few temperance papers in America have had so varied an experience as the "Banner." As champion of the old "Moderation" societies, then as a total abstinence advocate, then urging the repeal of the license laws in the Flournoy agitation, then a moral suasionist of the total abstinence type, then the organ of the State Convention, then battling for the Sons of Temperance, and other temperance orders of various kinds; then laboring for a temperance candidate, pure and simple—prohibition,—the "Banner" ran the whole gamut of the temperance scale, but it never advocated license as a temperance measure. The "Banner" was a power for good in Georgia, and since its demise no other temperance periodical in the State has been able to take or maintain such a place in the popular affection as this first Southern press champion of the noble cause.

THE STATE TEMPERANCE CONVENTION

met at Griffin in 1846. Of its full proceedings the author
has not been able to obtain a copy; but the employment of a State lecturer was still an unanswered question before the body. It seems that the committee had been unable to procure the services of Mr. Gough, as the convention had voted, and no other lecturer had been selected. Various efforts were made to supply the deficiency. One District Society sought to remedy the failure by a kind of volunteer Lecture Bureau, in which ten or twelve gentlemen agreed to stump the district during the year. But this method did not work well, comparatively little being done. Nevertheless, the new temperance machinery now put into the field in the form of new organizations, was making itself felt, and so much vitality was exhibited that it was determined to make a strong rally to Griffin in 1847, and form some working plan for the future. Some societies met on the 22d of February—notably a district meeting at Forsyth, called by Rev. S. G. Bragg, an Episcopalian clergyman, who was vice-president of that Congressional District Society. Many other meetings were held, and so much enthusiasm created, that the Griffin Convention of June 23, 1847, was the largest delegated body ever held in the State to that time. The "Banner" estimates the number of delegates at three hundred, though one can hardly count up more than two hundred from the minutes. Judge Lumpkin, the president, was absent, and Rev. S. G. Bragg, third vice-president, was called to the chair. H. H. Tucker, the regular secretary, was present, and James H. Bailey was made his assistant.

There were represented here: Twenty-two "Temperance" societies, thirteen "Total Abstinence" societies, thirteen Washingtonian societies, five Divisions Sons of Temperance, one Temperance Association, and two Cold Water armies. Thirty counties were represented by societies of some order. These counties were mostly in the middle belt of the State, but Savannah was well represented by several societies. Augusta, the late headquarters of Washingtonianism, was not represented! South Carolina sent a delegation, consisting of Hon. J. B. O’Neal, Major S. S.

In the afternoon of the first day the convention formed in procession and marched to the Baptist Church, where Hon. J. B. O'Neal, the distinguished South Carolina orator, delivered to an immense audience a stirring address of more than two hours in length. The publication of the address was asked for. In compliment to the South Carolina delegation, a committee of thirty, with Judge Lumpkin at its head, was appointed to visit the State Convention of the Palmetto State, to be held at Winnsboro in the following month. Addresses were also delivered by Mr. Yates of South Carolina, and Lieut. Duryee of New York.

On the second morning of the convention, the Cold Water army of Griffin, composed of boys, for the most part of ten or twelve years of age, with their banners, and arrayed in tasteful uniforms, presented themselves before the convention. Rev. Mr. Wilson introduced the young warriors and tendered their services for the “great moral conflict with a celebrated Prince called Alcohol.”

“This interesting band of warriors tender their services to this convention during the war, and pledge to you, sir, their sacred honors. The little canteens by their side and the motto inscribed upon their banners, tell you, sir, the weapons of their warfare are not carnal. * * * They hope their services will not be rejected by this body.”

The Captain of the army then addressed the convention in a neat and appropriate manner. He was followed by the Secretary of the Army, who, in a capital speech, presented to the convention a copy of the Constitution of the Cold Water Army of Griffin, with the names of the members—seventy-one in all—“enlisted for life, to fight under the Banner of President Cold Water against King Alcohol. * * * We, sir, are a small band of small boys; but if kind heaven permits us to live, we will be men like yourselves by and by, and we are determined to be temperance men.”

The Captain of the Macon Cold Water Army—Master Ellis—then offered a toast. The “Banner” says: “The scene
OTHER PARTS OF THE FIELD.

437
to us was one of the greatest interest. There were very few dry eyes in the convention.” Some of the canteens were filled with water from streams flowing into the Gulf; others from streams disemboguing into the Atlantic, to symbolize the broad philanthropy of the temperance cause. The venerable Dr. Lovick Pierce and Hon. J. B. O’Neal responded to the addresses and the toast with “most touching and pathetic eloquence,” and then, at the request of the convention, President Bragg “invoked the blessing of the Lord of Hosts upon the Cold Water Army.”

Among the matters submitted by the business committee was the following query: “Is the selling of intoxicating liquors, either by wholesale or retail, consistent with the total abstinence pledge?” It seems the committee expected that the discussion would be a two-sided affair, as they presented the question with the preface that it was submitted for “friendly, if not harmonious discussion.” Nobody, however, was found to champion the negative, and the convention rendered, by unanimous vote, an affirmative answer to the query.

The convention found that “from indications, palpable and manifest,” the temperance reform had “received a new impulse.” In order to keep the cause moving onward and not lose the advantage, the old remedy was recommended of meetings of the societies at least monthly, and all pastors were urged to preach on the subject of temperance at least once a year.

The necessity for employing “some able and prudent person to lecture on temperance in the State,” was apparent, and the executive committee received instructions to employ such an agent.

The “Banner” received strong indorsement from the convention, also Dr. Edwards’ “Temperance Manual.” The good effects of district meetings were so apparent that it was urged that they be held yearly. Just before the meeting of

1The convention “Resolved, That the selling of intoxicating liquors, either by wholesale or retail, is not consistent with the total abstinence pledge.”
the State Convention county organizations were urged, and banners and badges for each were advised.

As to communications received by this convention, it was a subject of remark how widely their spirit varied from that of former years. Now all was encouragement, then almost all was gloom and despondency. It was declared that "there now exists a more healthy state of feeling on the subject of temperance than has ever before been known in Georgia." The circulation of tracts and temperance song books, and the organization of juvenile temperance societies were urged, and every member was asked to lay before his community "the inconsistency and pernicious effects of the present license system." A hand was also extended to "hail the total abstinence sailor." The Seaman's Total Abstinence Society of Savannah was represented in the convention by Mr. William King.

On the second day addresses were delivered by Rev. D. P. Jones, Hon. J. B. O'Neal, and Dr. L. Pierce. But perhaps the most important act of this convention was to appoint as its State lecturer

REV. DABNEY P. JONES.

Of all the champions of temperance who have appeared in Georgia, no other has been so well known to the masses of the people as "Uncle Dabney" P. Jones. It has been a matter of much regret to the author that he has been unable to find a diary of Mr. Jones' labors—one kept by his own hand. Such a journal would of itself be a history of Georgia temperance for near two decades. From Mr. Jones' son, Dr. G. L. Jones, of Apopka, Fla, we have some account of Mr. Jones' life—though only a very small part of his temperance labors can now be recorded. From Dr. Jones' letter we extract the following:

"Dabney Philipps Jones was born in Rowan county, North Carolina, September 13, 1791, and died near Palmetto, Georgia, March 7, 1867.

"He received a fair academic education, and early in life entered the Methodist itinerant ministry, and served the church on circuits in South Carolina and in Georgia until his marriage. He then located, and taught school some years, chiefly
in Madison and in Oglethorpe (counties). About 1829 he removed to Coweta county, then almost a trackless wilderness, and opened up a farm about five miles south of Palmetto. (White gives this item in a sketch of Mr. Jones.)

"Mr. Jones assisted in erecting the first church in Coweta, and preached the first sermon in Newman, in a rude log house. He also delivered his first temperance lecture on the 4th of July, 1832, and from this period until 1847 he lectured at most of the Superior Courts, when the friends of temperance called upon him to be their representative. Mr. Jones' labors are well known in Georgia. He is an interesting man, full of anecdote, and one cannot be in his company without being convinced of his worth."

Dr. Jones says that his father labored in the organization of Washingtonian societies.

"The beginning of his public career as a lecturer was at Griffin, Georgia. A State Temperance Convention was held there, at which a Mr. Hewlitt was put in nomination for State Lecturer, with a salary of $1,500 a year. This my father earnestly opposed, on account of the salary feature, and it was defeated; whereupon some friend, unexpectedly to my father, put him in nomination. This he positively declined; but the convention would not let him off, and he finally consented, if they would leave off the salary feature. He was then unanimously elected, and from that time on for some years, at his own expense, except voluntary contributions (and, as his family well knew, at financial loss, in neglect of his private business), he traveled over the whole State—not a county in the State that he failed to visit and lecture in. He probably had a larger personal acquaintance than any other man who ever lived in the State. Universally known, and called by old and young, white and black, 'Uncle Dabney.' I have heard him speak of an appointment he had in Bullock county, 'in the wire grass.' Threats were made by some 'roughs,' that he should not speak. He went, and found a crowd, and among them some rough fellows with large sticks. When the time for speaking arrived, he went into the stand, and they arose and started to him, when a large, square-shouldered woman arose and stood up before him, and told them they would have to walk over her dead body to get to him. [Dr. Jones does not say what was the outcome of the affair, but we may presume the boars (?) recoiled from the woman and took their leave of the speaker.] He organized many divisions of the Sons of Temperance. I have an old banner presented by 'Uncle Dabney' Division; also, a large massive silver cup, presented by a division organized by him in Tennessee. Almost the last effort of his life was in Chattanooga, in 1866. Just after the war, broken up financially, dispirited, old, and feeble in health, he refused a number of urgent appeals from friends in that city, but finally consented to go. They met him at the train and escorted him to the hotel. At night the Episcopal Church was thrown open for the meeting. He delivered a lecture, and at its close, opened the doors of the Sons of Temperance (the city was then garrisoned with Federal troops), when among the large number that came forward was a Federal officer, and, without thinking, he placed his hand upon his shoulder, and said, 'My friend, you are about to put on a more honorable uniform than you have ever worn before.'

1 "Historical Collections," p. 414.
This brought down the house. He was escorted back to the train at night, came home, and a few days after a carload of corn—very much needed—followed.

"I attended my father in his last illness. I thought he needed stimulants, but he said if I could not get them except from a barroom, he would die without them."

Such was the man selected by the Griffin Convention in 1847 as its lecturer. The position was no sinecure. The year's report shows that it was one of toil. Rev. Hiram Phinazee, it seems, was also to be in the field, but, his health soon breaking down, Mr. Jones was left to bear the brunt alone. At the convention held July, 1848, in Atlanta, Mr. Jones reports for the year 5,555 miles traveled—a very large part by private conveyance—lectured before eighty-five societies, forty-one of which he organized or revived from the dead. "I have received in all about 3,000 signatures to our pledge; many of the societies I have formed now number three or four times their original members. I have delivered 145 lectures, besides discharging duties connected with my clerical office."

Perhaps 3,000 signatures may not seem such a great work after all. Father Mathew, laboring in cities and crowded centers, could address more than that number each day. But "Uncle" Dabney had no such a teeming constituency. Very few towns in Georgia could count more than a few hundred each of population, and oftentimes long stretches of wilderness, or of sparsely inhabited country, must be traversed in going from one town to another. As to compensation "Uncle" Dabney says: "I have received in all from volunteer contributions, along with some clothing valued at the price paid by friends, $555. All my expenses, including a buggy and two horses for the public service, amount to $379.12½. Deduct this from $555, leaves a balance in my favor of $176.87½."

The work of the agent was a somewhat varied one. Although not then an authorized agent for establishing Sons of Temperance Divisions, he speaks of organizing several. He revived Washingtonian—total abstinence—and old regular societies. Total abstinence seems, however, to have been
the basis of all. He was also very active in forming sections of the Cold Water army, and very many of these youthful soldiers were enrolled through his efforts.

About this time we find some discussion about the propriety of forming temperance societies among the colored people.

A correspondent writing to the "Banner" in June, 1847, hardly thinks it advisable. This writer, who signs himself "Sprucewall," describing a visit to a meeting of the blacks held for the purpose of forming a temperance society among them, says: "The first preliminary was a very good prayer-meeting—then followed an attempt to organize them into a temperance club." The matter was explained to them by a white friend; then several of the negroes gave their own views at great length, nearly all opposing the proposed measure. It seemed to be impossible to make them fully comprehend the nature of the pledge, nor why they should take it for the good of others. The meeting broke up without producing any visible impression upon the auditors. The writer argues the impossibility of teaching the negroes the nature of an obligation, or inducing them to observe its conditions. As they did not have to provide for their families, this powerful argument was lost upon them. "When the negro gains his freedom, or becomes more moral and upright, more intelligent and virtuous, then I think, will be time enough to hand him the pledge, with the hope that its sacred honor will be preserved."

Another "Banner" correspondent—"Red Pepper," replied to "Sprucewall" that the very description of the negro character—their ignorance, or disregard, of an obligation—their stolid indifference as to moral questions—were but arguments conclusive that they should have the benefit of the society's restrictions.

A good many temperance societies seem to have been formed among the colored people, though we have no data from which to form any estimate of the sum total of such societies in the State.
OTHER PARTS OF THE FIELD.

The officers of the convention elected in 1847, were:

President, Joseph H. Lumpkin; First District, Vice-President, Wm. King; Second District, Vice-President, Rev. Dr. L. Pierce; Third District, Vice-President, Rev. Dr. S. G. Bragg; Fourth District, Vice-President, Hon. J. J. Floyd; Fifth District, Vice-President, Gen. W. Ezzard; Sixth District, Vice-President, Rev. W. J. Parks; Seventh District, Vice-President, V. Sanford, Esq.; Eighth District, Vice-President, Rev. W. T. Brantley; Corresponding Secretary, E. G. Cabaniss; Recording Secretaries, H. H. Tucker and James H. Bailey; Treasurer, Benjamin Brantley, Esq.


THE STATE TEMPERANCE CONVENTION OF 1848

met in Atlanta, July 5. The efforts of “Uncle Dabney,” of the lusty “Sons,” of the “Banner,” and of other agencies, had conspired to bring together such an assemblage of temperance delegates and visitors as had never before been seen in Georgia. President Lumpkin presided, and Wm. Haines and L. T. Doyal were appointed secretaries.

The agent’s report was so satisfactory that it was resolved to keep him in the field, and pay him $600 a year as salary. A committee was also appointed to settle with the agent for his past services. While the “Banner” was warmly commended, it was thought it ought to be removed from Penfield to a more central location, and a committee was appointed to confer with the editor as to the matter of removal. [This change of location did not take place until near ten years later.]

Hon. J. B. O’Neal, along with a South Carolina delegation, was again present, and delivered an eloquent address on the first day of the meeting. Hon. Robert M. Charlton also made a strong appeal for the cause. Delegations were appointed by the convention to visit the Alabama and South Carolina conventions.

The “Banner” says of the convention:

“Thursday was the great day. The convention and a large procession of Sons of Temperance, Daughters of Temperance, and several companies of the Cold Water Army, with a large and enthusiastic number of ‘Old Regulars,’ and friends of the cause, were formed into a line at the spring on the west of the city, under the direction of Dr. Smith, marshal of the day. The procession, led by music,
by the Penfield Brass Band, marched immediately through the city to a stand
erected in a grove on the east side of the city. We can form no estimate of the
number of persons in this procession. We heard it stated that 800 Sons were in
line. We thought there were near 200 Cold Water boys;—how many Daughters,
we could give no guess, and as to the 'Old Regulars,' we could not see the end.
The company of young ladies was raised by Dr. Fonerden, but being himself at
the head of the Cold Water Army, he assigned the command of the former to A.
F. Lackie, Esq. They added greatly to the interest of the occasion. An immense
concourse of people, of all ages and sexes, were in waiting. After the procession
was seated, and music from the band, the Hon. Robert M. Charlton of Savannah,
delivered the annual address, after which addresses were delivered by several of
the Captains and members of the Cold Water Army, which were eloquently re-
responded to by the Hon. J. B. O'Neal and the Hon. J. H. Lumpkin. The exer-
cises at the stand were of thrilling interest, and we have no doubt (they) will exert
a happy influence upon generations to come. * * * The number of delegates
present was between five and six hundred—near three times the number ever in
attendance at any previous temperance convention in Georgia. Our estimate of
the number of persons present of all classes, is not short of ten thousand. It will
be seen at once that this was not a business convention.”

Again the shout of victory arose over the land. In the
popular enthusiasm of that day, it was fondly believed and
loudly proclaimed that the “days of the Old Prince are num-
bered.” The Committee on the State of the Reform re-
ports: “From the mountains to the sea, from the Chattahoo-
chee to the Savannah, the glad acclaim of thousands hail the
advance of the reform. This is no overdrawn picture, to fas-
cinate your eyes with unreal colors—it is sober, but glorious
truth, uttered by sober men, who bring testimony in the
glorious cause. Upon the snow-white folds of the flag of
Total Abstinence, whether it waves above the battle-stained
hosts of the Washingtonian army, the fresh and brilliant co-
horts of the new league—the Sons of Temperance—or the
welcome army of young heroes, bearing the standard of
‘Cold Water,’ we read in glowing characters the strange
device—‘Excelsior.’”

There may seem something of the “spread eagle” in this
glowing report; yet really the signs of the times seemed to
favor the belief that the true antidote was now applied to
the terrible malady.

Of course, during this era moral suasion was still the
weapon in use. It was somehow believed that the enemy
need not be forcibly ejected from the land; simply cut off his supply of raw material in the shape of the fresh crop of youth from which his ranks were constantly recruiting, and the work would be done!

A fair sample of the working temperance theory of the time may be found in a published address of Col. Joseph E. Brown,1 delivered at Canton, July 28, 1848.

Col. Brown quotes very freely from the Bible to prove that the “woes” of sacred Writ follow upon those who use wine or other intoxicating drinks; while the nation in which such drinking prevails will “go into captivity, because they have no knowledge, and their honorable men are famished, and their multitude dried up with thirst,” while hell opens its mouth to receive the tippler at last. “Let it be remembered,” says the speaker, “that all this results from the drinking—if you please, the moderate drinking—of intoxicating liquors, for where there is no drinking there is no drunkenness.” At length the speaker confutes the idea that Paul’s permission of a little wine to Timothy, as well as other passages sometimes quoted by liquor champions, can be construed into an allowing of the use of such drinks. In view of all these Bible denunciations, the speaker adds, “Ought not we, as Christians, to stop and think before we further lend our influence to the destroyer, and, by the force of our example, aid in this work of destruction? I have always believed that the society would accomplish greater good by keeping the youth from contracting habits of intemperance, than it would by reforming those who are already chained by the habit. Warn the child to avoid the dramshop as it would a den of rattlesnakes.

“The destroyer is still mowing down, annually, 30,000 of our valuable citizens! Should any foreign foe invade our soil, and do us half this injury, every patriot in the land would be in arms against him. Let us then all unite with the cold water army, and help to bear its banners over every hill and dale, until its victories shall be complete, and drunkenness unknown in our land.”

1 Now United States Senator from Georgia.
The State Convention for 1849 met in Marietta, June 27 and 28, Judge Lumpkin presiding. Many delegates were present, and South Carolina, as usual, sent a visiting delegation. The proceedings were deeply interesting. Addresses were delivered by Dr. A: Means, D. C. Campbell, Col. Gresham, of South Carolina; Rev. D. P. Jones, Messrs. Allen, Hill, Richards, Lester, and others.

On the second day was a great procession, Mr. Lallerstadt being marshal of the day. A long array of Sons of Temperance, Cold Water Soldiers, "Old Regulars," Cadets of Temperance, Daughters of Temperance, et al., moved in the throng. J. S. Wingfield delivered the annual address. As at the former two conventions, the youthful speakers of the Cold Water army and of the Cadets created great enthusiasm. Judge Lumpkin responded to these in his happiest vein. Inspiring music was furnished by the Penfield band, and by the choirs of the churches. The cause was greatly advanced. Great satisfaction was expressed by President Lumpkin's positive contradiction of rumors circulated in the press in reference to the proceedings of the National Division, which were believed to have reference to slavery. It was declared that the sentiment of the national body was "decidedly in favor of keeping the temperance cause aloof from all other questions, and all other organizations, political and religious."

Atlanta and July 23, 1850, were selected as the place and time for the next State Convention. It was, however, provided by a resolution that if Father Mathew, who was daily expected at New York, should consent to come South in pursuance of the invitation sent him, the convention might be convened in a call meeting at Augusta.

As the writer has not seen a copy of the minutes of 1849, he has not been able to give more specific details of this convention's work. The "Constitutionalist" says that about one thousand delegates were present, though this is probably an over estimate.
The officers elected were:

President, Judge J. H. Lumpkin; First Vice-President, Wm. King; Second Vice-President, Dr. L. Pierce; Third Vice-President, Rev. S. G. Bragg; Fourth Vice-President, Hon. J. J. Floyd; Fifth Vice-President, Gen. W. W. Ezzard; Sixth Vice-President, Rev. W. J. Parks; Seventh Vice-President, Vincent Sanford; Eighth Vice-President, L. D. Lallerstadt.

CHAPTER XXXI.

FATHER MATHEW.

"The hero of two worlds, that man of war,
The brave Lafayette, in old times was called,
More hallowed far thy deathless titles are,
Friend of mankind, O sainted Theobald!
A peace apostle 'twixt two worlds of peace,
Thine is the triumph that can never cease."

—Lady Emmeline Stuart Hartley.

Father Mathew's great work in his Fatherland in rescuing millions from the demon of the bowl, the world knows by heart. Using the simple pledge:

"I promise, while I belong to the Teetotal Society, to abstain from all kinds of intoxicating drink, unless used medically; and that I will discountenance, by advice and example, the causes of intemperance in others."

The brave priest started on his mission among his degraded countrymen. How well he wrought is known to all. In a few years more than six millions had taken his pledge; thousands of groggeries were closed, and it really seemed that Erin was about to shake off the terrible thrall in which she had so long been involved. "Ireland is redeemed," was borne on every breeze. Probably near two-thirds of her whole population had been pledged, and it was devoutly believed, that the reign of the monster in the Green Isle was at an end. The lamentable falling away—the return to the gutter—the famine and pestilence which swept the devoted island when in two years half a million people died of starvation, while the distilleries used enough grain to feed the starving host, all this we need not repeat. Brave Father Mathew—the Washingtonian of Ireland—struggled on like the hero he was, against the terrible tide. Satan had not been
cast out; the still and the grogshop were yet left; and the breath of the basilisk still lured men back to destruction.

Father Mathew had often been importuned to visit America, and finally, in the latter part of June, 1849, he landed in New York, and at once entered upon his work in the metropolis, chiefly devoting his efforts to his own countrymen. Thence he went to New England, and labored at Boston and in other cities.

As already noticed, the Georgia State Convention had made provision to have itself convened in extra session at Augusta to meet the good Father, could he be prevailed upon to visit Georgia, and great was the anxiety to see and to hear and to honor the renowned temperance apostle. But a chill was to be thrown over all this enthusiasm.

In November Judge Lumpkin writes to the "Banner" announcing the withdrawal of the invitation to Father Mathew to visit Georgia.

This extraordinary step was the result of a newspaper article sent to Judge Lumpkin early in September, and containing an account of an interview between Father Mathew and Wm. Lloyd Garrison and other leading Abolitionists. Messrs. Garrison, Francis Jackson, Wendell Phillips, and H. J. Bowditch of the Massachusetts Anti-Slavery Society had waited upon Father Mathew in Boston, to ask for his presence at the anniversary celebration of the West Indian emancipation. Father Mathew, feeling the embarrassment of the situation, declined the invitation. Then, as the story goes on, "in the course of the interview, and to subdue some of the reverend gentleman's scruples, it became necessary to remind him of a once famous circular addressed by Daniel O'Connell and himself, in which they called upon the Irish resident in America to unite with the Abolitionists, and to never cease their efforts until perfect liberty be granted to every one of her inhabitants—the black man as well as the white."

There is a peculiar tone of browbeating noticeable in this Boston interview. Father Mathew's visit to America, as
everybody knew, was in the interest of temperance, and the leading Abolitionists had themselves been among the foremost champions of the same cause in the earlier years of the Reform. It was known that Father Mathew expected to visit the principal cities of the whole country—South as well as North—on his mission, and that the linking of his name with a cause so odious at the South, as abolitionism, must, in a great measure, cripple his efforts in that section. Yet this committee had so little regard to the success of the Father’s philanthropic labors, that they determined to force compliance with their demand for his presence on this anniversary occasion, whatever might be the consequences. “It became necessary to subdue some of the reverend gentleman’s scruples.” How dictatorial for the apostles of freedom!

To make Father Mathew’s situation still more embarrassing, or, more likely, to gratify a sort of splenetic revenge, the committee hunted up, and republished in the “Liberator,” the “circular” signed “Daniel O’Connell, Theobald Mathew, and seventy thousand other inhabitants of Ireland.”

This “circular,” and the published interview of Messrs. Garrison and company with Father Mathew, were republished in the Athens “Banner” of August 30, 1849. September 4 Judge Lumpkin wrote to Father Mathew, at Boston, sending a copy of the interview, and the accompanying circular, and asked if the latter was genuine. He added that on Mathew’s answer would

1. Depend your capacity for usefulness at the South. Justice to our families, our firesides, everything dear to us, forbids that we should call any man brother who unites with our enemies in waging an unprovoked and relentless warfare upon our hearths and homes, our peace and prosperity. I will only add, in conclusion, that the pain which I feel in making this communication is greatly aggravated by the consciousness that it is calculated to inflict a wound upon a generous heart, which I would most gladly shield at any sacrifice, save that of the great interests involved in this matter.”

1 This Address was read at a great Anti-Slavery meeting held in the Old Cradle of Liberty, Boston, January 23, 1842. See Austin’s “Life of Wendell Phillips,” pp. 105-9. For the Address, see Appendix I, to this Volume.
After the lapse of a month, Judge Lumpkin received a brief "private" reply from Father Mathew, which, of course, could not be made public. Meanwhile several Temperance Associations met, and passed resolutions revoking the invitation given to Father Mathew, in so far as they were parties to it by the action of the convention. October 12 Judge Lumpkin again wrote to Father Mathew, saying that since his (Mathew's) reply neither denied the genuineness of the "circular," nor intimated any change as to the views expressed in it, his proposed visit to the South "would be productive of evil, and nothing but evil, to the temperance cause." Judge Lumpkin asks that the seal of privacy on Mathew's letter be broken, as it was indispensably necessary that the correspondence be made public; also, that Mathew will give an account, over his own signature, of the interview with Messrs. Garrison and company. No reply to this letter being received, Judge Lumpkin published the correspondence (omitting the "private" letter), and withdrew, by the advice of the Executive Committee, the invitation to Father Mathew to visit Georgia.

December 22 Father Mathew writes from Richmond, Va., to Judge Lumpkin. He complains:

"My single-mindedness in the advocacy of the, to me, all-absorbing cause of temperance, is not, in this great country, well understood. In my own beloved country, though groaning under the heaviest burden of misery that ever a country bore, I endured every species of calumny, rather than risk the infliction of the slightest injury on the temperance cause, by advocating the repeal of the union between England and Ireland. In referring your honor to the conversation held with Mr. Garrison, in the 'Adams House,' I vainly thought my solemn declaration of being firmly resolved not to interfere in any, in the slightest degree, with the institutions of this mighty Republic, would have been amply sufficient to calm the anxieties of the most sensitive American. I now, dear and honored Judge, renew this declaration, and I most respectfully urge that no man, who himself enjoys freedom in this most emphatically free country, can require more from one who has meekly come amongst you to advocate the high and holy cause of temperance, bearing in his hand the pure and spotless banner, with the Divine motto inscribed, 'Glory to God on high. Peace on earth to man.' In the anxious hope that this candid explanation will remove the suspicion of intentional disrespect, in making my reply private, and my not having answered your second favor I have the honor to be, dear Judge,

"Your Brother in Temperance, and Devoted Friend,

"Theobald Mathew."
Father Mathew arrived in Augusta, Jan. 18, 1850. He was met at the Hamburg Station by a number of Augusta citizens and escorted in procession to the Catholic Church in Augusta. An address of welcome was delivered by the pastor, Rev. Mr. Barrie, which was replied to by Father Mathew. A large crowd greeted the great cold-water champion. The "Constitutionalist" says of him: "It is the zeal of a noble and self-sacrificing philanthropy burning at his heart that has given to his tongue the fire of true inspiration. It beams in his benevolent countenance, and appeals to those whom he would win from folly and vice with almost resistless persuasiveness. He is the great moral reformer of the age, pre-eminently so."

On Sunday (the 20th) Father Mathew officiated at the church, then administered the pledge. Again after high mass, at 10:30 o'clock he presented the pledge. At 3:30 P. M. he lectured on temperance and administered the pledge again; so also on Monday. By Sabbath afternoon, notwithstanding the inclemency of the weather, he had pledged more than 600. On the 22d Father Mathew left for Charleston and Savannah. On the 25th he arrived in the latter city. The Hibernian, the Irish Union, and the various temperance societies escorted him to the residence of Mr. Pendergast, with whom he was to be a guest during his stay in the city.

February 16 we find the indefatigable reformer in Columbus. A deputation from the Sons of Temperance waited on him and tendered him the hospitality of the city. On Sabbath he administered the pledge to a great number, though still indisposed from recent and severe illness. From Columbus he went on to Montgomery and New Orleans, then up the Mississippi. He remained in America until autumn, then returned to his native land, where he died in 1856, in his sixty-sixth year.

"There is a tear for all who die,
A mourner o'er the humblest grave,
But nations swell his funeral cry,
And triumph weeps above the brave."
CHAPTER XXXII.

LEGISLATION 1842–1860. THE LICENSE SYSTEM.

"Let favor be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."

—Isaiah.

The growth of towns and their independent legislation is beginning to be more manifest, though not in so marked a degree as in the license decade 1850–60.

In 1842 Villa Rica was incorporated.

In December, 1843, a little hamlet destined to be famous in temperance annals, was added to the number of Georgia's incorporated daughters. Its name was Marthasville, but the world has learned to know the little railway station as Atlanta. Marthasville was very modest at its birth, having barely the right to elect its commissioners, and keep order in its narrow limits. Cassville was born at the same session of the Legislature, but with greater demands from her mother. While the Atlanta Commissioners could do little more than run stray dogs and cattle out of their streets, Cassville received the prerogative to tax any itinerant showman, or trader, not more than twenty dollars on each day's exhibition, or sales.

At the same session of the Legislature, Griffin grew into a city.

From 1843 the Legislature began to hold biennial sessions.

In 1845 Thomaston's amended charter permitted the issuing of license at not more than ten dollars yearly, to retailers of spirituous, or of fermented liquors, while five dollars daily might be collected from peddlers and itinerant traders.
Ruckersville's charter, amended this year, prohibited the selling of liquors without license from the town council. Penalty for violation—indictment in Superior Court, and fine upon conviction, not exceeding $100, one-half to the informer, the other to the county. This act was so amended in 1847, that the commissioners were compelled to grant license to any applicant who complied with the State laws for such permits.

Marietta's charter was amended, though no special license functions were added to the powers of its council.

Cumming was so incorporated as to be allowed to tax itinerant traders not more than twenty dollars daily.

In 1847 Macon's amended charter permitted the mayor and council to license, regulate, and control all taverns and public houses within the town limits. They also should have the "sole and exclusive right of granting license to retail liquors in the city of Macon, and of fixing the rates of such license, and the terms upon which they shall issue; of declaring such licenses void when said terms are not complied with. (White says that the first presentation in Bibb county was against a free colored man for retailing liquor.)"

In this year (1847) Cross Plains bloomed into a city under the name of Dalton.

Atlanta, too, was before the Legislature, and her Mayor and Council were permitted to license retailers of spirituous liquors, without which license no one was to retail in the town. The license was fixed at not more than fifty dollars, and was to be appropriated to the use of the city.

At the same session of the Assembly, Rome was made a city, having the same prerogatives as Atlanta. Blairsville was also incorporated this year, and the charter of the "Muscogee Poor Asylum" allowed no one under a penalty of twenty dollars—recoverable for the use of the Asylum—to "erect a booth, stall, shop, or other convenience, for the selling of spirituous liquors, on the land rented, purchased, or otherwise obtained for the use of the Asylum."

The General Assembly of 1849–50, either incorporated or amended the charters of Tunnel Hill, Oglethorpe, Springfield, Lumpkin, Buena Vista, and Cartersville.

Temperance Hall belonging to the Muscogee Division No. 29, of the Sons of Temperance, was incorporated at the session of 1851–'2, the same year in which the Legislature was emboldened to pass the incorporating act for the Grand Division of Georgia Sons of Temperance.

The years 1850-60, make up what might be properly called

THE LICENSE DECADE.

Prior to 1850 comparatively few of the towns of Georgia had acquired the prerogative of controlling the retail license system in their own limits.

Most of the towns were still subject to the inferior courts so far as the liquor traffic was concerned. Incorporation usually meant simply the conferring the right to "regulate" and control a town by suppressing disturbances, caring for its sanitary condition, and the right to levy a tax to be expended for public improvements within the town limits. In this new decade, however, very great advances in the acquisition of separate civil prerogatives were made by the towns. Not only did the number of these "States within States" increase, but their powers were greatly augmented.

The Legislature of 1851–'2, made "cities" of Marietta and Oglethorpe. To the former was given authority to license all liquor retailers—none to sell without license—and the license fee could not be less than fifty dollars, which must be paid into the city treasury.

Oglethorpe's council received the right to grant license, and regulate and control all taverns and other public houses as well as the sole right to license retail dealers, and to fix the rates of such licenses and the conditions upon which they should be issued, and to declare void all licenses granted to persons who did not comply with the terms.

The incorporating act for Antioch (Troup county) em-
powered the commissioners to "prohibit the vending, sale, barter, or furnishing by one person to any other of any measure or quantity of distilled, spirituous, or intoxicating liquors in said town, or to regulate the same under such rules, limitations and restrictions, as they shall prescribe, and to issue licenses according to such regulations." Violations of the council's ordinance subjected the offender not only to the penalties of the council, but also to the State statutes against retailing without license.

The same powers were conferred upon LaGrange's Council.

The amendment for Eatonton gave the Commissioners authority to grant license for the retail of spirituous liquors, under such regulations as they may see fit to prescribe. The applicants for license must take the oath prescribed by law. Monticello might henceforth make such laws as she should think fit for her streets, public buildings, markets, public houses, tippling shops, and retailers of spirits; nothing said as to the licensing prerogative.

Newnan was allowed to regulate the sale of all distilled, spirituous or intoxicating liquors, tax peddlers, etc.; no mention of licensing.

Sparta and Columbus might levy a license tax not exceeding fifty dollars per annum.

Cave Spring, Calhoun, DeSoto, Alexandria, Americus, Euharleyville, Greenville, and Jefferson were either incorporated or their charters were amended at this session; though no licensing power was conferred. As to the first, Cave Spring, it was specified that Hearn High School should retain the privileges granted by the act of 1839.

Four more divisions of the Sons of Temperance, viz., the Baldwin, Raiford, the Yemassee, and the Greensboro, were incorporated at this term of the Assembly. Evidently the Legislature was improving.

At this session of the General Assembly many municipal charters were granted or amended.

Cassville, McDonough, and Swainsboro were allowed
to fix the fees for license at any sum which their commissioners might deem fit. McDonough's Council might also impose such restrictions upon the selling as might best promote the welfare of the citizens.

Thomson was to have the same licensing powers as Cassville.

Covington, being also created a city, might not "increase the retail liquor licenses beyond the amount now charged by the general license laws of the State." The privileges granted to Atlanta and Rome in 1847 were to apply to Covington, save in the matter of salary to Council.

Dalton might tax liquor retailers not more than $100 each, which sum was to be appropriated to the use of the city.

Greensboro might impose license fees on the same terms as "now granted by the State."

Washington's Commissioners might license under such restrictions, conditions, and penalties as they may deem proper.

In West Point retail license was to cost not less than ten nor more than one hundred dollars, while in Roswell, not less than one hundred dollars must be paid for retailing privileges, and unlicensed traffic was not to be permitted.

Griffin's "Fathers" might license retailing in the city, "according to the ordinances thereof," while unlicensed vending was not to be permitted.

Irwinton's commissioners were vested with "exclusive authority to grant tavern and retail licenses in said corporation, and to fix the rates thereof; but license not to exceed $50:" and $30 was levied on itinerant vendors.

In Clayton the license was to be fixed by the commissioners, while unlicensed dealers were to be punished by the State law against illicit vending, i.e., without license from the Inferior Court. The Cartersville Commissioners were empowered to license all retailers of ardent spirits, fix the license fee, and fine unlicensed vendors as they might see fit.

Several other towns were either incorporated or had
their charters amended at this time, but without receiving authority to issue retail license. These were: Barnesville, Campbelton, Adairsville, Dallas, Butler, Montezuma, Fairburn, Grantville, Trenton (formerly Salem), Holmsville, Magnolia, Conyers, Palmetto, Sylvania, Vienna, Fort Valley, Webtvville, and Whitesville.

This Legislature also laid hands upon that section of the penal code, which, in its essential features, had stood almost from the foundation of the State, and which forbade, under a fine of $50, or the alternative of thirty days' imprisonment in the common jail, the retailing in quantities less than one quart of any spirituous liquors, "without license from the inferior court of the county, except incorporate towns or cities, whereby law authority to grant licenses is vested in the corporate authorities of such towns or cities."

To this section the General Assembly of 1853-4 added this proviso:

"Provided, No person shall be liable to indictment in the Superior Courts of this State for a violation of this act, where said person has already been tried by the corporate authorities of any town or city for the same offence."

This was certainly a long step in advancing municipal power. It virtually set village corporations in lieu of the superior courts, so far as a large class of the most common and most dangerous offences was concerned. The tendency certainly was dangerous. There was another statute of general application enacted by this Assembly.

The Ninth Section of the statutes against gaming and the retailing of liquors, has this preamble:

"WHEREAS, License for the retail of spirituous liquors has been granted in some of the counties in this State, to free persons of color, or to white persons, acting as their guardian, agent, or assistant, thereby evading the laws upon the subject, and encouraging an improper trading with slaves, for remedy whereof,

"Section 1. Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met; and it is hereby enacted by the authority of the same, That from and after the passage of this Act, it shall not be lawful for any free person of color to sell or dispose of any spirituous liquors, cordials, wines, ale, beer or porter, or any other intoxicating liquors, or to keep open any house, shanty, or any other place for the sale or disposal of such liquors, either in

1 Sec. XXVII, Division Tenth, Penal Code of 1833."
his, her, or their own name, or in the name of his, her or their guardian, or in the name of any white person, or persons, as partner, clerk, agent, or assistant in such business, or as agent or assistant to any white person or persons.

The penalty for violating this act was, for the white or colored, principal or agent, a fine, upon conviction, of not less than $100, and upon failure to pay such fine, an imprisonment for six months in the common jail for the white offender, and thirty-nine lashes for the colored; the Indians of Talbot county, who should violate this law, were to be punished as the white offenders.

By an act of the Legislature, 1855-6, Brunswick's corporation received exclusive power to fix rates of license—not, however, to exceed fifty dollars—and the terms upon which license should be issued, and the power of revoking such permit when the terms should be violated.

Hillsboro, Chickasawhatchee and Sparta were also limited to license fees not exceeding fifty dollars.

Thomasville could license, regulate, and control all taverns and public houses, license retailers, and fix the rates and conditions for obtaining license, and punish offenders against her ordinances.

Decatur might "restrict, prohibit, and regulate the sale, vending and distribution of all distilled, spirituous or intoxicating liquors, with power to fix penalty. Offenders were also subject to Superior Court. The last seems to have been an exception from the proviso just quoted, to the Penal Code, made in 1853-4; no license could exceed fifty dollars.

License in Dalton, Cartersville, and Fort Valley, per act of 1855-6, was not to exceed one hundred dollars.

Fort Valley had the option of granting or withholding license. Unlicensed venders of quantities less than one gallon (save for medicinal or mechanical purposes) were made liable to State law against unlicensed venders.

Stone Mountain and Tunnel Hill might control their retail license; but could not charge more than $200 for a permit.

Warsaw was invested with the "exclusive right to grant license to retail spirituous liquors, or to prohibit the traffic
in the same." This provision extended for one mile beyond
the town boundary.

Hartwell might fix the rates and conditions of license
as her Council should see fit. So also of Ringgold. In the
latter town all unlicensed sale was prohibited.

Americus became a city, having like corporate rights
with Oglethorpe.

White Plains received authority to license upon such
terms as her council should choose to adopt. La Grange
was at this session of the Assembly, made a city; and
Fletcher, Morganton, Lithonia, Jefferson (Camden
county), Lamar and Morgan were incorporated or received
amendments to their charters, but without any licensing
prerogatives. Weston's act was identical with that of
Hartwell. The fixing of Cusseta's license fee was left to her
commissioners.

Atlanta began to be heard from in liquor legislation.
The Act of March 3, 1856, is as follows:

"The Mayor and Council of the city of Atlanta shall have power to restrict,
regulate or prohibit the sale, vending and distribution of any wine, rum, gin,
brandy, whiskey or other spirituous liquors, or any mixture of such liquors, in
quantities less than one quart, in the incorporate limits of said city, under such
penalty as they may prescribe, not exceeding fifty dollars for each offence."

The Mayor and Council might also issue licenses—not to
exceed $50, plus the clerk's fee, $1.25—upon such terms as
they should deem expedient for the public good, such
licenses not to run longer than one year. They might also
levy an additional tax upon all spirituous liquors and drinks
kept for retail, not exceeding 50 per cent. of their assessed
value. This tax was to be added to the Poor School fund
of Atlanta. The unlicensed sale in quantities less than one
quart subjected the offender to a fine of $50 and costs for
each offence, and each day of such unlicensed selling was to
constitute a separate offence. This law was not to interfere
with the discretionary power granted to the council in the
first part of this Act.

Friendship Church, in Greene county, at this time
obtained an act, containing this provision: "It shall not be
lawful for any one to retail liquors within one mile of said church, on days when said church may be in session.” Penalty for violation the same as that imposed by the State for unlicensed selling.

A statute of this Legislature defines the grounds on which a juror is to be rejected from service on the jury. The third ground was: “That he is an idiot, lunatic, or intoxicated person.”

This Assembly gave Georgia its first taste of local option in a law enacted for Hancock county. By this statute, of March 6, 1856, the granting of retail license in Hancock county rested solely in the hands of the Superior Court, subject to the following restrictions and limitations: The Court might fix the license fee, not exceeding $250: but could also withhold license from any applicant,

“who, from a want of character, or any other attending circumstances, they may have reason to believe will abuse the privilege of said license, or wantonly pervert his right under the same to illegal or grossly immoral conduct, and in no case shall they grant a license to any individual, until such individual shall first have presented to the Court the petition, or written and signed consent to the granting thereof, of a majority of the legal voters residing within six miles of the locality where the rights and privileges of such license are intended to be exercised; and, Provided, further, that this Act shall not go into effect until there has been a regular election of justices of the Inferior Court, at which election the voters shall indorse on their tickets, ‘Restriction,’ or ‘No Restriction,’ and there shall have been ascertained to be a majority of the legal voters of the county in favor of restriction.”

After 1856 the sessions of the Legislature again became annual, having been biennial since 1843.

By an act of December 23, 1857, the city authorities of Augusta, and those of any other city in the State, and the inferior courts of the several counties, were permitted to appoint inspectors of liquors, spirits, and wines. These inspectors were empowered to inspect all such liquors in their respective jurisdictions; and should any strychnine, or other poisonous substances injurious to health be found in them, the owner, upon notice, must immediately remove the same out of the State. Any person who, after such notice, should offer to sell such drugged liquors, was to be fined by the
Superior Court $100 for first offence, $200 for the second, $400 for the third, and $1,000 for the fourth, with imprisonment until the fine should be paid.

Refusal of owner after second demand of the inspector to suffer his liquors to be examined, subjected him to the same penalties as above. The inspector was to make his demand in the presence of a competent witness.

The owner should pay the inspector five cents for inspecting ten gallons; ten cents for twenty gallons; fifteen cents for forty gallons; twenty cents for eighty gallons; twenty-five cents for 160 gallons, and so in proportion. The owner could demand a receipt of the inspector, and also require him to brand the inspected barrels, pipes, or kegs—owner furnishing the branding materials. The inspector might receive one-half of all fines accruing from the provisions of this act.

Any manufacturer of any offensive drug, poisonous or deleterious liquors, wines, or spirits, other than from grapes, corn, rye, wheat, barley, peaches, apples, and like commodities, was made subject to indictment before the Superior Court, and to fine and imprisonment in the common jail at discretion of the court.

Local legislation at this session was not wanting.

By the incorporating act of "Washington Institute," at Buffalo (in Hancock county), the retailing of spirituous liquors within one mile of Buffalo was prohibited, and the intendant of the town had authority to remove all vendors of such liquors, and their goods beyond the prescribed limits.

Athens' Council might grant license to sell by the quart, more or less, at such sums, and under such regulations as might be deemed proper. Vending without city license was liable to a fine of $100 for each offence, or not more than sixty days' imprisonment.

Augusta and Savannah were empowered to enact all necessary ordinances in relation to the opening of tippling houses on the Sabbath, and for the suppressing of lewd
houses, and for the selling of intoxicating liquors to slaves, or to free colored persons; or to the purchasing of liquors from such colored persons.

Irwinville, Swainsboro, and Thomaston, were given exclusive control over retailing with power to fix license as they may see fit. Elberton received a like prerogative—save that its license could not be less than $10, nor more than $500, and Dawson’s license must not cost more than $50, the retailer to make oath and give bond as prescribed by law.

Dallas could “regulate the sale of all distilled, spirituous, or intoxicating liquors,” and West Point might license retailers, and prevent all sales without license therefor.

The Council of Madison might enact any necessary ordinance to prevent retailers from selling ardent spirits to white minors. The penalty for violation of this ordinance might extend to fines and imprisonment in the town prison—both at the discretion of the council.

In Thomasville the unlicensed retailing in quantities less than one quart, was to subject the offender to a fine of not more than $50 for each offence. This provision was not, however, to affect any powers previously vested in the Council, in regard to the licensing of retailers.

No person was to be permitted to buy, sell, or carry, for treating, any spirituous liquors, or intoxicating drinks, at or near the Richmond Poor House Precinct, on days of general, State, or county elections. On conviction, such offender might be fined, or imprisoned, or both, at the discretion of the court.

Buchanan and Jasper were incorporated without any licensing privileges in their charters.

The only general liquor law enacted in 1858 was one which imposed a fine of not more than fifty dollars, or imprisonment, at discretion of the court, upon any intoxicated man who should disturb a congregation of white persons while engaged in worship.

Local legislation was not neglected at this term of the Assembly. By amendatory acts for Columbus and Albany,
the authorities of those cities might punish those selling or furnishing liquors to a slave, by inflicting such fines as were already prescribed by the State, or by existing ordinances of those cities, or by ordinances hereafter to be enacted.

Cahoon might impose a tax of not more than $100 on vendors of spirituous, malt, or fermented liquors; and Camilla's license tax must not be less than $30, nor more than $100. Alpharetta's retail license fee could not exceed $20; while that of Monroe was not to be more than double the State tax. St. Mary's and Waresboro might control the amount of their tax as they should see proper. St. Mary's act included wholesale as well as retail license.

Sparta's Marshal might arrest, without warrant, all drunkards found in the streets, and confine them in jail until they could be tried before the Commissioners. The latter officials had power to fine or jail such offenders. Dahlonega was this year incorporated, but without receiving any licensing authority—a somewhat unusual circumstance at this era.

This session of the Assembly was somewhat remarkable for its county legislation in regard to the retail traffic. The retail license in Wilcox county was put at $100. In Marion, Bibb, Elbert and Mitchell counties the grand juries were required, at the spring terms of the Superior Courts, to fix, for each year, the license fees for their respective counties. An applicant for retail license must pay the Clerk of the Inferior Court the amount of the fee thus fixed, and comply with the general retail laws of the State. In Marion and Elbert, the applicant must also take an oath not to sell, or furnish, to slaves, or to free colored persons, any spirituous liquors whatever, without consent of owners or of guardians.

For unlicensed selling in the above counties, a fine of not more than $500, or imprisonment, at discretion of the court, might be imposed. Perjury in such cases on the part of vender was to be punished by not less than two, nor more than five, years in the penitentiary.

In Stewart county, vendors of from one to five gallons
must pay to the Clerk of the Inferior Court a license fee of $75, which sum was to be added to the Poor School fund of the county; penalty for violating this law the same as for unlicensed retailing under the State law.

The justices of the Inferior Court of Lincoln county might, at discretion, grant or refuse all applications for retail license, or for the keeping of tippling houses. The justices could also fix the license at any sum, and under any conditions, which they pleased; and the amount accruing from such license fees was to be paid out as directed by the law for appropriating retail license fees.

Only one general law in reference to the liquor traffic was enacted in 1859. This was an amendment to the 11th Section of the Thirteenth Division of the Penal Code. By this amendment the penalty for selling liquor to slaves was fixed, for the first offence, at a fine of from $50 to $200, with liability to imprisonment of not less than ten, nor more than thirty days in jail; for the second offence, the punishment should be the same as already specified in the section and division to which this statute was amendatory.

Local legislation was still on the increase in 1859. No person was allowed to sell liquor within three miles of Mount Vernon Institute without license from the Inferior Court of Washington county, which license could only be granted upon petition of a majority of the legal voters within the said circumference, under their own hands, or mark made in presence of a witness who must attest the genuineness of the mark over his own signature. The penalty for violating this statute was the same as for unlicensed retailing. The trustees of the Indian Creek Baptist Church might prohibit the sale of ardent spirits within half a mile of said church, and fine and punish all violators of this statute.

Many towns were either incorporated, or amended in their legislative rights, by the Assembly of 1859.

Bainbridge received full and exclusive power to license liquor retailing, fix rates of license, or declare the permit void in case of non-compliance with the terms.
LEGISLATION 1842–1860. THE LICENSE SYSTEM. 465

Ellaville, Hawkinsville, Jonesboro, La Fayette, Perry, Powder Springs, Summerville, and Sylvania (malt as well as spirituous, liquors were licensed under council authority of the last two towns), Warrenton, Washington and Cuthbert, received full power to fix the license rates.

Blackshear’s license fees must be included between $7.00 and $15.00.

Carnesville’s license fees must be included between $50.00 and $200.00, and the applicant was to take the oath prescribed by law as to selling to slaves.

Thomasville’s license fee must not exceed $100; and Bowden’s could not exceed $500, under the State penalty against unlicensed retailing. Chickasawhatchee’s license was likewise fixed at $500, and the fees were to be added to the Poor School fund.

Cartersville’s retailing permits were not to cost more than $100 each, which money must be used for public improvements in the town.

Georgetown could not impose a heavier retail license than $25 annually; and Homer’s license fee could not exceed $100. Statesville could not demand more than $20 for her license, and Thomson could not go beyond $40, nor under $10.

Louisville could not charge more than $50 per annum for license, nor fine a violator of her license law more than $100 for each day of unlicensed selling. Dalton’s commissioners could not exceed $500 for a license; while Atlanta’s Council could not go beyond $300.

Vendors—of any quantity—of liquor in Elberton, unlicensed by the town authorities, were liable to a fine of not less than $50 for each offence, and the like penalty was to be inflicted upon a storekeeper—or shop-owner, who should permit liquor to be drunk in his store, shop, or upon his premises.

The Griffin council was empowered to fix license charges, declare illegal permits void, license, control, and regulate, all taverns within their corporate limits.

Lincolnton’s Commissioners were permitted to grant or
refuse license at their discretion; they could impose what license they pleased and dictate in what quantity liquor should be sold; the penalty for violating the law was not less than $50 with imprisonment for not less than ten days.

The commissioners of Hamilton could impose a license anywhere from $50 to $1,000 for any retailing in less quantities than one gallon, except for medicinal or mechanical purposes; but property of retailers was not to be diminished in value, without compensation.

Groverville's (incorporating) license fee for retailing was not to exceed $1,000, nor be less than $600—practical prohibition, it would seem.

Albany's license was to be fixed by the commissioners "according to the ordinances." The town now became a city. Fayetteville's amendment excluded liquor retailing from the area within one-half mile of the court house—save by physicians for medical purposes; penalty for violation of this law $500 fine, or imprisonment at discretion of the court.

This law through all the vicissitudes of war and reconstruction has been maintained in its place, as the author learns, and Fayetteville is still a "dry" town.

Dawsonville was incorporated by this Assembly, and enjoyed the singular distinction of being the only town whose charter was subjected to this Assembly without receiving any liquor legislation.

The Hancock county license law of the preceding year, was so amended this year as to allow the Inferior Court to grant license to retail, upon petition of a majority of the legal voters within three miles of the place of sale; but any manufacturer might sell his own goods (liquors) without let, under laws pertaining to manufacturers as sellers of their own goods.

Stewart county's law was also amended, retail license was put at $50 payable to clerk of the Inferior Court, and selling liquor in any quantity to be drunk in a house where sold, or in any back room attached to such house, was to be considered retailing, and punished accordingly. License to
sell in greater quantities than one quart was put at $35, which moneys were for the Poor School fund.

The license for Wilcox county retailers was amended to be the same with the general State law for inferior courts. Liquor was not to be peddled under penalty prescribed in the State law against unlicensed retailing, in the counties of Greene, Henry, Sumter, Lawrence, Early, Troup, Houston, Lincoln, Clay, Wilkes, Dooly, Chattahoochee, Stewart, Glasscock, Colquitt, Warren, Webster, Terrell, Jefferson, Monroe, Burke, Newton, Glynn, Taliaferro, Butts, Baker, Pike, Upson, Gwinnett, Decatur, Schley and Spalding.

No general liquor law was enacted by the Legislature of 1860, nor was the local legislation so extensive as in 1859. Acworth was incorporated, its commissioners having authority to prescribe rates and conditions of retail licensing. Blackshear's charter was so amended that the council might assess the license tax prescribed in 1859, over and above the county license tax. The applicant must also obtain the certificate of the Clerk of the Inferior Court, before beginning to retail.

Atlanta's act was so amended that the city council was empowered to enact all by-laws and ordinances necessary to punish persons who furnish liquor to slaves, or to free colored. Fine not more than $100, and fifty days' imprisonment.

The commissioners of Summerville were permitted to fix a license fee of $50 upon each retail liquor house. Talbotton's council might, at discretion, license taverns and public houses and retail shops, imposing such regulations as should seem to them proper.

Monroe's charter was amended, to conform with that of Sparta (of 1858), giving the Marshal power to arrest without warrant.

Talapoosa and Valdosta were incorporated; the commissioners of the latter being empowered to fix license—not to exceed $500; penalty for violation—$50; applicant for license must also take the State oath and give bond.
An act (1860) for Burke and Columbia counties compelled all applicants for retail license to specify the militia district in which they expected to sell liquors. License subsequently obtained could not shield the offender from prosecution. An additional fee of $5 for each district must be paid to the Clerk of the Inferior Court; but the clerk was not to grant the license, provided a majority of the legal voters of the district petitioned against it.

An act for Murray county forbade any person to sell or give spirituous liquors, as a beverage, in any shop, house, or saloon, where such liquors are commonly vended, or at any election grounds, or place of public gathering in the county, on pain of a fine of not less than $100, nor more than $1,000, or of imprisonment for not less than one month, nor more than six.

In the counties of Taliaferro, Greene, Washington, and Henry, applicants for retail license were required to apply, in writing, to the inferior courts of those counties, furnishing annually evidence of good moral character, industry, sobriety, and integrity, and make bonds in the sum of $1,000 each, with security, not to sell to any slave, free colored nor minor, without consent of master, guardian or parent; also, a petition from a majority of the legal voters resident within three miles of the proposed place of sale, must be presented to the court. This petition must describe the place where petitioners desire the applicant to sell, and define in what quantities he should vend. The court could fix the license anywhere from $5 to $100. This statute was not to abridge the manufacturer’s right to sell his own liquors.

The act for Worth county prohibits the peddling of liquors, or their sale except at a stationary point. The maker of the liquors might, however, sell them at his home, or convey them to some grocery or fixed point, to sell to merchants or retailers. Other sales subject the maker to the penalties for unlicensed retailing.

The provisions of the above act were extended to apply also to the counties of Emanuel, Clayton, Scriven, Dougherty,
Quitman, Houston, Taylor, Macon, Oglethorpe, Clay, Effingham, Crawford, Twiggs, Polk, Liberty, Cobb, Lowndes and Irwin.

Three municipal charters were either granted or amended by the Legislature of 1861, viz.: To Bellville, Spring Place, and Rome. To the second was granted the right to fix the license fee at not more than $250; while Rome's commissioners might levy a sum from each retailer not exceeding $300, Bellville received no license prerogative.

We have now brought into review the whole of Georgia's liquor legislation, both general and local, from the days when the Trustees forbade the introduction, or the drinking of rum, down to the great Civil War. New factors are now about to enter into the question, and old things are passing away. One element of liquor legislation—the slave—was to be eliminated. But we must not anticipate.
CHAPTER XXXIII.

TEMPERANCE ORDERS DURING THE LICENSE DECADE 1850-60.

"But if these,
As I am sure they do, bear fire enough
To kindle cowards and to steel with valor
The melting spirits of woman, then, countrymen,
What need we of any spur but our own cause
To prick us to redress? and what other oath
Than honesty to honesty engag'd,
That this shall be, or we will fail for it?"

—Julius Cæsar.

SONS OF TEMPERANCE.

We have already quoted the statement of Grand Scribe Temple, of Halifax, N. S., that in 1851 the "Sons" reached the maximum of their growth in Georgia, having then 13,663 members, and invested funds to the amount of $10,758. Putting ourselves again under the able guidance of Mr. Temple, who follows the records of the National Division, we read as follows:

"Under the influence of the inevitable law of reaction, it (the Order) then began to decline, and its decay was no doubt hastened by the diversion of general attention from the interests of the Order to the abstract question of legal prohibition. In 1857 it reached low water mark, and, with gathered experience and augmented resources, was rapidly rising on the tide of prosperity when the war cloud burst, and its membership was scattered by the call to arms, and its light was extinguished amid the roar of cannon and the smoke of battle. When the National Division met in Hamilton, Ontario, in 1862, Georgia had no place on the roll of Grand Divisions."

The number of Divisions in the State had swelled to 329 in 1851. The next year nearly one hundred had fallen off, leaving only 230, with 9,568 members. For six years the decline was rapid and constant. In 1853 only 161 Divisions and 4,015 members were reported. In 1854, 91 Divisions and
TEMPERANCE ORDERS.

1,459 members; in 1855, 40 Divisions and 407 members; in 1856, 27 Divisions and 351 members; in 1857, 20 Divisions and 538 members; in 1858, 31 Divisions and 661 members; in 1859, 38 Divisions and 1,556 members.

This was the last report of the ante-bellum period. We see that the Order was beginning to revive before the shock of arms began. That the fierce excitement of the few years preceding the conflict was the chief cause of the decline, is unquestionable. That there was an absolute demand for a temperance organization—a void which nothing short of organized effort could fill—is certainly true. Hitherto no form of work had so effectually answered the need as that of the Sons. Could the political frenzy have cooled, the irritant causes being removed, it seems more than probable that the Order might have regained much of its former power. The deeply cherished love for their Order was exemplified, when in the heat of the reconstruction era, many of the "Sons" were eager to revive their Divisions through the State.

The State temperance work in Georgia has for nearly half a century been backed by some special temperance organization, which has, in a measure, held the popular sentiment in shape, and rendered it somewhat effective. The Total Abstainers, Washingtonians, Sons of Temperance, Good Templars, etc., have formed the backbone, so to speak, for the whole temperance anatomy. With these organizations as the rallying force, many temperance societies, which would not of themselves have had life enough to combine for any effective work, were encouraged to join in State Conventions. These societies formed a kind of militia in the Cold Water host, very useful when supported by the "regulars," but not efficient when left alone. The State Convention was properly a product of Washingtonianism, and it was sustained until 1855, chiefly by the Sons. After that year it ceased from its labors.

But the Sons were not only prime factors in the temperance movement, they were also chiefly instrumental in keep-
ing alive the festivities and patriotic remembrances of our national holidays. Thus the "Constitutionalist" of Augusta says, 1 that for some years that city had been indebted to the Sons of Temperance for her celebrations of the 4th of July. "The genial spirit of '76 seems to be in that Order, though they abjure the fiery spirit of alcohol. But for the Sons of Temperance, the day would pass unnoticed."

Indeed so enthusiastic were the conventions of those days, that extra trains were run for the convenience of delegates and visitors.

In August, 1850, the Savannah Divisions proposed to the various Divisions and Societies of the State, to unite in procuring and presenting to the Building Committee of the National monument in Washington, a block of Georgia marble with "suitable inscription as a token of respect from the State of Georgia." Messrs. Humphreys, Law, Felt, King and Caruthers were appointed a committee to correspond with other societies for this purpose.

In the funeral obsequies of General Taylor the deceased president, the Sons bore a prominent part. The headquarters of the Sons continued to be in Macon, whither the delegates and representatives gathered annually in the autumn, to elect officers, and revise and prepare for new work in the future.

At the Temperance Convention held in Atlanta in 1852, the question of suppressing the traffic by legislative enactment had become prominent. The Maine law had just been carried and many Georgians wished to put their temperance ship on the same tack. Many opposed legislative interference, county meetings were called, but the opinions expressed in these were not more harmonious than those of the convention itself. When the Grand Division met in annual session in Macon, Oct. 26 and 27, 1853, it did not take any official action in regard to the Maine law movement. Resolutions were, however, passed, declaring the annihilation of the liquor traffic to be one of the objects for which

1 July 6, 1850.
the Sons of Temperance had been organized, and the friends of temperance were urged to attend the temperance mass meeting to be held in Milledgeville, November 23. At this session the Grand Division resolved to meet quarterly, a burden from which the Grand Division had years before prayed the National Division to be relieved. Columbus, Sandersville, and Dalton were chosen as the points at which the quarterly meetings of 1854 were to be held.

At this meeting the grand officers chosen for 1854 were: E. L. Newton, Grand Worthy Patriarch; G. W. Adams, Grand Worthy Associate; W. S. Williford, Grand Scribe; E. C. Granniss, Grand Treasurer; Joseph Gresham, Grand Chaplain; H. S. Carswell, Grand Conductor; W. F. Lee, Grand Sentinel. Messrs. Williford, Felt, McClesky, Myers, Newton, Obear, Dibble, Gresham, Brantley and Adams, were chosen delegates to the National Division.

Closely connected with the Sons of Temperance were several smaller organizations: Daughters of Temperance, Cadets of Temperance, and Cold Water Army.

Of the last there were many sections, formed exclusively of boys. Rev. D. P. Jones was instrumental in forming many, if not most, of these juvenile societies. Of the Savannah Society, which was swept away on the field of Manassas, we have already made mention—perhaps a similar record might be made of other sections of these youthful heroes, but we have not the data for their story.

Although the Cold Water Army ante-dated the “Sons” in Georgia, yet it seems to have soon become a kind of auxiliary to the latter, and working under the directions of the Grand Division. The Cold Water Army had no State organization of its own.

THE DAUGHTERS OF TEMPERANCE.

Of this organization not very much in the line of statistical information can be given. A number of societies existed, but how many it is now impossible to tell. Having no central head in the State where a bureau of statistics should be
kept, the number of such organizations seems to have been unknown even when they were most popular. In the great Temperance Conventions, the Daughters commonly had some representation, and in the processions they usually marched with their banners and badges. Many young ladies used stronger arguments than this pageantry, to help advance the cause. Lists of names, assumed, with postoffices, were published of girls who had banded themselves together under mutual pledges—that they would marry cold water men, or live without husbands. This concrete argument, properly and generally applied, would undoubtedly be one of the most effective which woman could wield. How faithfully the Daughters adhered to their good resolution, we are not informed.

THE CADETS OF TEMPERANCE.

We have already seen that in the report of Grand Worthy Patriarch Hill to the Grand Division at its session in 1849, it was stated that ten or more sections of Cadets had been established in the State, which were in a very flourishing condition. On the recommendation of the Grand Worthy Patriarch, the Grand Division appointed a committee to organize a Grand Section of Cadets for the State of Georgia.

The Cadets of Temperance were recognized as a distinct society first in 1845. In 1844 (Jan. 9) a resolution had been passed by the Grand Division of New York, requiring such an alteration of the constitution of the Sons of Temperance "as to permit and invite the accession of temperance youths, not less than sixteen years of age, with the consent of the parent or guardian of each, respectively, to become members of our Order, but in no case to be permitted either to hold office or vote in the Division until they arrive at the age of twenty-one years."

This resolution died, however, without fruit. The next year Pennsylvania made an effort to organize the youth, but with little, if any, better result at the first. One or two other
attempts to organize the youths as Juvenile Sons of Temperance had not proven very successful.

Wyndham H. Stokes of Germantown, Pa., prepared a constitution and rituals for the introduction of the Cadets of Temperance. Mr. Stokes' first section of Cadets was formed Dec. 6, 1846.

Mr. Robert M. Foust, the Grand Worthy Patriarch of the Pennsylvania Grand Division, very heartily indorsed the work, and the new order grew with great rapidity. A Grand Section was formed Feb. 22, 1847, Mr. Stokes being Grand Patron, and Robert M. Foust Grand Secretary. In eighteen months the order had spread into twenty-two States, and contained more than 300 sections, embracing more than 12,000 boys.

The committee appointed to organize the Grand Section of Cadets for Georgia performed its duty, and published a little manual entitled "Revised Book of the Cadets of Temperance of the State of Georgia." The title page also informs us that the Grand Section was instituted in December, 1849.

This ritual does not prescribe the age at which a candidate may be received. The ceremonial of initiation was somewhat lengthy. The youthful candidate took the following

"Pledge:

"I, —— ——, here in the presence of these Brothers, do solemnly promise that I will not make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine or cider. I also faithfully promise to keep the secrets of this Order to myself, and never divulge or expose our ceremonies, sign, signal, key, or number; or tell them to any person not a member, so long as I live."

It was intended to make the Cadets bear to the Sons of Temperance somewhat the relationship of the Sabbath school to the church. The Cadets were to be the nursery of the Sons. The obligations being almost identical, little more could be required of the Cadet than the maturing in years, in order to become a Son.

The number of sections in the State the author has not been able to obtain. The order does not seem to have lasted more than three or four years.

1 C. H. Miller, in "One Hundred Years of Temperance," pp. 524-530.
As to the "Younger Brothers," it does not appear that any societies of this order were ever instituted in Georgia, although mentioned with the Cadets in the Grand Worthy Patriarch's report for 1849.

**Knights of Jericho.**

This Order was founded at Lansingburgh, N. Y. The supreme body in the Order was the National Lodge. From the obligation imposed upon the candidate by the ritual (1853) we may gather the purposes of the Order:

"I, ——, according to my own desire, in this Lodge of Knights of Jericho, do most solemnly and sincerely promise and covenant, upon my sacred word of honor as a man (or woman), that I will not make, buy, sell or use as a beverage any spirituous or malt liquors, wine or cider, or any other alcoholic beverage, whether enumerated or not; but will use all honorable means to prevent their manufacture or use or the traffic therein; and this pledge I will keep and maintain inviolate. I do further promise, that I will not in any way make known the private matters, rites or ceremonies of this, or any other Lodge, to any one not legally entitled to receive them; nor will I give the grip or secret word of this initiatory degree, except as I am permitted. I will not give the signal of distress nor the accompanying word, save when I am in real distress or within a legal and regularly opened Lodge; and I will respond to the signal when given and relieve the one giving it, as I would desire relief in like distress.

"I do further promise to promote a brother's and sister's welfare by preferring them in all business transactions (other things being equal) and by advancing their social relations. I will never defraud or injure them; never speak evil or falsely of them; if they are in danger, I will apprise them; if they are in distress, I will relieve them; if they are unemployed, and desire it. I will assist them to business; if they are sick, I will visit and watch with them, and when they die, I will, if practicable, follow them to the tomb. I will aid the wife, sister and daughter of a brother, and the widow of a deceased brother, when in trouble or in need.

"I do further promise that I will obey the Constitution, laws and regulations of the National Lodge, the Grand Lodge of this State, and the Constitution and By-Laws of this or any other Lodge, with which I may hereafter be in any manner connected; and I will never in the least wrong or defraud any brother (or sister) of this Order.

"This, my solemn covenant and obligation, I do now most sincerely, heartily and sacrudly promise to keep inviolate."

It will be seen from the obligation that the Knights of Jericho must be reckoned not only a temperance but also a mutual aid society—a kind of Temperance Free Masonry or Odd Fellowship. This feature of an abstinence society had
much to commend it to popular favor, for the nature of
man delights in the mysterious, and the more if fellowship
and friendship are thereby assured.

The first rule laid down for the government of subor-
dinate lodges, was:

"The National Lodge of North America is the supreme head of the Order,
and from that body shall emanate all organic or constitutional laws for every branch
of the Order.

" Rule 2. — The private work of every kind, name, or nature, shall be printed
by the National Lodge.

" Rule 3. — All passwords, signs, grips, tokens, signals, and salutations, shall
be given out to the different branches by the Most Honorable National Chief; also
all visiting or withdrawal cards.

" Rule 11. — Sister Knights must in the lodge have their heads uncovered,
and it is hoped that they will occupy one part of the hall as laid down in the plan
of a lodge room; there they have assigned them that part of the hall near the
Worthy Chief's desk.

" Rule 12. — The Worthy Chief, and Vice-Chief shall, when in open lodge,
wear caps and white gloves; all such other officers as the lodge shall by a vote
determine, may also wear them."

Among the suggestions under the head of "important,"
was that urging public meetings as often as monthly. Some
member of the lodge was to be chosen to deliver the ad-
dress, and the public must be invited to attend. It was also
recommended to the lodges to cultivate the art of singing,
that thereby their meetings might be made more interesting,
and the Worthy Chief was urged to hasten through the
routine work, to give time for that pleasant exercise.

THE KNIGHTS OF JERICHO IN GEORGIA.

From Mr. C. R. Hanleiter of Atlanta, the author has
gleaned the following as to the introduction of the order:

"Atlanta Lodge, No. 1, Knights of Jericho, I think was organized in the
spring of 1852, mainly through my instrumentality. The charter, etc., we procured
from Mr. Daniel Cady of Lansingburgh, N. Y., who, I think, was the originator
of the order. You have herewith a mutilated copy of the first ritual; also, a
pamphlet containing the Proceedings of the Grand Lodge of Georgia, from which,
you will be able to obtain a clearer knowledge of the strength of the order in
Georgia, and its membership, than I can furnish in any other form."

From the "Proceedings" mentioned by Mr. Hanleiter,
we gather the following as to the organization of the Grand Lodge:

"The representatives elected assembled in the hall occupied by Atlanta Lodge, No. 1, Knights of Jericho, at 10 o'clock, in the morning of April 29, 1853, for the purpose of organizing a Grand Lodge for the State of Georgia, under a charter granted by the Most Honorable National Lodge of North America. They were met by Rev. Russell Keane, Deputy Most Worthy Chief for the State of Georgia, who, having called the lodges in their numerical order, the following representatives answered and presented certificates of election, as follows:

"From Atlanta Lodge, No. 1—C. R. Hanleiter, J. R. Swift, A. B. Forsyth, David Emanuel.


"From Marietta Lodge, No. 3—R. E. Johnson, A. R. White, John F. Arnold.

"From Powder Springs Lodge, No. 4—No representative.

"From Rome Lodge, No. 5—No representative.

"From Calhoun Lodge, No. 6—Thomas Harkins, G. W. Ransom, T. M. Smith, Nathan M. Wamsley.

"From Cass Lodge, No. 7—No representative.

"From Cady Lodge, No. 8—Jesse Reean, Er. Lawshe, J. M. Brown.

"From Couyer's Lodge, No. 9—A. K. Richardson."

Representatives Harkins, Richardson, Hood, Ransom and McAllister were appointed a Committee on Credentials. After the report of this committee had been received, the body went into an election of Grand Officers, which election resulted as follows:


After the installation of the Grand Officers, the representatives from Atlanta Lodge entered a protest against the admission of the Cady Lodge delegates—also of Atlanta—on the ground of irregularity in its creation, and also because Atlanta Lodge did not believe that there was any necessity for a second lodge in the city. Moreover, Atlanta Lodge had protested against the chartering of this lodge (Cady) before the charter was issued, and the Deputy Most Worthy Chief should have withheld the charter until after the organization of the Grand Lodge.

This case was carried to the National Lodge, on appeal,
and that body sustained the decision of the Grand Lodge of Georgia, which had ordered Cady Lodge to deliver its charter and private work into the hands of the Grand Worthy Recorder.

At the meeting held in May, 1853, A. M. Laub was made Grand Worthy Chief, and A. M. Jackson, Grand Worthy Vice-Chief. Several new lodges had been created since the last meeting.

On motion of W. H. Stansell, it was

"Resolved, That body, published in Atlanta, by Bro. C. H. C. Willingham, be recognized as the organ of this order in Georgia; and that this Grand Lodge earnestly recommend it to the patronage of members of the order generally throughout the country."

The Knights do not seem to have been far advanced toward female suffrage, since, on motion of Rep. Ransom, it was

"Resolved, That no lady Knight of Jericho shall be permitted to vote on any question before subordinate lodges of which they are members, except for the admission, rejection, suspension, or expulsion of their own sex."

The Grand Lodge resolved to have a grand public demonstration by its members, regular and honorary, at its next annual session (in Atlanta, in 1854), and committees were appointed to make suitable arrangements, and procure an orator for the occasion.

Grand Worthy Recorder Hanleiter "was requested to apply to the next State Legislature to have the Grand and Subordinate Lodges of Knights of Jericho, in Georgia, incorporated." Mr. Hanleiter was apparently more successful in his effort before the Assembly than the Sons had been in their first attempt at incorporation, six years before. The Knights obtained their act at the next meeting of the Legislature.

At the session held in Calhoun, Sept. 12, 1853, it was resolved by the Grand Lodge, "That it is a violation of the obligation of a Knight of Jericho to sell spirituous liquors in the capacity of a clerk or agent."

The celebration was held, as per programme, at the March annual session of the Grand Lodge in Atlanta.
Those *indispensables* to an old time celebration—a procession and an orator—were on hand. Rev. W. J. Scott of Rome Lodge, delivered the address in the Methodist Church, where the procession was received "by a large assemblage of lady knights, whose presence added much to the interest of the occasion. * * In the evening the fraternity of Knights and Ladies of Jericho partook of a superb picnic, prepared by the members of Atlanta Lodge No. 1, at ‘Parr's Hall.’"

At the session of the Grand Lodge in September, 1854 (in Atlanta), Grand Worthy Chief Laub reports that he had felt it obligatory to demand the charter of Rome Lodge No. 5, since the presiding officer of that lodge had answered in the affirmative the question, "Whether the eating of brandy peaches is a violation of our obligation?" the Grand Worthy Chief stated that he had sustained the presiding officer. The Marshal of the lodge declared that he did not regard it as a violation of the obligation—he had eaten brandy peaches and would eat them again. A charge was prepared against the Marshal, but the lodge refused to sustain it. The Grand Worthy Chief considered the precedent so dangerous that he demanded the surrender of the charter and books of the lodge. The Grand Lodge Committee, to which the matter was referred, commended the prompt and decisive action of the Grand Worthy Chief, but thought that a suspension of the operations of the lodge until the meeting of the Grand Lodge would have been sufficient.

We see from this incident that the knights proposed to *enforce* total abstinence of the most rigid kind. Bro. W. A. Bass offered the following, which was taken up and adopted:

"Resolved, That we instruct our delegates to the National Lodge, to request that body to determine whether or not the pledge, relating to the use of alcoholic liquors as a beverage, is binding for life."

This question the Grand Lodge had hitherto, and now most emphatically, answered in the affirmative; but it was
thought proper to have the National Lodge decide the matter.

Mr. Willingham's "Knight of Jericho" had in July gone the way of all the earth—more particularly the way of all temperance papers. Small pay, and lack of interest on the part of temperance people, had been the cause of the "Knight's" early demise. Hope was expressed that some steps might be taken to revive "The Knight," for, the "Recorder" says:

"The temperance question will probably enter very largely into the next political canvass. Our friends in every part of the State are already arming for the combat; but how is it possible to conduct a campaign of this character with any hope of success, unaided by at least one cheap and reliable medium through which to communicate directly with the masses? Two or three well conducted, and liberally sustained temperance journals in Georgia would do more, in the next twelve months, to advance her interests and entitle her to the proud distinction conceded to her—that of being the 'Empire State of the South'—than can be effected by any other means."

We see from the above extract that the political crash of the following year was already anticipated, and the Grand Worthy Recorder was quite right in desiring the lodge to secure the co-operation of the press. It was

"Resolved, That the proceedings of this Grand Lodge be furnished to the 'Temperance Banner' for publication, on an intimation from the editor of that paper that they will be published gratis, and that in that event the 'Banner' be made the organ of this order for the present."

A resolution offered by G. M. Nolan, looked evidently to the conflict anticipated for the next year.

"Resolved, That this Grand Lodge recommend all true Knights of Jericho to connect themselves with alliances or other organizations calculated to promote the cause of temperance and prohibitory legislation, and to give them a cordial and energetic support."

The Georgia Grand Lodge opposed the semi-annual meetings of such bodies, and the delegates were urged to use their efforts to secure from the National Lodge a change from semi-annual meetings to annual.

The degrees of the order at this time were: The Initiatory, Hope, Bethany, and Bethlehem. It was resolved by this Grand Lodge that inasmuch as the Degree of Hope unnecessarily embarrassed the work.
"That our delegates to the National Lodge be instructed to advocate before that body the expurgation of the Degree of Hope from the Ritual.'

"At this session Mr. J. S. Peterson was chosen Grand Worthy Chief, an office which he held, as he writes, until after the war. Mr. Peterson says: 'The order was never strong anywhere—especially in Georgia—as the Sons of Temperance really met the temperance sentiment demanded.'

In 1854 the number of lodges of the "Knights" in Georgia had reached forty-seven, though the number of members is not given. This order, like the Sons, tided over the war.

THE RECHABITES.

This Order came to America from England, having been established at Salford in Lancashire, Aug. 25, 1835. The Order was founded upon the injunction of Jonadab, the son of Rechab, to his sons to drink no wine forever.

This Order is a benefit society, having total abstinence from all intoxicating liquors as its corner stone.

"Persons of healthy constitution and good moral character, from fifteen to fifty years of age, may become members. Those abstainers who do not require to join a benefit society for the sake of the sick-pay and funeral allowance, and yet wish to counsel and help in the management of such an institution, may become honorary members by paying a small sum per annum. Such members may fill any office either in Tent or District, and thus render good service to the cause." 

It is claimed for the Rechabites that their Order furnishes all the good results arising from the best mutual aid societies.

"The scale of contributions is adapted to every one's circumstances and requirements. The sick and funeral fund being divided into shares, each can take from one to six in the sick fund and from one to four in the funeral fund. For every penny per week paid into the sick fund, two shillings and sixpence per week are received in time of sickness; and for every fivepence per quarter paid into the funeral fund, five pounds are paid at death.

"The meeting of the Tents or Districts are all held in schoolrooms and halls, or such other places as may be found convenient. Beer-shops and public houses are everywhere avoided, according to our general rules. * * *

"Districts and Tents are established throughout the United Kingdom, Isle of

1 Jeremiah, Chapter XXXV.
THE LICENSE DECADE. 1850-1860.

Man, Channel Islands, Australia, Tasmania, and New Zealand; and lately our standard has been unfurled in Port Elizabeth, South Africa, Bridgetown, Barbados, West Indies, Georgetown, British Guiana, St. John's, and Newfoundland.

* * *

We are also a united body, and are thus able to give clearance cards to those who have occasion to remove to any place where the Order exists, either at home or abroad. * * * The executive power is vested in a Board of Directors, composed of nine members, including High Chief Ruler, High Deputy Ruler, Past High Chief Ruler, and High Treasurer.

“A biennial movable conference is held, composed of representatives from the various Districts into which the Order is divided. At this conference the high officers and members of the Board of Directors are elected, and all important business transacted.”

The Order is still in a flourishing condition, having stood the brunt of more than half a century. Mr. Pratt, Registrar of Friendly Societies, pronounced it “the healthiest and wealthiest society in the kingdom.” And the “Quarterly Review” also assigns it a high place among the benefit societies of the British Isles.

THE RECHABITES IN GEORGIA.

From Mr. C. R. Hanleiter’s letter we quote again:

“Franklin Tent, No. 353, I. O. O. Rechabites, was instituted mainly through my efforts, early in the year 1851. The charter members were: Jeremiah Bateman, J. P. Beauchamp, William T. Beall, David Emanuel, W. H. Fitts, C. R. Hanleiter, Benjamin F. Harris, John L. Harris, W. M. James, Rees H. Lin, Lewis Lawshe, E. Lawshe, P. A. Lawson, L. G. Morris, Thomas Murrah, and Jeremiah Wells.

“This tent flourished only for a year or two, and with the exception of another tent in Augusta (which was established before ours), I do not remember any other in the State. The work of the Rechabites was most beautiful, but the objection to the order was that it prohibited all kinds of intoxicants, and its pledge was considered binding during life.”

The pledge of the Rechabites, as printed in the “By-Laws of Franklin Tent, No. 353,” is as follows:

“I hereby declare that I will abstain from all intoxicating liquors, and will not give nor offer them to others, except in religious ordinances, or when prescribed in good faith by a medical practitioner. I will not engage in the traffic of them, and in all suitable ways will discountenance the use, manufacture and sale of them; and to the utmost of my power, I will endeavor to spread the principles of abstinence from all intoxicating liquors.”

This tent (Franklin) was numbered 353, of the I. O. O. Rechabites, in North America.

Section I, of Article 3 of the By-laws, provided that
"Persons of good moral character, free from all bodily disease or infirmity, that would tend to make them burdensome to the order, not under the age of eighteen, and who shall have signed the pledge of total abstinence from all intoxicating drinks, shall be eligible to membership." The Ninth article provided that, "Any member who shall be proven to have broken the pledge of total abstinence from all intoxicating drinks, shall be expelled, not to be reinstated."

This same article provided for the fining, suspension, or expulsion of a brother accused of a disgraceful crime, or of defrauding the order "by feigning himself sick or disabled, for the purpose of obtaining the weekly benefits, or if he betray or divulge any of the secrets of the order, he shall be entitled to a fair trial, as provided for in the By-laws of Georgia District Tent, No. 33." A brother who was aware of another brother's violation of his pledge, yet failed to report the same, should be fined $5.

Five black balls rejected a candidate, or prevented the readmission of an expelled member.

The Franklin Tent fixed its initiation fees as follows:

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>All persons over 18 and under 25</td>
<td>$3 00</td>
</tr>
<tr>
<td>&quot; 25 &quot; 30</td>
<td></td>
</tr>
<tr>
<td>&quot; 30 &quot; 35</td>
<td></td>
</tr>
<tr>
<td>&quot; 35 &quot; 40</td>
<td></td>
</tr>
<tr>
<td>&quot; 40 &quot; 45</td>
<td></td>
</tr>
<tr>
<td>&quot; 45 &quot; 50</td>
<td></td>
</tr>
<tr>
<td>&quot; 50 &quot; Add one dollar for each year</td>
<td></td>
</tr>
</tbody>
</table>

THE TEMPLARS OF HONOR AND TEMPERANCE

made another Order of Temperance, which had a few organizations in Georgia before the war, though only two temples have been formed since that eventful period.

The Templars of Honor claim a more advanced place in the temperance column for their order than any previous or contemporary organization has reached. The Good Templar or Knight of Jericho may dwell in his own lodge; the Rechabite may abide in his tent; and the Son of Temperance may guard his treasures in his hall—but the Templar of Honor moves into, and claims for himself, the most enduring structure of all—the glorious temple itself.

"The Order of the Templars of Honor and Temperance was originated by prominent Sons of Temperance, and designed by them as a branch of that organi-
zation. Many of its members felt that it lacked some of the elements of stability and perpetuity that had enabled old benevolent associations to bear up against the assaults of enemies, and they determined to see if these elements, added to a total abstinent benevolent organization, would not give similar permanence and success."

While the work of the two orders is different, yet in aim and methods there is much resemblance between the Rechabites and the Templars of Honor. Both sought to cultivate, or rather to educate, by a series of steps, or degrees, which would stand as milestones, to mark the candidate's proficiency and progress in the temperance truths symbolized in these stages.

"The order of the Sons of Temperance had been so successful in their work of reform and so engrossed in it, they did not see the need of more educational work, and they desired no change. They clung to the 'old paths.'"

The first organization which finally resulted in the formation of a temple, was that of Dec. 9, 1845, in New York, called "Marshall Temple, No. 1, Sons of Temperance." This was intended to be a kind of Knight-Errantry, added to the Sons. The door to the Temple of Honor was only to be reached through the Division, "To join this order the applicant must be a Son of Temperance." Grips, passwords, regalia, etc., were part of the additions made by the new institution. A Grand Temple was organized in January, 1846, and A. D. Wilson was chosen Past Grand Worthy Templar; R. T. Trall, Grand Worthy Templar; E. Winchester, Grand Worthy Vice-Templar; and Luke Hassert, Grand Worthy Recorder.

The Grand Temple of Honor of New York being thus organized, resolved to take upon itself the supreme power of the Order, till a National Division should be formed with these functions. A number of new Temples were soon constituted. The Grand Temple of Maryland was chartered in June, 1846.

Hitherto the Temple of Honor had proposed to itself to

1Rev. Dr. Jocelyn, in "Temperance Centennial Volume," p. 626.
2Most Worthy Templar C. S. Woodruff, in "One Hundred Years of Temperance," p. 505.
be a higher order, or stage, of the Order of the Sons of Temperance; but the National Division of the latter, in June, 1846, while acknowledging the "utility of the movement, yet Resolved, That it is inexpedient to form a connection between the National Division and the Temples of Honor."

"Resolved. That the National Division entertain the kindliest feelings toward the Temple branch of the Order." The Templars, left thus alone, pushed on their organization, and Nov. 5, 1846, formed a National Temple of Honor.

The first of the principles laid down as the foundation of the Order, was: "To abstain from making, buying, selling, using as a beverage, or in any way, as principals or agents, being engaged in the traffic of spirituous or malt liquors, wine or cider."

Three degrees were instituted, viz.: Love, Purity, and Fidelity, and signs, fees, etc. were adopted or regulated for the Order.

At the third session of the National Temple held in Philadelphia in 1848, it was reported that ten Grand Temples, in as many States, had been formed. Georgia had no Grand Temple, but it was announced that Subordinate Temples had been created in that State as well as in several others. But Georgia had at no time a Grand Temple.

From the Most Worthy Recorder of the Templars, F. H. Sage of Hartford, Conn., the author has received the following statistics of the Order in Georgia:

In 1847 was constituted Magnolia Temple—Hawkinsville... E. A. Burch, Deputy.
In 1848 " " Central " —(Place not given) E. A. Burch. Deputy.
In 1849 " " Knoxville " —Knoxville...... E. A. Burch, Deputy.
In 1850 " " Crystal Wave " —Knoxville...... G. P. Culverhouse.
In 1851 " " Union " —St. Cloud...... W. C. Redwine.
In 1852 " " Rising Star " —Palmetto...... C. W. Arnold.
In 1852 " " Westwood " —Corinth...... W. W. Haghey.

In 1855 only two subordinate temples were reported as still existing in Georgia.

We find no mention of these temples in any later report, and they probably died before the outbreak of the Civil War. Perhaps, as the story of the Templars in this State since
the great national struggle is very brief, we may anticipate, and give it here.

In June, 1870, a temple was organized at Griffin by W. E. H. Searcy, and in February, 1877, a second (Fulton) was formed in Atlanta, by J. G. Thrower. Neither of these had a long lease of life, and no temple now exists within the bounds of the State. Mr. Sage says of the Templars of Honor:

_Our Order has at times—prior to the war, especially—done very good work in the South, but since then but little effort has been made to push it, which is to be regretted, as I believe that if the people of the South could know it, and the grand work it is doing here, they would go into it by the hundreds._

It is possible that other temperance organizations may have been formed in Georgia prior to the Civil War, but if so, they must have been insignificant in numbers and very short-lived. The author believes that he has enumerated all organizations (temperance) of every kind which found a footing here during the ante-bellum era.
CHAPTER XXXIV.

POLITICAL CONVENTIONS—THE OVERBY CAMPAIGN.

"Mental suasion for the man who thinks,—
Moral suasion for the man who drinks,
Legal suasion for the drunkard-maker,
Prison suasion for the statute-breaker."

At the Atlanta Convention held in 1853, the question as to the propriety of following in the wake of Maine by adopting legal prohibition for the State, was actively canvassed. Much discussion was kindled thereby throughout the State. An example of this is furnished in the call issued to the citizens of Monroe county, inviting them to "meet at the courthouse in Forsyth, on Saturday, the 16th, to take into consideration the proceedings of the late convention at Atlanta, in relation to the suppression of the traffic in spirituous liquors, and to express their views on the objects sought to be accomplished by that convention. Opponents, as well as friends, of the measure are invited to attend and participate in the discussion."

The fire kindled in the pine forests of Maine was sending some of its heat to the savannahs of the South. It was felt that some kind of legislative aid was needed. The promise of deliverance which the last great society movement—that of the Sons of Temperance—at first held out, was waning with the rapid decay which the order was suffering in the years 1853-'5. Something more must be done. The fountain of evil had, it had been fondly imagined, been stopped by the various balms or caustics hitherto from time to time applied, but only to burst forth again with a new stream of corruption and woe. Neither the Washingtonian

1"Journal and Messenger," April 13, 1853.
salve nor the license ligature had staunched its flow. The many forms of society work had created much healthy temperance sentiment, but it had, if possible, rendered the liquor traffic yet more depraved in its methods—a result which universally follows the persistent adherence to the evil, despite the strong, outspoken condemnation of the better elements of society. The traffic became more sullen, dogged, crafty, and malicious in its methods.

What remedy was to be applied? License and regulation were used in all forms, but from every county were coming up the complaints of the grand juries that the laws (license) were constantly violated, that illicit traffic with negroes and with vicious whites was constantly carried on, that the barrooms set Sunday laws at open defiance, or easily evaded, under some technicality, the terrors which the law was intended to hold over them. Laws were made to prevent minors from obtaining liquors at the bars, but nothing was easier than to have some adult creature of the saloon go through the form of purchasing liquors to be given to boys just outside the door, provided the conscientious dramseller had the fear of the law too much in his eyes, to permit him to directly sell to youths over his bar; an illicit traffic was likewise carried on with the negroes, who were encouraged to steal from their masters, or others, to procure means for purchasing intoxicants; hence many of those singular, iron clad statutes which were constantly enacted to prevent this kind of traffic, until the negro was almost shut off from the power of purchasing any goods at all, even the simplest and most necessary fabrics. No other laws of the antebellum régime, in their effect, worked out such hardships to the negro race in the South as those which assumed to regulate the sale of liquors. It was patent that the dramshop was the place where the vicious "most do congregate," and the most rigid patrol laws, statutes against the congregating of negroes, and against their trafficking, etc., were framed, as antidotes to the license laws. So far did this effect of the license system extend, that free negroes,
in many of the counties, were prohibited from exercising many of the most common pursuits of life, or from acting as their own agents in purchasing any little luxuries or even necessaries of life. For such persons guardians were regularly appointed, who were to act as agents for their wards. Yet the careful student of Georgia legislation finds no difficulty in tracing the multiplication of these restrictions on the colored people—both slaves and free—as proceeding pari passu with the growth of license laws. Nearly every addition to license statutes, contained some additional restriction—or resulted in such inhibition—so far as the negro race was concerned.

Many leading temperance men, feeling that the remedies hitherto applied, had failed, began to look with eager eyes for some new panacea for the leprosy which was destroying the social, religious, and domestic body.

The fierce heat of the National Bank and of the Mexican and Texan questions of the preceding decade had been settled; the slavery agitation—now nearly a quarter of a century old—had grown in strength and violence as well as in years, and to determine the status of the new Territory as to slavery was the problem which was now racking the statesmanship of the nation. Clay, like another Curtius, had thrown himself into the chasm which was fast opening between the sections; but though the hungry monster of disunion was thus for a moment appeased, yet a far greater offering was demanded. Some of the fiery political leaders of the South, who had years before hinted at disunion, now loudly advocated it. From the North came an answering cry, as deep and determined, and its burden was disunion. Garrison’s “Liberator” had long denounced the compact of States, and Phillips, Hale, Horace Mann, Edmund Quincy, and a host of others, were loud in their plaints against the National Confederacy. Most probably, if the counsels of these extremists from both North and South had prevailed, we should have had a separation of the sections, possibly without war at the outset, though it is hard to see how such
clashing interests and demands could have permanently averted the final conflict. But that love of the Union which predominated in patriotic hearts, over even the passions of the hour, would not be content to see the fair fabric of our mighty nation swept away. But what leisure to think of great moral questions in those stormy days?

The State Temperance Convention met in Athens, June 28, 1854. Fifteen counties were represented by 150 delegates. Judge Joseph H. Lumpkin, by letter, resigned the position of president, which he had held so long. In his letter he takes occasion to give some suggestions to the temperance people as to their future course. Judge Lumpkin, as one of the oldest and most experienced of all the temperance advocates whom Georgia has ever produced, had a following and an influence among temperance men, such as has hardly been equaled by any other man who has ever lived in the State. However much his co-workers may have differed from him in many respects as to policy, none ever questioned the purity and sincerity of his devotion to the temperance cause.

Joseph Henry Lumpkin was a native of Oglethorpe county, where he was born in 1799. He graduated with high honor at Princeton, N. J. He began to practice law in 1820, and his rise was a very rapid one. In 1845, after the Supreme Court had been established, while Col. Lumpkin was absent in Europe, he was placed upon the Supreme Bench of his State, a position which he filled until his death in 1867. Although from his early years a member of the State Rights party, founded in the days of Gov. Troup's contest with the Federal Government, yet he did not take an active part in politics. He excelled as an advocate. His mild, beaming countenance, his gentleness of heart, his noble character, had wonderful effect in addition to his scholarship and legal ability in prepossessing courts, juries and auditors in his favor. From early life he was a member of the Presbyterian Church, and his Christian character was unimpeached and unimpeachable. But chiefly as a temperance
champion does his life affect our story. He became a total abstainer in 1828, the year in which Abner Clopton and Adiel Sherwood organized the first State Temperance Society. We hear of Col. Lumpkin meeting with the society when it was still thought by many to be a kind of sectarian affair. He and Dr. S. K. Talmage had represented Georgia in the first American Temperance Society at Philadelphia in 1833. Along with Longstreet, Sherwood and others, he had held on to the State Society, until it finally foundered on the rocks of total abstinence, politics and indifference, in 1836. In 1839, along with Josiah Flournoy, he had urged the famous petition to the Legislature for the suppression of the license system. The State Convention was organized in 1843, when Washingtonianism was at the flood. Soon afterward Judge Lumpkin was chosen President, a position which he maintained until he resigned it in 1854.

Of his correspondence with Father Mathew, we have already given an account, and oftentimes we have incidentally noted Judge Lumpkin's appointments to address the State Convention. Indeed, it seems that an address from him was looked upon as one of the indispensables to the success of the programme. But his addresses on these occasions formed only a tithing of the speeches in favor of temperance, which he delivered throughout the State. To illustrate Judge Lumpkin's power as a temperance orator, we cannot, perhaps, do better than to quote from a letter by a most intelligent co-laborer with him in the great work. This gentleman—Col. J. Norcross of Atlanta—says:

"Soon after my arrival in Augusta (about 1835) it was announced that the then youthful Joseph Henry Lumpkin, since distinguished as our first Supreme Judge, and, for a long time, the Chief-Judge of the State, would deliver an address on temperance. He came to town, and a denser crowd I never saw packed into one house to hear an oration. I had before heard many able speeches on the subject, in our large cities, but I thought then, and I still think, that I never heard one that so thrilled and impressed an audience. His voice and his manner were faultless. The force with which he portrayed the evils of dramshops and dram-drinking, and the anecdotes he told to illustrate his subject, caused his hearers to tremble, and actually lifted some of them out of their seats. Indeed, I actually believe if a vote had been taken on the spot in favor of prohibition, it would have been almost
unanimously carried by the audience. Nor was this all the effect that flowed from
the address. I think it was published in both the Augusta dailies, and in pamphlet
form, which, as a matter of course, was circulated throughout the State.

"In the city a week or ten days' protracted temperance meeting followed, in
which such men as Judge Longstreet, the author of 'Georgia Scenes;' Dr. Milton
Anthony, the founder of the Augusta Medical College; Rev. Whiteford Smith,
with his rare wit and eloquence; and many other lawyers, doctors and clergymen
of distinction took part. * * * Nor was this all. Then and there was started
the second temperance wave which swept over Georgia, and aroused into renewed
action such pioneers in the cause as Josiah Flournoy, Mark A. Cooper, Rev. Adiel
Sherwood—all of Eatonton; also, that fiery orator, Walter T. Colquitt; and along
the Alabama and Georgia border that other great orator, Rev. John E. Dawson,
waking the echoes of the Chattahoochee by his masterly powers. * * * But
Judge Lumpkin continued for nearly twenty years, like Pericles of old, the chief
orator on all great temperance and other philanthropic occasions, and, like his
illustrious prototype, could have said, and perhaps did say, on his death bed, 'I
have never done wrong to any of my countrymen.' Nor is his mantle worn by
unworthy representatives of the great cause, and of our great tribunal of the
present day."

Thus for Col. Norcross. The writer has thought it best
to reserve to this late date and place the sketch of Judge
Lumpkin, so long the Hector of the temperance host in
Georgia.

As before said, when the convention met in Athens, in
June, 1854, Col. Lumpkin tendered his resignation as presi-
dent. From his letter we may gather the grounds upon
which those temperance men who were opposed to political
party action planted themselves. Says Judge Lumpkin:

"Tolerate a parting word of advice from an old associate (it may be the last),
who became a teetotaler in 1828, has been one ever since, and expects, God helping,
to die one, and who has trained up eight sons in the same faith and practice. You
believe that intemperance is a great evil, for the restraint and correction of which
legislative interposition, in some form, is necessary and proper. So do I, for I hold
that society, as well as individuals, possesses the right of self-preservation. And
this, after all, is the true principle involved in the issue. But whatever plan you
may adopt, disclaim, I pray you, on all suitable occasions, if you would ever secure
success at the South, any wish or intention to enact the Maine Liquor Law, or any
other upon this subject, which will authorize the searching for or seizure, confis-
cation and destruction of private property. And, pardon me for suggesting that
it is a great mistake to suppose that the merit of every reform depends merely on
the thoroughness of the scheme. This is a fundamental and fatal error. The Al-
mighty, in His infinite wisdom, gave first the old dispensation, which was a shadow

1 The father of Senator A. H. Colquitt.
only of better things to come, and afterward, the new, which was full of grace and truth; we give milk to babes, and meat to men. The infant is taught first to stand, then to walk, totteringly at first, to be sure, until at last the full grown man can run, and not faint in the race set before him. Growth in the natural, mental, and moral world, is always progressive. Unfortunately these obvious facts are too frequently overlooked or disregarded.

"Need I remark that even the most enlightened portions of Christendom are yet in their infancy upon the liquor and license questions? And we must be patient, as well as indefatigable in forming a correct public sentiment upon these important matters. Nearly two thousand years have elapsed since the command was given, "Go ye into all the world and preach the gospel to every creature," yet more than three-fourths of the human family still sit in darkness and the shadow of death; whereas, in a quarter of a century the friends of temperance have proclaimed the total abstinence doctrines to every husband, son, father, and brother, every wife, mother, sister, and daughter, in every town, city, and neighborhood—throughout our borders, and the precious seed thus sown will not be lost. They have brought 8,000 voters and 13,000 petitioners to the bar of the General Assembly of this State, asking for the suppression of grogshops. Indeed, eternity alone can tell what has been already accomplished to eradicate the greatest curse that has ever afflicted our fallen race, and to save countless thousands from the mightiest cause of suffering and woe, present and to come. **

"My conclusion then, is, that ordinarily that which is practicable and best adapted to existing circumstances, is the best mode and measure of redress, at least for the time being. One thing is certain, whatever may be the relative advantages of moral suasion and legal coercion, no law to abolish the traffic can ever be passed, or passed, permanently sustained, unless the public conscience and judgment are properly instructed. Eschew all connection with politics and parties. Next to the union of Church and State, I know of no alliance more unholy."

This letter has been thus freely quoted to furnish a clearer view of the attitude of temperance men of that day in Georgia toward the political side of the question. Judge Lumpkin’s name was a mighty power in the land, and his great influence among the temperance men added weight incalculable to any platform or line of policy which he publicly championed. His own opposition to an attempt to enact the Maine law in Georgia, was doubtless much influenced by the result of the Flournoy effort in 1839. That "Petition" he had indorsed, and conjointly with Mr. Flournoy, he had issued an address to the people of the State urging them to demand of the Legislature the suppression of the license system. Of that movement and its sudden collapse, we have already treated. The remembrance of it was too poig-
nent to those who had been engaged in it, to permit any attempt which might result in like consequences. Then, too, there was to the people of the South, in that day of white heat of the slavery question, something unsavory in the very name prefixed to the famous statute which was in force along the Penobscot. To Georgia ears the title of the law would doubtless have sounded more pleasant had some other name than "Maine" been prefixed.

The State Convention, after Judge Lumpkin's resignation, elected the following officers:

Col. L. D. Lallerstadt, President; W. King, Vice-President, 1st district; Rev. Dr. A. Means, Vice-President, 2d district; E. G. Cabaniss, Vice-President, 3d district; Jona Norcross, Vice-President, 4th district; A. H. Shuford, Vice-President, 5th district; F. L. Newton, Vice-President, 6th district; N. C. Barret, Vice-President, 7th district; T. S. Metcalfe, Vice-President, 8th district, J. L. Brown, Recording Secretary; J. M. Kenney, Assistant Secretary; J. S. Peterson, Corresponding Secretary; Benjamin Brantly, Treasurer.

The next convention was appointed to be held in Marietta on the second Wednesday of July, 1855.

A meeting of the State Convention was, however, held before July, 1855. This meeting was held in Atlanta Feb. 22, 1855. From the "Journal and Messenger" we quote:

"After a stormy and exciting discussion on the second day of its session (the convention) nominated the Rev. B. H. Overby as a candidate for Governor. There were only two candidates before the convention, viz.: B. H. Overby of Fulton, and Wm. H. Crawford of Lee, and the vote stood, for Overby, fifty-eight; for Crawford, twenty-two. The convention was composed of eighty or ninety delegates, representing twenty-eight of the most populous counties in the State, and is said to have been a very intelligent, respectable and harmonious body, its members differing upon no question except the policy of a nomination of a candidate for Governor. We heard it intimated before the convention assembled that Mr. Overby would decline the nomination, if it was offered him, believing with many of the strongest temperance men of the State that it would injure the cause of temperance in Georgia to introduce it as a distinct element into the political contests of the State. We do not know that (that) is Mr. Overby's position, and if it is, still it is not certain that he will feel at liberty to decline the nomination which has been rendered him. The probability is that he will accept, and we shall have three or more candidates in the approaching canvass for the office of Governor of the State—a state of things to be deprecated by every one who desires the defeat of the administration and its party."
The Convention adopted the following resolutions:

"1st. Resolved, That the prohibition of the traffic in ardent spirits as a beverage presents the only hope of relief from the blighting and destructive influence of spirituous liquors.

"2d. Resolved, That we consider the success of our cause paramount to all political questions now under discussion in this State, and pledge ourselves to the promotion thereof.

"3d. Resolved, That it is expedient for this convention to nominate a candidate to be run for the office of Governor of this State, at the ensuing election.

"4th. Resolved, That we recommend to the friends of prohibition to present candidates for the Legislature in the several counties of this State, at the ensuing election, who may be relied on to carry out, by proper legislation, the views of this Convention."

Such was the platform of the Temperance Convention which put forward as its candidate Mr. Overby, not with the slightest expectation of electing him, but in the hope, as a leader in the movement told the author, of keeping alive the waning temperance sentiment of the State, of giving it a kind of stability, and of making it a power in the land to be felt and regarded by the politicians and legislators of the State. It was believed that by making separate nominations in the then tolerably evenly divided political lines of affinity, the new party would be a factor, not to be ignored, but rather to be courted by the two great parties then contending for supremacy in the State.

The Atlanta Convention issued quite a lengthy "address to the people of Georgia." Notwithstanding the length of this document, yet as it is the best and most complete exposé of the motives actuating the convention, and the ablest defence of its course, and as very few of the present generation have more than a tradition of this trial trip of political prohibition upon the stormy billows of that wild, tempestuous sea of the old régime, it seems best to give the address fully.

"Fellow citizens: 1 In a country like ours, where 'the price of liberty is eternal vigilance,' the exercise of the elective franchise is always an inestimable privilege and important duty. But there are times when it assumes the character

1 The author is indebted to Dr. W. H. Felton of Cartersville, for the copy of the address here given.
POLITICAL CONVENTIONS—THE OVERBY CAMPAIGN. 497

of a momentous trust, and becomes an office of sacred and solemn responsibility. Occasions arise when the results which emanate from the decisions of the popular suffrage are of such colossal magnitude—of such extended and enduring consequence—as to affect, for weal or woe, the happiness of the people and the destiny of the State. Such a crisis, arrives, moreover, whenever, in the course of events, a great moral and political question, bearing upon all the relations of life, and influencing largely and widely the fortunes both of present and future generations, springs up to excite public discussion and claim the adjudication of the ballot-box. A question of this character, fellow citizens, one of vital importance to all the interests of society and the State, now demands your attention and invites your action. Upon the voters of Georgia rests the responsibility of determining whether the high sanction of law shall be longer extended to the sale of alcoholic beverages, or whether, in accordance with the demands of a progressive age and the claims of an advancing Christian civilization, the State shall proceed in the stern majesty of its appropriate office, to place the seal of condemnation—the ban of proscription—upon the iniquitous and demoralizing traffic. The future historian will record the decision, if favorable to the accomplishment of the proposed reform, as constituting a memorable epoch in the legislation of our beloved commonwealth—a distinctive era in the annals of human progress. That such will be the verdict of an enlightened and virtuous people, the friends of prohibition have every reason to believe if the subject is only discussed with that fairness and completeness which its importance demands, and the popular mind, divested of prejudice and free from all extraneous influences, is permitted to follow the dictates of a patriotic and unbiased judgment. Confident of the strength and the purity of their principles, they fearlessly appeal to the arbitration of reason, and the decisions of intelligence. Advocates of a just and righteous cause, they desire that its claims should be subjected to the ordeal of the nicest criticism and closest logic. Abettors of a public enterprise in harmony with the spirit of a beneficent Government and demanded by high moral obligations, they invite inquiry and challenge investigation. Animated by this unflagging conviction of the rectitude of their position, and trusting to the power of truth and the wisdom and integrity of the people, the Atlanta Temperance Convention of the 29th of February last determined that the time for action had arrived, and having submitted their cause to the issue of the approaching annal elections, were pleased to designate the undersigned a committee to address the voters of Georgia upon the subject of prohibition. In discharging the important duty thus assigned, we invoke, fellow citizens, your indulgence and patient attention, while in vindication of the claims of this great movement, we present to your consideration the following facts and arguments:

"We are happily under no necessity of discussing the right of a State, through its Legislature, to inhibit the sale of intoxicating drinks. This right has been unequivocally and repeatedly affirmed by the highest judicial tribunals of the country. The Supreme Court of Massachusetts in 1845 declared the passage of a prohibitory statute to be within the province of what is called the police power of the State. To test the validity of this decision, the case was carried to the Supreme Court of the United States, and in the winter of 1847, in connection with similar cases from Rhode Island and New Hampshire, was fully argued before that body. The
liquor interest was supported by no less eminent counsel than the great Daniel Web-
ster and the learned Rufus Choate; but the cause of morality, justice, and human-
ity achieved a most signal triumph. The court decided unanimously that the
State had the right to prohibit the traffic. Chief Justice Taney held the following
language: ‘If any State deems the retail and internal traffic in ardent spirits injuri-
ous to its citizens, and calculated to produce idleness, vice or debauchery, I see
nothing in the Constitution of the United States to prevent it from regulating or
restraining the traffic, or from prohibiting it altogether, if it seems proper.’

‘Justice Craton said: ‘If the State has the power of restraint by license, to
any extent, she has the discretionary power to judge of its limits, and may go to
the length of prohibiting sales altogether.’

‘Justice Greer said: ‘It is not necessary to array the appalling statistics of
misery, pauperism and crime which have their origin in the use and abuse of ardent
spirits. The police power, which is exclusively in the State, is alone competent to
the correction of these great evils; and all measure of restraint or prohibition neces-
sary to effect that purpose are within the scope of that authority.’ Such was the deci-
sion and such the strong and emphatic language of the court, establishing beyond
controversy, these two important points: First, that the most stringent prohibitory
law is not in conflict with the Constitution of the United States. Secondly, that the
enactment of such a law, and its enforcement, are within the scope of the powers be-
longing to the State. The ablest lawyers and most distinguished jurists and states-
men have either in a private, or official, capacity given their testimony in favor of the
soundness and conclusiveness of the views held by the Supreme Court. In addition,
nine of the States of the Union, during the last four years, have passed prohibitory
statutes, which have been sustained by the courts and are, at this time, in successful
operation. In some two or three instances, these laws have been adjudged uncon-
stitutional, from the fact that they were passed subject to ratification by the people,
and this condition of submission to the popular vote was held to invalidate them.
But the principle of prohibition—the right of the State, through its Legislature, to
forbid and punish the traffic in ardent spirits, has never been called in question;
but, on the contrary, as previously stated, has been distinctly recognized and posi-
tively affirmed by both Federal and State courts, and by all civilians and jurists of
acknowledged ability and reputation, whose opinions have been expressed. We
shall, therefore, regard the question of right as conclusively and authoritatively
settled and proceed to show that the abolition of the liquor traffic is a duty which the
State owes first to itself, and secondly to the people. In consideration of the fact that
opposition to prohibition has been predicated chiefly upon the erroneous assump-
tion that legislation upon moral questions does not lie within the province of civil
government, we shall devote the more attention to the first of this proposition,
which assumes the contrary doctrine, that without such legislation the Gov-
ernment cannot appropriately discharge its high mission, nor successfully fulfill the
design of its creation.

‘Government exists, according to Mr. Calhoun, from the fact that it origin-
nates in the constitution of man’s nature and is ‘necessary for his preservation and
well-being.’ In order to accomplish the design of its institution and secure the
happiness of its citizens or subjects, it is evident that permanence of duration must
enter as an essential element into its organization. To insure stability, it is
equally manifest, that every political organism must have the power of self-protection. This power of self-protection, or principle of self-preservation, which belongs to all political institutions, demands of government the abrogation of every tangible evil at war with its perpetuity, and the suppression, by its own strong arm, of every visible and embodied agency which fosters, influences and engenders consequences that are known to be adverse to its stability, and to threaten its overthrow. If then the traffic in ardent spirits can be shown to be an agency of this character, it follows as an inevitable conclusion from admitted premises, that its abolition by legal enactment becomes the imperious duty of the law-making power. To establish the fact that such is the nature and tendency of the traffic and to demonstrate beyond all cavil, the necessity, under Republican government, of legislation upon moral questions, we beg leave, at the risk of being somewhat tedious, to call your attention to a few general principles and axiomatic truths, which show the relations subsisting between such questions and the civil authority.

"We might assume, as a postulate, that the stability of every form of free government depends upon the virtue and morality of its citizens or subjects. Let it be understood that by free government we do not mean freedom from government or the absence of all controlling power. Government without law is a solecism, and law necessarily implies moral restraint. It needs no argument to prove that a vicious and corrupt people are incapable of submission to this restraint. Vice tends naturally and inevitably to insubordination. In the language of the eloquent and philosophic Burke: 'Men are qualified for civil liberty in exact proportion to their disposition to put moral-chains upon their own appetites. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters.' Milton, the fearless champion of the rights of man, and the unshrinking advocate of civil and religious freedom amid the storms of revolution, has proclaimed the same great truth in his immortal epic:

"True Liberty
Always with right reason dwells
Twined, and from her hath no individual being.
Reason in man obscured, or not obeyed,
Immediately inordinate desires
And upstart passions catch the government,
From reason and to servitude reduce
Man, till then free."

"According to Mr. Locke, and in the language of Daniel Webster, 'Liberty is the creature of law,' and it is evident that law finds its support, as well as origin, in the indestructible and eternal principles of virtue and morality. If these—the foundations ordained of God—he removed, there can be no law, no government, no freedom. These views, which are predicable of all rational governments, are emphatically and pre-eminently so with reference to our systems of civil polity. In popular forms of government like ours, where the elective franchise is free to all,
the representatives of the people, to whom is delegated the authority to make and administer the laws, must partake, to a large extent, of the character of their constituents. If the people are wise and moral, able and faithful representatives will enact good and salutary laws, and the government, well administered, will be permanent and stable. If, on the other hand, the people are corrupt and depraved, selfish and unprincipled representatives will enact unjust and oppressive laws, and the mal-administration of the government thus ensuing will result in its overthrow, and the establishment of despotism with its iron fetters, or anarchy with its untold horrors. If such are the deplorable and necessary fruits of public immorality, who will say that the duty of self-preservation does not require of government the suppression of every agency that debases the virtue and degrades the morals of the people? And who, gifted with the common faculties of observation and reflection, will contend that the traffic in spirituous liquors is not demoralizing in its tendencies, and corrupting in its influence? It cannot be denied that the present license system, conferring, as it does, the sanction of law upon the sale and use of ardent spirits, popularizes the vice of drunkenness, and thus betrays our fellow citizens into habits of the vilest intemperance and grossest immorality; for it is certain that, in general, this vice is not contracted nor these habits formed at home and amid the sacred influences of the family circle. It is a well-known fact that, in most cases, not even the confirmed inebriate will make the intoxicating bowl 'the sepulchre of his reason' in the rebuking presence of the loved ones of the fireside. No, it is not at home, it is at those places of legalized traffic in liquid poison, at the tippling shops of the land, where gather the slaves of appetite, where the voice of conscience is smothered and the whisperings of duty are hushed; it is here that our fellow countrymen, tempted, seduced, betrayed, corrupted, grow forgetful of their obligations to their families, their country, and to God, and become the willing but blinded victims of a vice which is the prolific parent of every species of immorality and crime. Yes, it is to the law-sanctioned traffic in ardent spirits that we are mainly indebted for the alarming prevalence of the monster vice intemperance, and its long, dark catalogue of attendant evils. It erects, under the protection of the civil authorities, its dens of iniquity in almost every village, city and neighborhood, and from each of these fountains of corruption flows a stream more blighting and withering in its effects upon the virtue, morality and religion of the country than Etna's floods of molten lava upon the vegetation of its vine-covered slopes. Can government be clothed with the high prerogative of self-protection, and look with indifference and unconcern upon such wide-spread moral devastation, when its only hope of preservation rests upon the virtue of the people? Can the republic be expected to withstand the storms to which it will inevitably be exposed when an agency so active and aggressive is permitted to exercise its baneful and deteriorating influence upon the public morals? Will the State cherish the false idea of security, and hug the delusive phantom to her breast, while unrepressed in her very midst are a thousand overflowing fountains of vice, iniquity and crime, sending forth a stream of profligacy that threatens to undermine the foundations of the political fabric? In vain have the wise and good, the eloquent and gifted, essayed to stop the desolating tide. The whelming torrent sweeps over the barriers of moral suasion and associated effort, and hurries on in its devastating course with accelerated speed and increased momentum. Shall this flood of fire continue
to roll its burning waves over the land, scathing and consuming all that is fair and excellent alike in prospect and possession? Shall its channel widen and deepen, and its current grow wider and stronger, until it shall gather force sufficient to destroy our institutions and sweep away our liberties forever? Surely, American Government cannot be so recreant to duty, so false to its exalted mission, as to turn a deaf ear to the notes of warning which are resounding from Maine to California. Patriotic sentinels upon the watch towers of liberty have espied the danger, and given the alarm. Everywhere are they calling upon Government to interpose the strong arm of the law, and rescue from threatened ruin and overthrow the institutions and liberties of the people. Heaven grant that the warning voice may be heard and speedily obeyed by every State in the American Confederacy. Heaven grant that the legislators of our own beloved Georgia, heeding the admonitions of the Father of his Country and of his immortal compatriots, to preserve uncorrupted the morals of the people, may refuse longer to throw the protecting eegis of and place it henceforth under the ban of the law, destructive of the virtue and happiness of the people, and inimical to the perpetuity and best interests of the State.

"Think not, fellow citizens, that we are discussing a new-fangled theory of government, or advocating principles hitherto unrecognized in our legislation. All who are conversant with the early history and laws of the country must acknowledge that the preservation of the morals of the people has ever been regarded by American legislators as one of the prime ends of government. Statutes for the 'prevention of vice and immorality' have been in force in Georgia from the date of the formation of the Constitution, and none need be told that in almost every State in the Union are laws forbidding and punishing blasphemy, profanity, lewdness, obscenity, Sabbath-breaking, gambling, lottery-dealing, and other immoral practices and trades. The wisdom and necessity of such legislation are amply vindicated in the recognition of the principles we have set forth in this discussion as constituting the foundation of all sound law, good order and stable government, and which enjoin upon the civil power, as a sacred and imperative duty, the protection and guardianship of the public morals! But the abolition of the liquor traffic as a duty to the State is demanded by additional considerations of no trifling importance. Education is the cheap and sure defence of nations. A wise public policy if it foster seminaries of learning, by direct legislation, will certainly seek to remove all obstacles to a free diffusion of knowledge, and the enlightenment of the people.

"Parental thrift and example are essential to the education of the young. Intemperance destroys the one and corrupts the other. Poverty, if not utter destitution, is the drunkard's legacy to his offspring. Often times otherwise his children are trained in no school but that of vice, and taught to lisp no alphabet but that of prodigacy and crime. Uncultivated in mind and depraved in habit, they grow up to manhood totally unfit for the duties and responsibilities of citizenship. Thus does the liquor traffic, by its known effects and admitted tendencies, keep a large portion of our people in hopeless ignorance, despite the efforts of the philanthropist and patriot to the contrary. Hence the anomalous fact disclosed by the last census, that in Georgia, the Empire State of the South, a State abounding in
schools and colleges and all the facilities of education, there are forty thousand adults of the free white population that are unable to read and write! We, therefore, declare the liquor traffic an insuperable obstacle to the education of the masses, and as Republican government can only be maintained by an enlightened, as well as virtuous people, we demand the abolition of this traffic as a duty to the State.

But we have yet another argument to urge in this connection, for the suppression of the sale of ardent spirits. It is universally conceded that to insure the success and permanency of representative Government, the elective franchise must be well guarded and the people's will through the ballot box fully and fairly expressed. It requires no prophetic vision to foresee that if this inestimable privilege of freemen, the distinctive and crowning glory of republics, is subjected to continued abuse, and the popular suffrage prostituted to the accomplishment of other purposes than the country's good, the very end for which our political institutions were created will be defeated, and the great experiment of self-government terminate in disaster and ruin. Our legislators cannot estimate too highly, nor protect too carefully, this palladium of our liberties, this safeguard of our freedom. No one will deny that the liquor traffic exercises a corrupting influence upon our elections both State and Federal, and to such an extent as to excite the just indignation of every virtuous citizen, and awaken the fears of every true patriot. Its effects are seen in the elevation (too frequently witnessed) of men to place and power who are utterly unfit to fill public stations or execute civil trusts. The liquor vender and his patrons, whose name, alas, is Legion, always bestow their votes upon the designing demagogues, that pander to their depraved passions and unhallowed appetites without regard to the legislator's oath, and in county or State, when the better portion of society is divided in sentiment, these votes control the election to the exclusion from office of that class who are alone fit to be the rulers of a free people—men of unblemished morals, tried integrity and known capacity. These are neither fanciful conjectures nor idle statements, but stern, incontrovertible facts—facts so apparent and familiar that 'he who runs may read.' Ominous of evil, they demand the attention of the patriot and call for reform from the legislator. The suppression of the sale of ardent spirits is indispensable to this reform, and as the only means of preserving the purity of the elective franchise, is demanded as a duty to the State.

The importance, fellow citizens, of the preceding arguments, cannot be exaggerated, when we remember that we have received from our fathers, in trust for posterity, the purest and best institutions the world has ever seen. Their transmission intact and unimpaired to coming generations is the fondest aspiration of the patriot, and an object worthy of the care and unsleeping vigilance of the statesman. But self-preservation is not the only nor most important duty of self-government. All political institutions exist professedly at cives feliciter vivant. The primary object, the chief end of government, is to preserve and protect society. If the State, as a few political theorists hold, may not be positively beneficent in its laws, nor engage, as it has ever sought to do, directly and actively in securing the highest possible good, yet it can never consistently ignore the obligation to reform abuses, redress grievances, prevent injuries, and in a word to repress, to the extent of its powers, all existing evils, whether affecting individuals or society. In accordance with these views of the civil power, we ask for the suppression of the trade in alcoholic drinks as a duty of the people. That the effects of the liquor
traffic are evil, and only evil, and that continually, will not be questioned. It is a nuisance to individuals, to families and society. It encourages, stimulates, and produces innumerable vices, multiplies paupers, maniacs and criminals, increases taxes, destroys property, endangers life, and ruins the bodies, minds and souls of countless thousands. It is, confessedly, the great curse of our land. Its blight is upon every household—its shadow on every heart. It has not a single redeeming quality. It works evil to all, and does good to none. A cry, earnest and long continued, ascends from suffering men, women and children, calling upon the State to avenge their wrongs and deliver the country from this dreadful scourge. Shall government, formed to defend and protect its citizens, turn a deaf ear to this imploring voice? Shall the State, the acknowledged guardian of the interests of society and of the happiness of the people, take no cognizance of the colossal evil of modern times—an evil more destructive in its ravages and desolating in its effect than war, pestilence and famine combined? Shall the Legislature, whose unquestioned office is to remove all obstacles to social progress and individual advancement, not only look with stolid indifference upon the fearful havoc, but even be guilty of so great an outrage upon the principles of justice and right, as to foster and protect by law the dire agent of such widespread ruin? Shall public officers, the servants of the people, when petitioned by suffering thousands to redress their wrongs by the abolition of a vicious and immoral traffic, be permitted with impunity and without rebuke to manifest such wanton disregard of duty, integrity, and self respect as to treat the modest memorial of freemen with neglect, contumely and scorn? Forbid it, our countrymen!

"Forbid it, Georgians! Arise, fellow citizens, in the majesty of freemen and vindicate your rights at the ballot box. Let the October elections proclaim to the dismay of demagogues your recognition and adoption of the sentiment that drunkards and the patrons and defenders of the drunkard-maker are unfit to be the legislators of a free people!"

The foregoing exposition of the right and duty of the Legislature to prohibit the sale of intoxicating drinks might be confirmed by additional arguments, but since the limits of this address forbid their presentation, and the views advanced are, in the estimation of the committee, sufficiently clear and convincing, we shall proceed to answer briefly a few of the most prominent objections which have been urged against prohibitory legislation. Many who admit and profess to deplore the evils of the liquor traffic, contend that 'law has no moral and regenerating force,' that 'one cannot be coerced into temperance and morality,' and hence that 'moral suasion is the only proper and efficient remedy.' This objection, if valid, would prove the inutility and insufficiency of the entire penal code, and is based on a misapprehension of the meaning of prohibitory legislation. Such laws are not designed primarily, to punish criminals, but to restrain and prevent crimes. They are intended to preserve society against that class of persons upon whom 'moral suasion' has no influence, and who need something more tangible than a sense of duty to deter them from the commission of evil. Hence law, taking cogni-
ynance of acts only, provides penalties; not to renew the dispositions and affections of men, but to restrain them from the perpetration of injury to others.

"Prohibitory legislation, therefore, does not seek "to coerce men into temperance and morality," but to deprive the drunkard-maker of the power to seduce, corrupt, and ruin his fellow men. That "law," however, "has no moral force," is a false and mischievous idea. It is not only a "terror to evil doers," but "the praise of them that do well—a minister of God for good." Its mission is to teach, as well as to restrain. "Commanding what is right, and prohibiting what is wrong," it is a school in which the people are educated in the purest morality. All acknowledge the force of public opinion—all see and feel its influence upon the individual mind and conscience. Law is the embodiment of public opinion and as "the State's collected will," "sits empress, crowning good, repressing ill," such is the reciprocal influence of the statutes and morals of a people, that in every age and nation the one is the unerring index of the other. We must be permitted in this connection to quote the words of one of the greatest of American statesmen—words which deserve to be written in letters of light in every legislative hall in the Union.

"'I have sometimes thought,' says Mr. Webster, 'that the influence of government on the morals and on the religious feelings of the community, is apt to be overlooked or underrated. I speak, of course, of its individual influence, of the power of its example, and the general tone which it inspires. A popular government is in all these respects a powerful institution; more powerful, as it has sometimes appeared to me, than the influence of most other human institutions put together, either for good or evil according to its character. Its examples, its tone, whether of regard or disregard for moral obligation, is most important to human happiness. It is among those things which most affect the political morals of mankind, and their general morals also.'"

"The advocates of prohibition are not to be regarded as the enemies of moral suasion. They acknowledge with pride and pleasure the triumphs it has won—the wonders it has accomplished—and still look to it as an invaluable agency in the great work of reform. But the experience of a half century has demonstrated the utter incompetency of moral suasion, unassisted by law, to stop the desolations of the liquor traffic and stay the ravages of intemperance. The vender of ardent spirits licensed, protected, and honored in his work of corruption by the civil power, multiplies victims faster than they can be reclaimed by the most laborious and untiring efforts of the pious and philanthropic. The opposing and counteracting influence of the liquor traffic renders the work of moral suasion more discouraging and hopeless than the toil of Sisypheus. Destroy this influence by adding legal to moral suasion, and, by these united, the friends of suffering humanity must and will conquer. Inspired with fresh courage, and kindling with high and holy hopes, they will rally anew to the contest, nor cease the glorious warfare until, by the blessing of God, they 'sweep the spoiler from the earth!' It is contended further that prohibition is an invasion of individual rights. If this were true it would constitute no valid objection against the legal suppression of the liquor traffic, provided the public good required it. It is a well-settled principle of government that individual rights—even the inalienable rights of life and liberty—must be sacrificed whenever the public good demands their surrender. But then we deny that prohibition invades any
right whatever that God or nature has bestowed upon man. The divine or revealed law expressly forbids the traffic: 'Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken also!' It would be akin to blasphemy to say that God, whose 'wrath is revealed from heaven against all ungodliness and unrighteousness of men,' has ever given or sanctioned the right to make drunkards! Nature joins with revelation to condemn the traffic. From Justinian to Blackstone it has been held that natural law requires that men 'should live honestly, should hurt nobody, and should render to every one his due.' It follows, therefore, that nature does not give nor sanction the right to pursue a trade which is hurtful to individuals and injurious to society. Away, then, with the idea that prohibition is an invasion of the natural and inherent rights of men! The liquor seller has no rights but such as unwise and unjust legislation has conferred. Let these be revoked by the competent authority, and henceforth the vendor of ardent spirits will stand forth an abhorred offender against the laws of God, nature, and society.

"Others again urge that prohibition is 'impracticable.' This objection has been raised against every great enterprise that has blessed the world. We affirm that whatever can be shown to be necessary and right, is practicable. A prohibitory law, like other laws, human and divine, would doubtless be frequently violated, at least for a short time after its enactment, and in many cases its penalties might be evaded; but these facts would constitute no valid argument against the usefulness and excellence of such a law any more than they do now against the statutes forbidding murder, theft, and arson. But the efficiency of prohibition has been demonstrated. The experiment is not an untried one. The statistics of the towns and counties of the several States, which have adopted prohibitory laws, show conclusively the beneficial effects of such legislation. The diminution of drunkenness, crime, and pauperism, has been so manifest in every case that the liquor interest, aided by demagogues, has never been able to secure the repeal of a single prohibitory law that has once gone into operation. Maine prohibited the traffic in 1850 and '51. The last legislature of this State has sustained the policy with almost entire unanimity in the Senate, and by a vote of 92 to 29 in the House. The Legislature of Massachusetts has strengthened the prohibitory law which had been enacted in that State by the decisive vote of 258 to 42—Boston the seat of the rum interest, and stronghold of the rum power, giving a majority for prohibition! Thus do 'facts and figures,' as well as reason and argument, show the folly of the self-styled political Solomons, who declare the prohibition of the liquor traffic and its thousand blessings the day dream of insane fanatics and visionary enthusiasts. Having presented fairly and fully, and, as we think, satisfactorily met, the principal objections that have been advanced in this State against the prohibition of the liquor traffic, we fearlessly submit our cause, fellow citizens, to your decision. Sooner or later, we are confident of triumph. In our opinion the grogshops are doomed. It is only a question of time. Truth is mighty, and will prevail. The friends of prohibition, it is true, in Georgia, have unaided difficulties to meet, many and serious obstacles to vanquish. But we may, not, on this account, retire from the conquest. In the language of one of the earliest apostles of civil and religious freedom:

1 A few words here faded from the original document and are supplied to make up the natural context.
'If truth be in the field, we do injuriously to misdoubt her strength.' Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter—for who knows not that truth is strong next to the Almighty? She needs no policies nor stratagems, nor licensing to make her victorious; these are the shifts and defences that error used against her power. Give her but room and do not bind her when she sleeps. Only take care, fellow citizens, that she be not lulled into slumber and shorn of her strength by the cunning Delilah of party, whose hiring presses and selfish leaders would fain postpone the day of your triumph, by persuading you that the time for action has not yet arrived. We can gain nothing by irresolution and inaction. Besides, we have no election. As men, as citizens, as voters, we cannot, if we would, delay to act, so long as we recognize the obligations of duty. We cannot, if we would, throw off the responsibility which rests upon us as a people, and as individuals in connection with this great movement. 'Were the government,' as has been justly remarked, 'a despotism,' we should not be responsible for an alliance with grogshops; but our legislators and our magistrates are our servants, and for their acts we are responsible, while the power resides in the people. If a family is beggared by intemperance—robbed or murdered by the sale of spirits—the price paid for the liberty to vend the agent is in their treasury, and is the price of blood. Every tear wrung from wretched widowhood and helpless orphanage; every dying groan of the wild and infuriated drunkard; every family altar desolated and overturned; every stain of this moral leprosy which has marked society with spots more indelible and contagious than ever polluted the house of Israel; the sum total, in short, of the untold and indescribable miseries of the traffic, are authorized and sanctioned by law. For the continuance of this state of things we, the people, are responsible. We owe it to ourselves, and to our fellow men, to our country and to God, to labor unceasingly for the repeal of the license laws, and the suppression of the traffic. We cannot ignore the question of prohibition. It is demanded as a duty—it is claimed as a right. Transcending infinitely, in importance, all other political questions of the day, its claims cannot be overlooked, nor its principles set aside. We are compelled, in the approaching elections, to take sides for or against prohibition. Every voter will practically condemn or sustain the liquor traffic. Every citizen by the ballot which he casts will help to foster or destroy the most gigantic evil of the times—the most direful curse that has ever blighted the fortunes of humanity, darkened the prospects of earth, or peopled with lost souls the regions of despair. The responsibility will be as fearful as the decision will be momentous. Ponder well, fellow citizens, your votes, and listen not to the siren songs of demagogues who would have you stifle your convictions of right, and turn a deaf ear to the voice of conscience. Think for yourselves—act for yourselves. Throw off the trammels of party influence; spurn the dictation of party leaders, and be American freemen, who 'know their rights, and will dare maintain them; who understand their duties, and will dare discharge them.' Philanthropists! Patriots! Christians! The banner of prohibition has been unfurled, and its pure and spotless folds are floating in the breeze from the mountains to the seashore. If you would share in the honors and blessings of the coming triumph, we bid you rally at once to the strife. Strike like men who are battling for 'their wives and children,' God, and their native land. Stand or fall at your posts! God and angels will fight upon your side. Stand firmly by your flag! 'One shall chase
a thousand, and two shall put ten thousand to flight.' The blessings of those that are ready to perish shall come upon you, and the voices of the ransomed shall make glad music amid your banners! Georgia, our own Georgia, redeemed through your labors from the bondage of intemperance, will revere your example and cherish and bless your memories.

Respectfully, etc.,

LUTHER M. SMITH, G. M. NOLAN,
W. H. FELTON, J. S. PETERTSON,
G. B. HAVGOOD, J. H. SEALS,
E. L. NEwTON, J. T. MONTGOMERY,
B. M. CLARKE, G. W. GAMiNY.

The candidate selected by the Atlanta Convention as its standard bearer in the contest for Governor, was Basil H. Overby, a lawyer, and also a local preacher of the Methodist Church.

Mr. Overby was a gentleman of the highest character. He was a native of South Carolina. He had had somewhat limited educational advantages in early life, but by hard labor he had overcome most of the obstacles from this deficiency in early training. Coming to Georgia in his young manhood, he at first was a teacher in the famed Nacoochee Valley—the Tempe of North Georgia. Afterward he studied law with Judge Underwood, and was admitted to the bar in 1835, in which year he settled in Jefferson, Jackson county. He rose rapidly in his profession, soon ranking with the best lawyers in his section of the State; but even more widely than his legal reputation, was his character for sterling integrity recognized. In 1853 he removed to Atlanta, where he soon attained an enviable position as a lawyer. As a minister, his gifts were rare, and his Christian life was unspotted. "Though he was eloquent at the bar, urgent, earnest, persuasive and convincing in the pulpit, his platform efforts constituted, perhaps, his crowning glory as a public speaker. Well do the people of Georgia remember when, in accordance with the promptings of his whole life, in obedience to the dictates of a philanthropy the most unselfish, and in a contest the most hopeless for personal ambition, he consented to raise the banner of the temperance reform in Georgia, and when from the mountains to the seaboard
his voice was heard pleading the cause of the wretched and
the fallen, with a self-sacrificing earnestness—a power and a
constancy never witnessed in Georgia. Those scenes and
those efforts cannot pass from the minds of the present gen-
eration.”

The line which Mr. Overby expected to follow in his
championship is best expressed in his letter of acceptance,
directed to the committee (J. B. Randall, A. A. Robinson,
G. J. Pearce, E. L. Newton and J. T. Montgomery) ap-
pointed to officially notify him of his nomination. Mr.
Overby says:

"ATLANTA, March 3, 1855.

"GENTLEMEN:—I am in receipt of yours of the 22d of February, by which I
learn that on that day I was nominated, by the Prohibition Convention, a can-
didate for Governor.

"I accept the nomination, and, in order that a misunderstanding shall not occur
between you and myself, nor between us and the voters of Georgia, permit me to
say:

"First—I am in favor of repealing the license laws now in force in this State.

"Second—I will advocate legislative action to prohibit the sale of liquors in
any quantity, to be drunk as a beverage at the place of sale.

"I do not object to the sale and use of wine or spirits as liquors for medical,
mechanical, or religious purposes. This is my exposition of the platform laid
down by the convention. Our banner, with the above sentiments plainly inscribed
upon its spotless folds, is thrown to the breeze. We invite every philanthropist,
and patriot, and Christian, to rally with us under this standard, and make one
determined, indomitable effort against grogshops and crimes, and for our wives
and children. I am, Gentlemen and Fellow-Citizens, yours,

"B. H. OVERBY."

Mr. Overby had remarkable gifts as a stump speaker, and
the design of the executive committee was that he should
actively canvass the State and address the people at all the
chief towns. In pursuance of this plan, Mr. Overby soon
after his nomination began his tour. He was everywhere
heard with much respect, and, for a time, it seemed that there
would be a large rally to the temperance standard. Perhaps the following from the "Chronicle and Sentinel,"
of April 28, giving an account of Mr. Overby’s effort in
Augusta, on the 26th, may be regarded as a fair sample of
the canvass:

1 In Memoriam on the occasion of Mr. Overby’s death, in November, 1859.
"The hall was filled with an intelligent audience, and the doorways (were) so crowded with listeners, that we could not gain an entrance. We have, however, heard it very favorably spoken of as a calm, dispassionate view of the temperance cause in Georgia and its paramount importance to all the other questions now agitating or likely to agitate the public mind in the present canvass. The speech was listened to attentively throughout by the large audience, and the speaker succeeded in making a very favorable impression upon his hearers."

On the 28th (April) Mr. Overby spoke in Armory Hall, Savannah. The "Journal and Courier" says that he "was respectfully and patiently listened to by about as many people as could find admittance into Armory Hall. He made a favorable, perhaps we might say, a very decided impression upon the minds of his auditors. Yesterday he preached in Trinity Church (Methodist) of this city. Mr. Overby is a pleasant and forcible speaker, thoroughly honest and thoroughly earnest in his devotion to the cause he has espoused. This no one who hears him can question, and with such a theme as the evils, almost inseparable from grog-selling, with which to work upon popular feeling, he will command supporters wherever he is heard—whether enough to elect him, is another matter. This we may say, that we wish it may be Georgia's fortune always to have as faithful, patriotic and competent a chief magistrate as he would make, in case she should honor him with that office."

The "Journal and Messenger" (Macon) says:

"Mr. Overby, as far as we are informed, has no supporters in this county; still, if he visits our city, we hope that an opportunity may be given him to address our people upon the issues presented by the platform upon which he has been nominated."

Mr. Overby did visit Macon a few days later, and addressed the people of that city on the 18th of May. The "Journal and Messenger" says the first half of an hour was taken up in a justification of the action of the Atlanta Convention in nominating an independent candidate. The convention had been called for in fifty newspapers. Mr. Overby defended the Atlanta platform and his own position in favor of the repeal of the license system, and of enactments prohibiting the sale of liquor as a beverage; he justified the temperance party in Georgia in making an independent nomination, as their wishes hitherto had not been respected by the political parties nor their petitions to the Legislature regarded, although the temperance issue was overshadowing all others in importance. He defended the movement against the charges of "ill-advised," "untimely," "unconstitutional," "one-idea movement, involving legislation upon a
question of morals, etc." He also urged the "injurious, demoralizing and depreciating effect of the liquor traffic, as it is now carried on, upon the slave population of the State." From this there was "more real danger to the peculiar institution," than from all the slavery agitation north of "Mason and Dixon's line."

"Altogether the effort, though neither brilliant, nor eloquent, nor statesmanlike, was highly creditable to Mr. Overby, and gave to all who heard him a favorable impression of his honesty, intelligence and zeal. He spoke for two hours and a half, and we have rarely seen any audience which seemed to be better entertained, although the voters who were present came away with a determination not to throw away their suffrage, and not to vote for Mr. Overby, quite as strong as that with which they went to hear him."

The "Americus Republican" of May 30 highly compliments Mr. Overby's effort in that town on the 28th. Crowd very large—"never knew a speaker to make a finer impression, but we cannot tell what effect it will have upon the voters."

The State Temperance Convention met in Marietta July 11 (1855). Twenty-two counties were represented by 150 delegates. L. D. Lallerstadt, of Richmond county, presided.

The 1st and 2d Resolutions of the Atlanta platform (of Feb. 22) were ratified. It was also

"Resolved, That in the opinion of this Convention, the suppression of grog-shops and tippling houses in the State of Georgia, as a means of political economy, will be the saving to the State of a sum sufficient to consummate the ardent wishes of our whole people in the establishment of a system of free schools throughout the State.

Also "Resolved, That in the opinion of this Convention, we need not expect to succeed in the accomplishment of this great object—the emancipation of our people from the liquor dynasty—till we refuse to support all persons for the Legislature of the State, who cannot be relied on to carry out our principles in good faith by proper legislation.

4. "Resolved, That we recognize in the Prohibition Convention, which assembled in Atlanta on the 22d of February last, a worthy ally and co-worker, and bid them God speed."
POLITICAL CONVENTIONS—THE OVERBY CAMPAIGN.

5. "Resolved, That we consider the sentiments of the Georgia platform of 1850, on the slavery question, as the settled policy of the State."

These resolutions were adopted by a large majority, although warmly opposed by those unfavorable to Mr. Overby's candidacy. To remove all doubt as to the attitude of the convention, the following resolution was adopted:

"Resolved, That this convention fully approve and ratify the nomination of B. H. Overby, Esq., by the Atlanta Convention, as the Prohibition candidate for Governor, and earnestly recommend him to the support of all persons who desire the overthrow of the grogshop dynasty in Georgia."

On Wednesday evening, Mr. Overby, by invitation, addressed the convention, and a large concourse of the citizens of Marietta, and on Thursday the annual address was delivered by Mr. Felton of Cass, and the body adjourned. It will be observed that neither the Marietta nor the Atlanta Convention represented very many of the counties.

The Democratic State Convention met at Milledgeville, June 5. It adopted a very long platform—made up almost exclusively of national planks. It was "exceeding fierce." The Kansas troubles, the future of slavery, etc., made a dish strong enough for any palate. When seasoned with threats of disrupting the Union not even a fire-eater would desire anything more highly flavored. The platform aims a full blow at Know Nothings, having "no sympathy with their secrecy, their oaths, their unconstitutional designs, their religious intolerance, their political proscription, and their abolition associations at the North." As to temperance, the platform had not a word. Hon. H. V. Johnson was nominated on first ballot as candidate for Governor.

Strenuous efforts were made to unite Democrats, Know Nothings, Whigs, Southern Rights men, et. al., in a Southern Party—"one people, one party," to resist encroachments from the North. Benjamin H. Hill was prominent in this movement. With these pacificators disruption was to be the dernier resort. Many prominent temperance men were at a loss as to their bearings. Charles J. Jenkins declared himself out of a party. Hon. Washington Poe held the same attitude.
“The State Council of the American Party” met in Macon, June 27, near 200 delegates present. On the second ballot Hon. Garnett Andrews of Wilkes county was nominated for Governor. Seven votes were cast for Mr. Overby. The council reaffirmed the principles set forth and championed by the Know Nothing National Council at Philadelphia, June 5. The State platform on Southern Rights did not differ materially from that of the Democrats. Disunion was accepted as the last resort. Of course the anti-foreigner plank was the chief distinguishing feature of the platform. Not a word on temperance was embodied in this document. A long address was issued to the people of Georgia. The Know Nothings task the Democrats and the Whigs with having no issue between them, and call for a rally against the foreign immigration and Northern abolition.

Politicians were suffering a sea change. Hon. A. H. Stephens swallowed Democracy, protesting, however, that the dose was nauseating, and that the connection with the Northern Democracy had given the party the “dry rot.”

But issues were fast narrowing down to the final conflict. Most of the men once prominent in the conventions (temperance) were now found in the camp of the Democrats or in that of the Know Nothings, and all attention was riveted on National affairs and Southern interests. Mr. Overby was urged to “come down,” and much and loud complaint was heard because of his persistent answer that he had “accepted the nomination in good faith, and should maintain the cause until the Prohibition party otherwise directed.”

The “Journal and Messenger” gives vent to its displeasure after this wise:

“If he (Overby) desires notoriety, he is acting in the right way to secure it; but at the same time, seriously to injure the cause of temperance reform in this State. The issue of prohibition cannot be successfully or even fairly made, in the approaching canvass, and no one is better convinced of this fact than Mr. Overby himself; yet he persists in his candidacy, and subjects the party and the cause he represents to an overwhelming and crushing defeat. If from this defeat it never recovers, upon Mr. Overby principally will the responsibility rest.
July 30 Mr. Overby spoke to a large audience in Laurens county. "Sam," correspondent of the "Southern Recorder," writes to his paper: "Our citizens cannot believe that the prohibition issue is the 'only or paramount one that is before them,' but we believe the issue to be 'Shall Americans rule America?' or, rather, 'Shall the original platform Georgians rule Georgia?'

The Know Nothings seem to have regarded the temperance issue as especially ominous of injury to themselves. They evidently believed that most of the votes for Mr. Overby would be drawn from their ranks, and while reproaches were freely dealt out to the recreants, it was endeavored to prove that the Know Nothing was "a good enough temperance party." The "Journal and Messenger" (Know Nothing) throws this sop to the prohibitionists:

"There is another abuse which, under the blessing of God, we intend to correct. As foreigners and that class of natives who mingle and associate with them (and here let it be observed once for all, that there are honorable exceptions in the foreign population, but their name cannot be said to be Legion) have become the controlling element in our elections, and usually give the preponderance to that side on which they cast their votes, and as the votes of such men are usually controlled by money or liquor, it has come to be the case that nothing but money, liquor, and demagogism can carry on elections. Hence a poor man cannot be a candidate, and a decent man won't. When a candidate is to be brought out by either of the old parties the only inquiry made when any one is proposed, is, 'Is he available?' And availability means, 'Has he a promise to satisfy every man who requires him to pursue his course. Can he stoop low, drink liquor, treat liberally, loan money to every one who applies for it, and, last of all, wallow in the gutter with the drunkard? Swear to one that his mother was a German, and to another that his father was an Irishman? If he can do all this, then he is available, and a suitable man to be a candidate. * * * Our last Legislature was full of availability—we were gorged with it—so much so that we shall not want any more for years to come.' The American party, the writer of the above urges, is the machinery by which this end was to be attained, and 'Sam' we are assured, 'is marshaling his forces to put a stop to this state of things, and he will make these available gentlemen give place to men of merit and qualification.'"

It was urged that if Mr. Jenkins, Mr. Nesbit, Mr. Warren, or W. H. Crawford, who were all "right side up" upon all vital and important questions, were either of them nominated, they would sweep the State. They would fill the executive chair with credit, and would sanction any judicious
law for the suppression of intemperance, which the Legislature might pass. The writer has acted for twenty years with the temperance people, and he hopes they "will pause before they commit themselves to the late movement in your city." (Atlanta.)

With three candidates in the field it was felt that the choice of a Governor might fall upon the Legislature, so the people were urged to look to the attitude of legislative aspirants, and be sure that only "men of the right stamp" should have seats in the General Assembly.

The temperance men labored under the great difficulty of having no influential organ at the first to champion their cause. The "Temperance Banner" was doing its utmost, but its circulation was limited, and men usually look to old party papers for their politics. Efforts were made to retrieve this want of a great journal to battle for the cause. In April appeared the prospectus of the "Georgia Prohibitionist," a paper which was to be issued from Marietta, and to be published by E. J. Camp and S. A. Calder. This paper was to champion the Atlanta Convention and its nominee. The author has been unable to find that any number of this paper was ever issued. Something more effectual must be done.

The "Atlanta Republican" at the beginning of the campaign, contained some rather severe criticisms upon the convention and upon Mr. Overby's candidacy. Col. Jonathan Norcross rushed the "Republican" by purchasing it and running it in the interest of Mr. Overby. This purchase was not made as a speculative venture. Col. Norcross in a letter to the writer, thus briefly describes the matter: "Your humble servant enjoyed the luxury of purchasing and running 'The Atlanta Republican' in Overby's interest, with a balance in the end of one thousand dollars on the left side of his ledger."

But with such fierce national questions agitating the country it was impossible for temperance to have a hearing. Know Nothingism might have its brief day, but the cloud toward the North was growing blacker, and the low rumblings
of the distant thunder portended the coming of that great storm which was soon to rock the nation.

In the October election Mr. Johnson, the Democratic nominee, received 54,842 votes; Mr. Andrews, Know Noth- ing, 43,512, and Mr. Overby, 6,244.

It seems that Mr. Cobb had engaged to eat all of Mr. Overby’s voters beyond 5,000, and after the election the “Temperance Banner” called upon him to comply with his contract, as he would have something over 1,200 of the Simon purcs to digest. The “Banner” also suggests that some of the Prohibitionists, as Joseph Gresham, Benjamin Brantley, and “Uncle Dabney” would not set well on Mr. Cobb’s stomach, as the gastric juices would never digest such tough Prohibi- tionists, as these. If, perchance being swallowed, they should come into contact with any alcohol in the stomach it would be absolutely necessary to disgorge them again. But there were some milk and water, or rather, whiskey and water, Prohibitionists in the ranks, “whom he could digest without difficulty, and we don’t care if he does eat a few of them. A baked Prohibitionist of the latter (sort), for every Sunday’s dinner might be good diet for Mr. Cobb, but we can’t dine with him; we can’t swallow them.”

Such was the course and the ending of the Overby cam- paign, a canvass which forms quite an epoch in Georgia temperance annals. Of course the vote received by Mr. Overby was no index to the state of temperance sentiment in the State. Herschel V. Johnson—Governor-elect, was, as we have seen, formerly Secretary of the Augusta Total Abstinence Society—probably the first in the State—and many of the most prominent men in either of the two leading parties had been prominent in temperance work. But it was not an era in which temperance had any fair field for work. The fierce slavery agitation of that decade had con- vinced men accustomed to observe and to think, that a wild storm was brewing. That Southern people should be a unit when the collision should occur, was believed to be all important. So, politicians who had been life-long antag-
onists—often bitter personal enemies—began now to take refuge in the same party household. Never perhaps, has the temperance sentiment of Georgia been so high as in the early years of the decade immediately preceding the conflict.

Then, could that sentiment have found expression without coming into seeming collision with those political ideas in their embodiment in the then existing parties—ideas regarded as fundamental to the salvation of the South—it seems hardly reasonable to doubt that the liquor traffic would have been swept from the State. With all our efforts since the great conflict between the sections, we have been unable to awaken that great and general enthusiasm over the State in favor of temperance, which burned in 1850. It was the embers of this old temperance fire still smoldering after all the storms of civil war with its wreckage of all those material objects which Georgians held dear—that, still hidden even in the ashes of ruined homes and buried hopes—yet kept alive, ready to be fanned again into glowing heat when the storm began to abate its fury, and the sun of peace had begun to glint the clouds which had hung so long and so threatening over our Southern land. Let it never be forgotten what the temperance advance of the day owes to the labors of its ante-bellum champions.
CHAPTER XXXV.

THE CHURCHES, CONVENTIONS, STATISTICS, MISCELLANEOUS.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit." — Eph. V. 18.

THE BAPTISTS.

There had been a steady going forward with this denomination, i.e., the missionary wing of the church, ever since the secession of the primitives ("Hardshells") between 1830-40. In 1839 the Convention had passed a resolution "highly approving the praiseworthy efforts of their fellow citizens, with reference to the demoralizing practice of retailing intoxicating drinks, and recommend the citizens of the vicinity to hold a meeting and in common with those in other sections of the State, to memorialize the next Legislature to repeal the law legalizing the retail of intoxicating drinks." 1

This action of the convention was taken in the early part of the year in which the Flournoy petition was circulated, and indicates that one church, at least, heartily sympathized with the effort to check the retail license system, which was then in full blast, before the coming of the Washingtonians.

In 1840 the convention adopted a report praising the work of the "Temperance Banner" in the great cause. Like reports were adopted in 1841 and in 1842. At this latter session a committee on temperance was appointed, and reported that there was much revival in the temperance cause throughout the land. Gratification was expressed at the apparent falling off in the use of intoxicating drinks as a beverage "in the higher and more refined circles of life."

1 For this minute as well as for others in regard to the Baptist temperance work, the author is indebted to Rev. Dr. J. H. Kilpatrick.
The progress of Washingtonianism is considered cause for “gratitude and thankfulness to God,” and for it are asked “the prayers and sympathies of all who love our Lord Jesus Christ in sincerity.” The time had come for ministers, deacons and private members of all churches to sternly rebuke the sin of drunkenness, and to do this more effectually, they should not use intoxicating liquors themselves, nor countenance their use among others.

In 1843 the Temperance Committee report much progress in the temperance cause throughout the State, though “among the uninformed and less intelligent classes this odious vice (drunkenness) still prevails;” but the great change in popular sentiment and customs is a source of gratitude to God. Very few ministers of the Gospel use ardent spirits as a beverage. Ministers should not hold their peace on this great theme; the cause of temperance is the cause of God; they should not only preach on the subject, “but use all other prudent means to remove this foul blot from the moral features of our community.”

To the convention of 1845, the committee report that “the cause is silently, though successfully, exerting its salutary influences on the public mind. Drinking and drunkenness are becoming daily less fashionable, and more detestable, in the eyes of the sober, the intelligent, and the decidedly pious of all denominations. The ministry, too, is becoming more and more awake on the subject.” The ministers in connection with your body are its (temperance) warm and efficient advocates; we commend the “Temperance Banner,” and the Augusta “Washingtonian;” and urge an attendance upon the State Temperance Convention to be held in Forsyth, Nov. 21. “We are happy to learn that there was not a solitary tavern in Milledgeville which kept a public bar during the session of our Legislature last winter, and that very few of the members kept ardent spirits in their rooms.”

In 1845 the committee, among other matters reported in regard to temperance, advised the adoption of some sys-
tematic efforts to explain the *principles* of total abstinence to the colored people, and urge upon them its importance.

The committee in 1846 report favoring strongly the State Temperance Convention, and its work, and urging upon ministry and laity continued efforts in the good work.

In 1847 the Temperance Committee report that inasmuch as the State Convention is in successful operation, no further report is necessary; therefore, resolutions commending the subject to the people, urging associations and churches to "show their faith by their works" in this matter, and heartily bidding the State Temperance Convention God speed in its work.

In 1848 Kiokee Church propounded to the "Georgia Baptist Association" the following query:

"Is it good order for a church in connection with this association to hold in fellowship a member of her body to manufacture and traffic in spirituous liquors, when she knows a sister church is grieved on account of it?"

The committee to which was referred this query (Messrs. Thornton, Stocks and French) reported the following:

"That, in the opinion of the association, no church ought to hold in fellowship any member who makes or sells ardent spirits as a beverage. Yet, in view of the independence of the churches, and the great delicacy involved in this subject, we would, in all cases, recommend to our brethren the exercise of that Christian charity and forbearance which the gospel enjoins."

**THE METHODIST CHURCH.**

The author has not had an opportunity to personally examine the journal of the Georgia Conference since the formation of the body by the separation from the South Carolina Conference in 1839. Mr. W. M. Grogan, of Elberton, a former pupil of the author, kindly overhauled the journal,¹ and copied from it those parts which pertain to the temperance question.

It is well known that the great schism which rent the Methodist Church occurred in 1844. The Quadrennial General Conference—the highest court of the church—had, however, for the two or three meetings next preceding the

  ¹ In the hands of the Conference Secretary, Rev. J. Baxter.
dissolution, been so distracted with the slavery question that little opportunity, or disposition, probably, remained for the discussion of temperance or other great moral issues. Shortly after the schism, the Methodist Episcopal Church planted itself again on the lofty temperance ground held by the Wesleys a century before, and on that platform that church has since remained.

The Southern Church held its first General Conference in 1846. The general rules as incorporated in the discipline tell us that “there is only one condition previously required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation, first, by doing no harm; by avoiding evil of every kind, especially that which is most generally practiced, such as ** drunkenness, or drinking spirituous liquors, unless in cases of necessity.”

Among the interrogatories propounded to preachers we find: “Are you temperate in all things? Instance in food: (1) Do you use only that kind and that degree which is best both for body and soul? (2) **; (3) Do you use only that kind and that degree of drink which is best both for your body and soul? (4) Do you choose and use water for your common crink, and only take wine medicinally or sacramentally?” It will be observed that nothing is here said about the traffic—the buying, selling, or making. The conference seemed to regard the prohibition against drunkenness, and other forms of immorality, as laid down in the general rules, a sufficient interdiction for all these methods of tampering with liquor. Years afterward, when it was proposed to make the law of the church more specific against these vices, it was contended by many—Dr. Lovick Pierce among them—that law enough could already be found in the discipline to warrant the trial and expulsion of buyers, makers, or venders of ardent spirits. Some of these
ministers resented any further legislation upon these subjects, not only on the ground that the church law was already ample to meet the cases, but also because any further enactments on the question would cast discredit upon the former attitude of the church, and imply that the traffic was not condemned by its laws. One thing, however, is certain, that the church either with or without express prohibition of the manufacture or traffic in its law proceeded regularly to try and punish those who were guilty of these offences, evidently looking to the general rules as containing the liquor traffic among immoralities which they condemned. In this interpretation of the law the church might have plead the course long pursued by the examples of the past, and, more especially, the fierce denunciations of the Wesleys against the traffic. As to the spirit and intent of the rules as prescribed by Mr. Wesley, there could be no doubt, and on this platform the Southern Church planted itself, and so continued from the separation (in 1844) until after the great conflict between North and South had been ended.

In accordance with this method of dealing with the liquor traffic is the "advice" given by Bishop Capers to the Georgia Conference, at its session in December, 1846.

The Bishop submitted to the conference the following advice:

CONFERENCE ROOM, MACON, GA., Dec. 30, 1846.

"In deference to what seems to be the opinion of several of the elder brethren in conference, as to the immediate necessity of some decision to guide the preachers in the administration of discipline in cases of complaint that a member of the church offends by distilling and selling ardent spirit, the Bishop advises that, as the thing may be done with different degrees of criminality in the doing of it, and, for all we know, may even possibly be done (as some seem to think) without willful sin; the preacher in charge, proceeding charitably, had better one or two more, remonstrating to the offending brother of his doing harm, and not walking charitably and inoffensively as one of Christ's flock; and lastly, there being no help left, let him be brought to trial, and if still incorrigible, let him be cut off. Cases of gross character and which notoriously involve drunkenness, or intemperance, as they are immoral and injurious beyond the naked matter of distilling and selling considered alone, should be treated accordingly, each as it deserves, the immoralities involved being distinctly specified in every case.

"Signed with my own hand the date above. W. CAPERS."
Such was the attitude of the Methodist Episcopal Church, South, toward the manufacture and the traffic. Admonition first, then in case of persistence, expulsion. Common sense and experience decided the "immorality" question, and this point being settled, the general rules were held to be amply sufficient to warrant immediate action against the offenders.

THE METHODIST PROTESTANT CHURCH

remained true to the resolutions adopted at the organization of the church, which resolutions were offered by Rev. Thos. H. Stockton. Though not a large body numerically, yet the Protestant Methodists were not behind the other Methodist bodies in their antagonism to the liquor traffic.

THE CONGREGATIONAL METHODISTS.

In Georgia, which was the scene of the American labors of Methodism's founder, was also born that member of the Wesleyan family which took upon itself the name Congregational Methodist.

The Congregational Methodist Church was organized in May, 1852, at the house of Mr. Merritt in Monroe county, Georgia. Dissatisfaction with the itineracy policy of the Methodist Episcopal Church, South, led to the formation of this new ecclesiastical body. This church has since spread into several other States, and is estimated to contain not less than 20,000 members.¹ In common with other branches of Methodism, the Congregational Methodists hold to the Wesleyan doctrines, differing from Episcopal Methodism only in its form of church government, which is strictly Congregational in its character. Its conditions for membership are the old Methodist, viz.: The expression of a wish to flee from the wrath to come, be saved by grace through faith, and a determination to walk in the commandments of God blameless. "But those who may continue therein must give evidence of their desire and determination by conform-

ing to such rules of moral discipline as the word of God requires." "All offences condemned by the word of God as being sufficient to exclude a person from the kingdom of grace and glory, shall subject ministers, preachers and members to expulsion from the Church."

"The making, selling, buying, or drinking of ardent spirits as a beverage, shall subject church members to be dealt with by the church." 1 We see by this that the Congregational Methodist Church occupies the same temperance platform with the other Methodist bodies.

THE PRESBYTERIAN CHURCHES.

To the question propounded by overture to the General Assembly (Old School) in 1842: "Whether the manufacturer, vender or retailer of intoxicating drinks should be continued in full communion?" the answer was returned: "That whilst the Assembly rejoice in the success of the temperance reformation and will use all lawful means to promote it, they cannot sanction the adoption of any new term of communion."

This answer did not settle the question as to whether a manufacturer or dealer in liquors might remain in the church; and from the Synod of Pittsburgh next year came the query in more specific form, to be answered by the Assembly: "Should a retailer of intoxicating drinks, knowing that they are used for the common purpose of beverage, be continued in the full privileges of the church and certified in good standing?" The committee to whom the matter was referred reported that no man was to be excluded from the church except for an "offence," and an "offence" was defined to be "anything in the principles or practice of a church member which is contrary to the word of God, or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual signification." While the practice of retailing liquor might not be, in its own nature, sinful, yet, since it certainly tempts others to sin, it becomes an "offence."

1 McDaniel's History, pp. 89–90.
The Pittsburg Synod, by the logical process, clearly convicted the retailer of sin, but the Assembly took exception to the minute of the Synod. The Assembly gave as its verdict that "the use and sale are generally to be decidedly disapproved, but each case must be decided in view of all the attending circumstances, which may enter into or modify it."

This answer could hardly be satisfying. The lower courts of the church had no general law for their guidance, but having themselves to determine what circumstances might modify, palliate, or excuse, this species of "offence," it was likely that much dissimilarity of usage as to the administration of discipline, would most probably arise. But the question remained in this somewhat unsettled condition until 1865, when the church took high ground and planted herself unequivocally in the anti-manufacturing, anti-retailing ranks. But of this hereafter.

**RELATION OF THE CHURCH TO TEMPERANCE AND OTHER MORAL REFORM SOCIETIES.**

In 1848 the Executive Committee of the American Temperance Union having submitted to the General Assembly a preamble and resolution, for the indorsement of the Assembly, the following report of the committee to which the subject was referred, was unanimously adopted:

"Your committee would recommend, in reference to this whole subject of temperance societies and all other secular institutions for moral ends, the adoption of the following minute:

"The Church of Jesus Christ is a spiritual body, to which have been given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world. It is the great instrumentality of the Saviour, through which, by his eternal spirit he dispenses salvation to the objects of his love. Its ends are holiness of life, to the manifestation of the riches and glory of Divine grace, and not simply morality, decency, and good order, which may to some extent be secured without faith in the Redeemer, or the transforming efficacy of the Holy Spirit. The laws of the church are the authoritative injunctions of Christ, and not the covenants, however benevolent in their origin and aim, which men have instituted of their own will; and the ground of obligation which the church, as such inculcates, is the authority of God speaking in his word, and not pledges of honor which create, measure, and define the peculiar duties of all voluntary

---

1 "One Hundred Years of Temperance," pp. 296-297.
associations. In this kingdom of God the Holy Scriptures are the only rule of faith and manners, and no church judiciary ought to pretend to make laws which shall bind the conscience or to issue recommendations which shall regulate manners, without the warrant, explicit, or implied, of the revealed will of God. It is hence beside the province of the church to render its courts, which God ordained for spiritual purposes, subsidiary to the schemes of any association founded in the human will, and liable to all its changes and caprices. No court of Christ can exact of his people to unite with the Temperance, Moral Reform, Colonization, or any other society which may seek their aid. Connection with such institutions is a matter of Christian liberty. Their objects may be, in every respect, worthy of the countenance and support of all good men, but, in so far as they are moral and essentially obligatory, the church promotes them among its own members, and to none others does its jurisdiction extend, by the means which God has ordained for the edification of his children. Still, in the exercise of their Christian liberty, as good citizens, as patriotic subjects of the State, from motives of philanthropy, and from love to God, Christian people may choose to adopt this particular mode of attempting to achieve the good at which all moral societies profess to aim; they have a right to do so, and the church, as long as they indorse no false principles, and countenance no wrong practices, cannot interfere with them. Recognizing these propositions as the truths of the word of God, this General Assembly, as a court of Jesus Christ, cannot league itself with any voluntary society, cannot exact of God's children, each man having a right to do as to him shall seem good.

"These societies must appeal not to church courts, but to church members. When they proclaim principles that are scriptural and sound it is not denied that the church has a right, and under certain circumstances, may be bound to bear testimony in their favor; and when, on the other hand, they inculcate doctrines which are infidel, heretical, and dangerous, the church has a right to condemn them. In conformity with these statements, the General Assembly has no hesitation in cordially approving of abstinence from intoxicating drinks as a matter of Christian expediency, according to the words of the Apostle, in Romans XIV: 21: 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak,' and in expressing its affectionate interest in the cause of temperance, and would recommend to its ministers and elders who have become connected with temperance societies, to use every effort to prevent the adoption of any other principle as the ground of their pledge, and to throw around these institutions those safeguards which shall be the means of rescuing them from the excesses to which they are liable from influences opposite or aside from the Gospel of Christ."'  

While the Presbyterian Church refused, in its ecclesiastical capacity in 1848, to indorse temperance societies—a refusal, perhaps, inspired by objections to some of the methods formerly used by the Washingtonians—yet it vent-

1 Baird's "Digest," pp. 809-10.
urcd far enough over the spiritual boundaries laid down to confine the manner and the work of the church, to express the hope in 1854 that prohibitory legislation "should be universally adopted and enforced." This was quite a forward movement for a church so eminently conservative as the Presbyterian, but in the following year the General Assembly ventured to "give thanks to Almighty God for the unparalleled success of the temperance cause, as evinced by the action of the Legislatures of thirteen States and two Territories, in passing laws prohibiting entirely the traffic in all intoxicating beverages." The Minutes¹ (New School) contain this strong declaration: "The experience of two hundred years proves that this evil can never be removed or effectively resisted while the traffic in intoxicating liquors is continued, it being necessary, if we would stop the effect, to remove the cause." Further: "Laws prohibiting the sale of intoxicating drinks, can interfere with the rights of no man; because no man has a right of any name or nature inconsistent with the public good, or at war with the welfare of the community; it being a well-known, universally acknowledged maxim of law, 'That no man has a right to use his own to the injury of his neighbor.'"

The Old School Assembly in the same year (1855), gratefully notes the fact that, "In States where laws have been passed to regulate or suppress the traffic in intoxicating drinks, its (the temperance) cause is onward through the agency of these enactments." The next year the same Assembly declared itself the loyal and efficient friend of the temperance cause. "It (temperance) is generally assuming a new and, we hope a more efficient form, the civil aspects of the subject claiming the attention of legislative bodies, and its moral and religious bearing, the attention of the church."

Of course the civil aspects of the subject here alluded to were the prohibitory laws then already passed by, or agitating, the Legislatures of so many States. Whatever the atti-

² "One Hundred Years of Temperance," p. 298.
tude of the church toward temperance societies, there was no question of its devotion to the cause of prohibition, as not only the right legislation for a Christian people, but that which such a people must in duty adopt.

It should always be borne in mind that the utterances of a church can only be fairly presented by the historical method. Such deliverances must be examined by the light of their own day. It would be manifestly unfair to take the utterances of a church, organized within the last two decades, and test its grade on the standard of temperance purity by a relative comparison with the early utterances from time to time of those churches which nursed the temperance movement in its infancy, when methods were new and untried.

THE CUMBERLAND PRESBYTERIANS.

The sentiment of this church in regard to the ante-bellum aspects of the temperance questions, as expressed by its General Assembly, has already been cited. As to the church in Georgia we may give the following, furnished by Rev. Z. M. McGeehee, a Cumberland Presbyterian minister, resident in Dalton, Ga.:

"The Cumberland Presbyterian Church in Georgia has but one Presbytery (the Georgia Presbytery). There are a few small congregations in the State belonging to other Presbyteries, two congregations belonging to the Talladega in Alabama and one belongs to a Tennessee Presbytery. The Georgia Presbytery is a part of the East Tennessee Synod.

"The Georgia Presbytery was organized in 1859. It occupies only a few counties in the northern portion of the State, Dalton being near the center of the territory embraced by said church. There are ten ordained ministers, four licentiates, and three candidates in this Presbytery with twenty congregations and about 1,000 members. The colored portion of the church has no Presbytery in the State. They have a few scattered members and one or two ministers.

"On temperance the utterances have all been decidedly and emphatically on the side of prohibition, and the church sessions have been recommended to exercise a strict discipline against dram-drinking and tippling as a beverage, it being a violation of our church covenant. The Presbytery, further recommends to the membership, male and female, to cooperate with all the temperance organizations of the country, in a legitimate way looking to the extermination of the sale and manufacture of intoxicating liquors in the State. The Cumberland Presbyterian Church, and especially the elders and ministers have been, and are in the front ranks in this part of the State in every temperance movement for the last eighteen years."
THE CHURCHES, CONVENTIONS,

OTHER GEORGIA PRESBYTERIANS.

Of the famous old Colonial Congregational Presbyterian Church of Medway in Liberty county, the outcome of the Dorchester immigration, we have treated in the earlier pages of this volume. The history of this church was compiled by Mr. Mallard in a little pamphlet, "The Congregational Church at Medway." This church is, however, dissolved as to its "Congregational" form, and "its membership reorganized into three distinct Presbyterian churches, which are in regular connection with Presbytery." Therefore the courts of the Presbyterian Church have become the mouthpiece of the Medway Presbyterians, as to temperance as well as other questions. The influence of the Medway congregation, however, in making Liberty one of the very earliest counties in the United States in which retail license was forbidden, has been all powerful, and the great moral forces so long actively at work, seem to justify a remark recently made to the author by a learned doctor of divinity, not a Presbyterian, that Liberty had furnished far more substantial men—men of worth and stamina—in all departments which tend to a State's weal, than any other county in the State. All honest, intelligent Georgians cheerfully recognize the State's obligations to brave old Liberty county, the Georgia "land of steady habits," for her contingent of noble men who have helped to illustrate the State's annals.

THE INDEPENDENT PRESBYTERIAN CHURCH.

Mention has already been made of the Independent Presbyterian congregation, Dr. Zubli's church, established in Savannah in, or about, 1755. Through all the vicissitudes of more than one hundred and thirty years, this church has remained "Independent" in so far as any connectional system is concerned, and at the present day it is probably the strongest single congregation in Georgia. In 1882 its annals were summarized in a very entertaining little volume—"History of the Independent Presbyterian Church and Sunday School."

1 Extract from a letter of Rev. Dr. Axson, of Savannah.
The Church is Presbyterian to the core in all respects, save its "independence," and follows the Scotch order, and adheres to the Westminster Catechism.

As to temperance, the pastor, Rev. Dr. I. S. K. Axson, in a letter to the author, says: "In their church capacity the Independent Presbyterian church of Savannah have made no public utterance in regard to the liquor traffic. Of course, individuals have spoken out their minds freely." Dr. Axson writes that there is no other Independent Presbyterian church in the State.

Of the Associate Reformed Presbyterians—"Seceders"—we have already spoken.

THE SALZBURGERS.

To return for a moment to those old friends of our early history, the pastor at Ebenezer, Rev. Jacob Austin, writes: "Rev. C. F. Bergman (1824–32) organized this temperance society in the early part of his ministry. From that time (while) intemperance has prevailed in this part of the country among some people, just as in other parts of the country—yet I do think that there always has been less drunkenness in Effingham county than in any other place I know. There never has been a still in the county where men make liquor for sale. There is no spirit sold in the county at present, and there has not been for several years, and it is a strange sight to see a drunken man in our county. The descendants of the old Salzburgers, taken as a whole, are as much in favor of prohibition as any people you will find anywhere.

You ask me, 'What is the law of the church on that subject?' I answer that the law of our church everywhere condemns drunkenness, as well as all other vices," etc.

THE CHRISTIAN CHURCH

was established in Georgia "about 1833-4 by Dr. Hamil Hook of Augusta, Elder Sheldon C. Dunning of Savannah, and Nathan W. Smith, then of Clarke county. The two former have long since passed to their reward, while the last named is still with us and preaches regularly at Acworth
and in contiguous territory. Our churches generally are located in the country, though there are two large and flourishing churches in Augusta, two in Atlanta, one each in Savannah, Macon, Athens, Griffin, West Point, Thomasville, Valdosta, Hampton, and Acworth. In Northeast Georgia the church has a stronger foothold than in any other portion of the State."

"The late Mrs. Emily Tubman, of Augusta, was an earnest and zealous member, and contributed largely of her means to the church. She built an elegant church (house) and parsonage on Greene Street, and gave it to the church in Augusta, and also endowed it many years before her death, besides contributing largely to our educational institutions and to the support of evangelistic work. It is believed that she contributed more to religious and benevolent work than any other one person in the entire South."

"Number of ministers (in Georgia)—White, forty-seven; colored, three; churches, ninety-eight; members, about 10,000; average number of additions annually, 800." 1

The author has received several strong deliverances on temperance, prohibition, and the liquor traffic, made by the State Convention of the Christian Church, but as these all belong to the post-bellum era, it seemed best to give them in the summary of the later church temperance work.

As to the relation of this church, collectively, to temperance, we may quote from Rev. B. F. Rapp: 2

"Taking the Holy Bible as her rule of faith and practice, she has ever maintained that in the light of this holy book, the use of ardent spirits as a beverage is evil in its tendencies and results, a sin against God, and that total abstinence, from its use as such, should be practiced by everybody. Also that it is wrong for persons to traffic in alcoholic liquors as a beverage, there being a woe pronounced in the Holy Scriptures against all persons who do so—the woe pronounced being in these words, 'Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunk also.' Her present status is total abstinence upon the part of all persons from intoxicating beverages of every kind, and prohibition from its traffic as such, by statutory and constitutional enactment."

1 Extract from a letter of Rev. Alex. C. Smith, Secretary State Meeting.
2 "One Hundred Years of Temperance," p. 410.
Of resident Georgians who labored on the platform for the temperance cause, the list is too long to be attempted. Their names would be legion, though, of course, the vast majority had only a local reputation, yet a number would have been shining lights in the world’s great temperance galaxy, had they made themselves professional in the work.

Of those lecturers from abroad who visited the State, perhaps none ranked higher than H. S. Hewlett, who traveled over much of the State in 1850. In April of that year we find him in Augusta, then in Savannah, thence he visited the interior towns. The “Constitutionalist” says of him: “He is a natural orator, a great mimic, full of anecdote and amusing illustrations, a shrewd man, and an observant one, sings a good song, has seen the world, and made good use of his opportunities. Even the b’hoys concluded he was one of them in all but the drinking.” The writer thinks him not far behind Gough. The paper declares that the Sons of Temperance and temperance are doing more good than all the other new moral agents put together. “One series of such lectures (as Hewlett’s) will do more good,” the paper argues, “for advancing religion than scores of the flat, prosy sermons which people go to sleep under regularly every Sunday. Yet Mr. Hewlett could not get a church in our city in which to lecture. He was compelled to use the City Hall, or pay $12.50 a night for the Masonic hall room.” He was compelled to take the latter.

“We hope that if another church is built here by subscription, each contributor will annex to his subscription the condition that the building be free to lecturers on temperance.”

But liquor champions had another argument for Mr. Hewlett, even if they could not meet him on the rostrum. It was freely circulated that the lady traveling with him was an alleged, not a lawful, wife. Judge James S. Hook, of Augusta, writes that this report preceded the lecturer to Sandersville, where he was to speak. The courthouse was
crowded; it was felt that the lecturer could not ignore this damaging charge, and expectation was on tiptoe as to how he would meet it. He did it in this wise: "Ladies and gentlemen, it is charged that I am traveling with an 'alleged wife.' I am constrained, in justice to her, and to the truth, to admit this charge. The preacher, when we were married, alleged her my wife! The law alleged her to be my wife! She alleges herself to be my wife! And I allege her to be my wife! And that is not all, fellow citizens; I love her as my wife, and I love her better than I do any other man's wife!!!" "This brought down the house, and without further reference to the silly charge, he moved on into one of the grandest temperance speeches I ever heard fall from human lips. He was a genius, and, as is too often the case with genius, he was erratic in purpose, and unstable in his ways. The poor fellow, after returning to Ohio, I learned, fell from grace, and soon filled a drunkard's grave. If he had remained firm and true, as did Gough, he would to-day be as gloriously famous."

Gen. Cary, who visited Georgia about 1855, was pronounced by Dr. A. Means the most brilliant temperance lecturer to whom he had ever listened. Gen. Cary came to the State from the meeting of the Grand Division Sons of Temperance in Charleston in 1855.

The famous Parson Brownlow of Tennessee, also lectured on temperance a number of times in Georgia. One would hazard little in surmising that his speeches on such a theme smelled of sulphur. In those days, Brownlow was editing the Knoxville "Whig," the most terribly caustic paper in America.

MONROE, IN WALTON COUNTY,
in 1857 was put under prohibition in a somewhat novel manner. The citizens raised money and purchased, not only the stock of liquors on sale in the town, but also the buildings in which they were sold. They then entered into a mutual contract never to sell nor rent their property for re-establishing retail shops. The Town Council then passed one or
two very stringent ordinances in regard to such shops. The "Watchman" bears testimony to the efficacy of such measures:

"We know of no county in the State where tippling was so common. It was not only respectable, but fashionable, and many noble-souled citizens have filled drunkards' graves. In addition to this, the village was converted into a perfect hellam on public occasions, when, in the afternoon, one-half the men about the public square were more or less under the influence of ardent spirits, and fighting, quarreling, and loud cursing were the order of the day.

"The change for good is now so great as to strike the most careless observer. We have not seen such good order, such decorous propriety and general good feeling manifested by so large a crowd anywhere else as by the people of Walton during the Superior Court last week. This change is owing, we apprehend, not to the entire suppression of the use of spirits, but rather a prevention of its abuse. Men usually only drink to excess when they drink in crowds. The suppression of tippling houses prevents this sort of drinking, but does not interfere at all with the citizen's right to drink at home, or to carry his bottle in his pocket and drink whenever he pleases."

The "Watchman" adds the expression of a hope that Monroe's example might be imitated elsewhere, as this plan does not interfere with private rights, while it is effecting such great good.

THE STATE TEMPERANCE CONVENTION went to pieces after the Overby campaign of 1856. A meeting was called for Feb. 20, 1857, at Atlanta, for the purpose of nominating a candidate for Governor. The attendance was, however, very small, and the convention adjourned without a nomination. The "Republican" says of the men composing this meeting: "Their purpose is unselfish, we wish them well."

"THE TEMPERANCE CRUSADER,"
as we are informed by the "Journal and Messenger," of Nov. 3, 1858, will be removed by Col. J. H. Seals, its editor, to Atlanta, where it will be published after the beginning of 1859.

The "Journal and Messenger" also contains a call to Sons of Temperance to come in and connect themselves with Tomochichi Division No. 1, which "has been re-orgau-

1 March 23, 1859.
ized by some of the old members.” Clergy, laity, fathers
and mothers are called upon to help in the good cause.
Meetings are to be held every Friday night, the Grand
Division to meet in October.

September 19, 1859, the “Journal and Messenger” informs
us that Tomochichi will send fifty delegates to the great mass
meeting to be held in Atlanta on the 15th. We read also
that the public installation of officers for Tomochichi Divi-
sion will take place Oct. 7.

STATISTICS.

POPULATION OF GEORGIA.

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>32,000</td>
</tr>
<tr>
<td>1820</td>
<td>52,433</td>
</tr>
<tr>
<td>1830</td>
<td>516,823</td>
</tr>
<tr>
<td>1840</td>
<td>691,392</td>
</tr>
<tr>
<td>1850</td>
<td>905,999</td>
</tr>
</tbody>
</table>

The population in 1859 was estimated at 1,024,000, of which number 443,364
were slaves.1

The United States census for 1850 gives of church buildings in the State the
following statistics:

- Baptist: 879
- Universalist: 3
- Methodist: 869
- Minor Sects: 7
- Presbyterian: 97
- Christian: 5
- Episcopal: 20
- Friends: 2
- Catholic: 8
- Moravian: 1
- Union: 16
- Congregationalist: 1

From this table it appears that the two denominations,
Methodists and Baptists, had in 1850 more than 92 per cent.
of all the churches of the State. Something like the same
proportion has been preserved since that time. With nine-
tenhs of the religious forces of the land under their control,
the responsibility of these two denominations for the morals
of the people becomes very great. It is not too much to
say that these two churches earnestly united for a great
moral end would be irresistible in Georgia.

DISTILLERIES.

Of these, so far as number and capacity are concerned, we
have but little accurate data. As we have seen, the num-

1Sherwood's "Gazetteer of Georgia," p. 192.
ber of distilleries given for the State in 1840 was 253, but the daily capacity is not mentioned. "White's Statistics" published in 1849, furnish no full account of the grain or fruit distillation of the State.

Under the respective counties, Mr. White several times notes the number of large (grain perhaps) distilleries. He sometimes tells us that a certain county has no large distilleries. From this we may infer that the fruit, especially the peach crop for which Georgia is famous, was distilled at the ripening season. Such distilleries, of which there were undoubtedly many, were operated only for a brief period, and then suspended until another crop was ready. Mr. White tells us of one distillery near Marietta, whose daily capacity was 120 gallons, or one-fourth of the whole amount (475 gallons) now daily produced by the registered distilleries of the whole State. The total product of distillation in those days was vastly greater than now, but unfortunately no census nor other reports give us the totals.

Of Franklin county, Mr. White says,¹ that it has "a large number of distilleries. The business of whiskey was formerly carried on very extensively, but we are gratified to learn that it has been greatly diminished. ** We hope that the time will come when the gatherer of future statistics may have it in his power to say there are no distilleries in old Franklin."

Gilmer county has "one jug factory, four distilleries." Its inhabitants, while "kind and hospitable, are not inclined to industrious habits, and not sufficiently interested in the subject of temperance."
²

Mount Yonah in Habersham has one smith, one tailor, one hotel, one distillery, one school and one church.

Harris county is credited with two distilleries;³ Henry has "six or seven," but McDonough, the county site of the latter, was making great efforts "to put a stop to the sale of ardent spirits."⁴

² Ibid, p. 264.
⁴ Ibid, pp. 325-6.
Lincoln county has "no large distillery." Evidently a great advance since Judge Longstreet wrote his "Georgia Scenes."

Madison county is charged with "a number of small distilleries;" the same is said of Monroe county. Rabun has six distilleries. Walker, White tells us, had six distilleries, while Wayne had neither sawmills, cotton factories, nor distilleries.

Very marked changes, White says, have been wrought in Scriven county by the temperance reformation. "Many well informed gentlemen reside in the county and some might be named who devote their leisure moments to scientific pursuits."

Quite a contrast to the character formerly held by Jacksonborough, the quondam county site. Of this town we read: "It is now almost a deserted village. The place had formerly a very bad character. It was reported that in the mornings after drunken frolics and fights, you could see children picking up eyeballs in tea saucers! i. e., there was so much gouging going on."

The people of Cass (now Bartow,) county "spend too much time at the grocery," since the fertility of the land enables them to procure necessaries with too little labor.

Such is the nearest approach to distillation statistics that the author has been able to reach. Very unsatisfactory!

NATIONAL.

The Fourth National Temperance Convention met at Saratoga Springs, Aug. 20, 1851.

A leading idea, or prime object, had been the foundation stone of each of the preceding national gatherings, and this meeting was to be no exception to the rule. The "Maine Law" had just been adopted. Its probable success and the feasibility of its adoption by other States, the criminal, the moral, and the suasive sides of the question had been discussed in former conventions. All had been reduced to working theories, or plans; all had been tried, and singly, or

2 Ibid, p. 428.
3 Ibid, p. 519.
in the aggregate, it was found that these lines of work were insufficient. Something more was needed. There were many liquor dealers and many liquor manufacturers whom no sense of shame, no sting of conscience, could drive from their horrid traffic. The majesty of law must be invoked. This convention of 1851, therefore, had the "legal" side of the question as the fundamental idea before it. Hon. Neal Dow, then Mayor of Portland, although unable to be present at the meeting, yet sent a letter giving many facts in the history of the passage of the prohibitory law and of its enforcement in Maine. The convention resolved: "That the recent discussion and action in the Legislatures of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and Indiana, on the legal suppression of the traffic, the constitutional exclusion of all license in Michigan and Ohio, and the entire outlawry of the traffic in spirituous and intoxicating liquors as a beverage in Iowa and Maine, are gratifying tokens of advance in public sentiment, and give reason to hope that with the divine blessing on judicious and persevering efforts, the immoral and pernicious traffic will, ere long, be done away." 1

A great impetus was given to the prohibitory movement as a result of this convention.

In September, 1853, a World's Temperance Convention was held in New York, "which was very largely attended by leading temperance friends from all the States, Great Britain and Canada."

November 10, 1857, was held in Chicago another North American Temperance Convention. The design of this Convention was to embrace the States of the Union, Canada, and the British Provinces. This Convention, while not very large, yet had many temperance leaders in it. The following resolution passed by this body is memorable:

"Resolved, That the principles of unconditional legal prohibition should be the ultimate aim of temperance organizations and temperance men." 2

This was the last ante-bellum temperance movement of a national character.

2 Dr. Dunn's History of the "Temperance Movement," p. 479.
CHAPTER XXXVI.

THE QUADRENNIUM. 1861-5.

"Land of the South, imperial land!
How proud thy mountains rise,
How sweet thy scenes on every hand,
How fair thy covering skies.

* * * * * * *

"May dark dissension's banner ne'er
Wave o'er thy fertile loam,—
But should it come, there's one will die
To save his native home."

—Alex. B. Meek (in 1837.)

War, the enemy of morality in general, has always been the potent foe of temperance. The opening doors of Janus release, not merely the dogs of war with battle and bloodshed, but every vice which wild excitement breeds, or which had hitherto been repressed by the force of custom and law during the reign of peace, is turned loose, oftentimes not for a little season only, to ravage our humanity. Happy may that people be esteemed who, after such a scourge, have still enough of the conservative forces of morality and religion left among themselves, to commence anew the warfare against immorality and vice, and once more direct society and the ship of State toward the pole star of right. How few are the peoples who have felt such a storm as that of the American Civil War sweep over their lands, laying waste all that was held dear, have been reduced from affluence to deep poverty, have heard the sound of the destroying angel's wing at each door, have seen ruin at every threshold, bereft of even hope for the time being, yet have had the moral strength, the trust in God, to once more, even in the stern battle for existence itself, begin the warfare for home, for
religion, and for all that the heart of the Christian holds in sacred keeping? The South has shown the sublimest example of this revivification of the good which the history of any great people can offer. This moral status of to-day the South owes to the labors of the noble men and women who strove under the old regime, to plant and to nurture the seeds of religion and morality. There Southern character was planted, and under such care it grew. We may speak of the New South of to-day. It is but the application in some new directions, it is true, of the moral, the intellectual and the religious forces which were gathered in the old. Not all the influences,—even a thousand fold—brought to bear upon the South from the outer world, could have affected in any material degree the character of a Mexico, a Spain or an Italy. The seeds of the manhood and of the womanhood of the South of to-day were planted long before the war cloud had burst over her devoted plains. When we speak of the New South let it never be associated with the thought of a character imported from beyond her domains. Character is grown on its native soil, it bears not the shock of transplanting; foreign breezes may bend, even break the plant, "et in its fiber it is the product of its own soil.

In nothing else, perhaps, is the essence of Southern character so strikingly shown as in the rapid revival of those same lines of moral and intellectual activity, which had engaged the attention and the hearts of the people before the outbreak of war, and no form of moral activity seemed to present a broader and more pressing field for its exercise than that which the liquor traffic—now a national matter—offered for the efforts of patriots and philanthropists.

DISTILLATION.

Under the Confederacy the chief efforts at liquor legislation, so far as Georgia was concerned, related to the distillation of grains, fruits, and vegetables.

In the annual message of Governor Jos. E. Brown to the Legislature in November, 1862, we find this language:
"DISTILLATION."

"After our communications had been cut off by the enemy, and we could no longer get supplies of provision from Tennessee and Kentucky, it was soon discovered that we had none to spare, and it was doubted whether there was enough of grain in the State to answer all the demands for bread. The supply of Western whiskey had, however, been cut off, as well as the supply of provisions, and the demand for that article increased till distillation was commenced at a rate that would, in the course of the spring and early part of the summer, have consumed all the grain that could have been purchased, and increased the price to an extent that must have put it out of the power of the poorer classes of our people, and especially the families of poor men who were in the army, to get bread. These facts were made known to me from different parts of the State, and earnest appeals were made for such action as would protect our people from this great wrong. After mature reflection, I was satisfied that it was my duty to exercise all the power I possessed to check the evil. The only question was as to my constitutional power to act. There could be no doubt that I had the power to take private property for public use, and as we were hard pressed by a powerful enemy, and needed all the ordnance and ordnance stores we could command, and as the stills were made of copper which could be used in the manufacture of field artillery I issued my proclamation ordering the militia officers of the State to seize the still of any person in the State who should continue distilling after the 15th day of March. While there were doubtless cases in which the proclamation was evaded, and while some military officers may have failed faithfully to discharge their duty, the evil was in the main checked, and bread was saved to our people.

"The proclamation only prohibited distillation till the meeting of the General Assembly, and I now submit the question for your consideration. While it is hoped we may have a plentiful supply of corn for the use of the people of the State, and can spare some for the army, we do not know what may be the vicissitudes of war, and it is certainly the duty of the statesman at such a crisis, to do all in his power to so husband the blessings of Providence as to prevent suffering and secure a supply of food for the people. I therefore respectfully recommend the passage of a statute prohibiting the distillation of grain into alcohol or ardent spirits, except, under sufficient restrictions, for mechanical and medical uses, till the end of the present war. I think this legislation is demanded alike by an enlightened public opinion, and by the exigencies of the times.

"Since my proclamation I have permitted persons having contracts with the Confederate Government to manufacture necessary supplies of alcohol and whiskey for the army, but I have found it very difficult to prevent abuses of this privilege, and I recommend that the terms upon which it shall in future be granted be accurately defined by law and that Government manufactories be confined to one, or a few localities, so that this State shall not have to bear more than her just part of the burden of furnishing from her grain the ardent spirits claimed to be necessary for the use of the army of the Confederate States.

"I have reason to believe that Government contractors have been through the State sub-letting their contracts, and getting whiskey made at a much lower price than that paid them by the Government. This speculation should not be permitted,
but the Government should be authorized to locate its distilleries at such points as it may select, and there, by its agents, make Georgia's part of what it needs for medicinal uses and no more."

It seems from the above extract from Governor Brown's message that while every nerve was strained to support life at home and furnish a meager sustenance for the army, while our Southern ladies, many of them wholly unused to labor, were struggling with all that brave courage and endurance for which they were so conspicuous during the conflict, to furnish supplies of clothing and other necessaries—not only to the soldiers in the field, but also to their families, widows, and orphans at home—there was one class of men totally unmoved by the general suffering. The distiller, utterly regardless of the welfare, or even of the lives of his fellow citizens, continued as usual to prove himself the enemy of his race, by recklessly destroying the very means of subsistence on which the lives of the people depended. [Do not "the exigencies of the times" not only demand a prohibition of the destruction of the morals, as well as of the lives of the people?]

On the day after the reception of the Governor's message, on motion of Mr. Boyd of the Senate, it was

"Resolved, by the General Assembly of the State of Georgia, That we cordially approve and indorse the action of His Excellency, the Governor, in issuing his proclamation for suppressing the distillation of spirituous liquors in the early part of the present year, thereby preventing much evil, and saving bread to our army, and especially to helpless poor families of our own State; this prompt and timely official action of our present Chief Magistrate gives evidence of his integrity and wisdom as a ruler, and entitles him to the gratitude of the whole people of Georgia." ¹

The resolution was adopted and ordered to be forthwith transmitted to the House. This resolution having been brought before the House four days later (Nov. 11) was laid on the table for the present, evidently because the House on the same day with the reception of the Governor's message had a bill before it reported by Mr. Hawkins of Forsyth, "to prevent the distillation of grain into ardent spirits till twelve months after the end of the present war, and to prevent the exportation of grain from this State to be distilled." ²

¹ Journal of the Senate (1862), p. 56.
² House Journal, p. 55.
The same day Mr. Thrasher of Fulton reported a bill to the House "to prohibit the retail of distilled spirituous intoxicating liquors in this State, and to repeal all laws authorizing the granting of license to sell by retail intoxicating liquors, and to punish persons for its violation." 1

Though this bill of Mr. Thrasher's was read the second time and committed for a third reading, there is no record that it was ever afterward taken up by the House.

Mr. Cabaniss of Monroe, also reported a bill to the House on the 17th of November "to prevent the unnecessary consumption of grain by distillers and manufacturers of spirituous and malt liquors." This bill, after some discussion, was finally passed on the 13th, after being so amended as to permit any one to distill grain into alcohol for medical, hospital, chemical, and manufacturing purposes—the distiller first having obtained permission from the Governor for this purpose. This license was revocable by the Governor at his discretion, and it was made his duty to revoke it whenever he should have reason to believe it abused or perverted from its intended purpose. An effort was made on the following day to reconsider this bill, but the motion was lost.

The House bill being sent to the Senate, was, after its second reading, referred to the judiciary committee, which reported a substitute in lieu of the original bill. An amendment, offered by Mr. Furlow, was also concurred in. This amendment directed that the Governor should grant licenses to the officers, agents of, and contractors with, the Confederate Government, to distill for the Government not more than 1,000,000 gallons, the distillation to be made at not less than twenty miles from a railroad or any navigable stream. The substitute was accepted by the House on the 23rd, after various attempts at amendment had been lost. The act, as approved by the Governor on the 23d, reads as follows: 2

"1. Section I. The General Assembly do enact, That from and after the expiration of ten days from the publication of the Governor’s proclamation, it shall not be lawful for any person or persons to make, or cause to be made, within this

1 House Journal, p. 55.

State, any whiskey, alcohol, or other spirituous or malt liquors, out of any corn, wheat, rye, or other grain, except for medical, hospital, chemical, or mechanical purposes, as hereinafter allowed; and any person so offending shall be deemed guilty of a misdemeanor, and, on conviction thereof, shall be fined for every such offence, not less than $2,000, and be also subject to imprisonment in the county jail, not exceeding twelve months, in the discretion of the court.

2. Sec. II. Every day's, or parts of a day's distillation, contrary to the provisions of this act, shall be deemed a separate and distinct offence.

3. Sec. III. Any person, or persons, who shall, by any means of transportation whatever, take or send, or cause to be taken or sent, out of the limits of this State, any article of grain, ground or unground, with the intent that said article, or any portion of it, is to be distilled into spirituous liquors of any kind, shall be deemed guilty of a misdemeanor, and be subject to the penalties hereinbefore provided.

4. Sec. IV. The fines to be imposed by the court, under the provisions of this act, shall be paid, one-half to the informer, and the other half to the justices of the inferior court of the county wherein the conviction is had; to be by justices applied to the support of the wives, widows, and families of such soldiers of this State as have been, now are, or hereafter may be, in the military service of the Confederate States, or of the State of Georgia.

5. Sec. V. That the Governor may, in his discretion, grant licenses, in writing, to citizens of this State only, for the manufacture of such an amount of alcohol, or other spirituous liquors, as may, in his judgment, be needed by the Government of the Confederate States, or for chemical, mechanical, or medical purposes generally; provided, His Excellency is directed to grant licenses to the officers and agents of, and contractors with, the Confederate Government, for the distillation of whiskey to an amount not exceeding 1,000,000 gallons, for the use of said Confederate Government; and provided further, That the same shall be distilled at the distance of at least twenty miles from any railroad or stream usually navigated by steamboats. But no person distilling under any license aforesaid, shall sell any whiskey, or any other spirituous liquors, for more than $1.50 per gallon, nor alcohol at more than $2.50 per gallon, under the penalties aforesaid. Any license granted under this act shall be revocable at the pleasure of the Governor; and it shall be his duty to revoke the same whenever he shall have reason to believe that it is abused, or perverted from the uses intended by this act.

6. Sec. VI. In granting the licenses hereinbefore provided for, the Governor shall give the preference to those sections of the State where grain may be most abundant, and at points most remote from railroad or water transportation.

7. Sec. VII. That each person applying to the Governor for a license to distill any grain, as provided for in this act, shall, before obtaining such license, make and subscribe his written affidavit before some justice of the peace, justice of the inferior court, or notary public, of this State, and file the same in the executive office of this State, in which affidavit he shall swear, that he will not make, or cause to be made, more whiskey or other spirituous liquors out of grain than the number of gallons specified in said license; and any person violating said oath, by making a larger amount than the amount which he is authorized by said license to make,
shall be guilty of false swearing, and on conviction thereof, shall be punished in such manner as is provided for by the laws of this State for the punishment of offenders guilty of false swearing.

8. Sec. VIII. It shall be the duty of the Governor, immediately after the passage of this act, to issue his proclamation announcing this law and calling upon all officers of this State; it shall be the duty of all such officers, civil and military, to see to the faithful enforcement of this act.

9. Sec. IX. It shall be the duty of the judges of the inferior courts to give this act in special charge to the grand juries at each term.

10. Sec. X. This act shall continue in force only during the existing war.

"Approved, Nov. 22, 1862."

This act was only two days old when a supplementary act was started in the House. The Judiciary Committee favored the supplement. Mr. Whittle moved that the former act be so amended that no distiller should be allowed to use any other grain than that on hand at the time of the bill's passage. This was adopted after a tie vote, the Speaker voting in the affirmative. After being amended in the Senate, the amendment was concurred in by the House, Dec. 10.

"An Act Supplementary to an Act entitled An Act to prevent the unnecessary consumption of grain by distillers and manufacturers of spirituous liquors in Georgia. Assented to the 22d day of November, 1862.

Whereas, The above recited Act, in the fifth section thereof, provides that the Governor may, in his discretion, grant licenses to citizens of this State only for the manufacture of such an amount of alcohol and other spirituous liquors as may, in his judgment, be needed by the Government of the Confederate States, or for chemical, mechanical, or medical purposes generally; Provided, His Excellency is hereby directed to grant licenses to the officers and agents of, and contractors with, the Confederate Government; and provided further, that the same shall be distilled at the distance of at least twenty miles from any railroad, or stream usually navigated by steamboats; and whereas, by the operation of the said fifth section, persons who, previous to the 22d day of November, 1862, made contracts with the Confederate Government for the distillation of alcohol or whiskey, and located their distilleries within twenty miles of a railroad, or a stream usually navigated by steamboats, will, if they continue to distill within said distance of railroads or navigable streams, subject themselves to the penalties prescribed by said Act against persons so distilling as aforesaid, and thus manifest injustice will be done to such persons, either by inflicting the penalties aforesaid upon them, if they continue to distill within the aforesaid distance of a railroad or navigable stream, or by compelling them to discontinue their works or remove them. For remedy whereof,
II. Section I. Be it enacted by the General Assembly of Georgia, That any and all persons in this State who have made bona fide contracts with the Confederate Government, or its authorized agents, previous to said 22d day of November, 1862, located their works and distilleries within twenty miles of a railroad or navigable stream, shall be exempt from the penalties prescribed by said act against persons violating the same, until they shall fulfill the contracts aforesaid; but if, after fulfilling such contracts, they, or any of them, shall continue to distill alcohol or whiskey within twenty miles of a railroad or navigable stream, every one so offending shall be subject to the pains and penalties in said act prescribed; Provided, that no distiller shall buy or consume any grain grown within twenty miles of a railroad or navigable stream, nor shall any grain be used, under the provisions of the former act, so grown, except that they may consume the grain they now have on hand.

12. Sec. II. Be it further enacted, That the persons or company who have made contracts with the Confederate Government, before they shall have the privileges conferred under this act, shall be required to take a license from the Governor, which he is required to issue upon such party exhibiting satisfactory evidence of such contract; and in no event shall licenses be granted for the manufacturing of a greater amount than is authorized to be made for the Confederate Government in said original Act; Provided further, that when any distilleries are already located, such owner shall not be required to remove the same, but upon such person making an affidavit that no corn will be purchased at a point less than twenty miles from a railroad or navigable stream, the Governor may, by his license, permit the distillation at the point where the distillery is located.

Assented to Dec. 11, 1862.

The seizure of stills under the foregoing laws brought forward the subject of compensation to the owners. To meet this the Legislature passed the following:

An Act to provide compensation for stills seized by the Governor of this State:

Whereas, Stills owned by individuals have been seized in accordance with the proclamation of the Governor of this State, issued in February last, and for which no compensation has been provided or paid; for remedy whereof:

13. Sec. I. The General Assembly of the State of Georgia do enact, That in all cases where a still or stills have been seized and taken away from the owners thereof by order of the Governor of this State, or by any person acting under the authority of the Governor's proclamation, dated in the month of February last, and for which just compensation has not been paid, it shall be the duty of the Justices of the Inferior Court, or a majority thereof, of the county where such seizure may have been made, upon complaint of any person whose still has been seized, to assess a just compensation for said seized still or stills; the rule of compensation to be the value of the still at the time it was seized, with interest from that time up to the time of payment, in cases where the still itself cannot be returned; but when the still can be returned, the amount shall be a return of the still with interest on its value at the time of seizure, from that time up to the time of its return. All awards made under this act shall be transmitted by the Justices of
the Inferior Court, or Justices of the Peace, to the Governor of this State, who shall draw his warrant upon the treasury, in favor of the owner, for the money compensation, and also cause the stills to be returned in cases where the award so directs; Provided, they shall be returned in as good condition as when seized.

"Assented to Dec. 9, 1862."

Two or three liquor bills reached only a first reading during this session of the Legislature. One of these was to prohibit the retail of spirituous liquors in Rome, or within two miles of the incorporate limits of the town; another was to prevent the retail of liquor in quantities less than one gallon in the town of Jasper, Pickens county; another bill was to make penal the furnishing of liquors to prisoners in the common jails.

March 11, 1863, Governor Brown issued his proclamation, calling an extra session of the Legislature to meet on the 25th. The Governor says, in his call, that further legislation is necessary to secure all possible productive labor for the cultivation of the lands, and for the production of necessary sustenance of life, and for the prevention of the destruction of articles of food by distillation.

In his message to the Legislature (March 25, 1863) the Governor says:

"Experience has shown that the law against the distillation of grain into ardent spirits, needs amendment. From information received from different parts of the State, I am satisfied that a large portion of the potato crop, most of the dried fruit, and a considerable quantity of the molasses in the State, have been, and are being, distilled. Under pretense of distilling these articles, it is also said, that quantities of corn are being used by distillers, who keep their doors closed, and refuse to admit visitors who might testify against them. In other sections, it is said, they are running their stills in open violation of the law, and no one has the nerve to withstand and prosecute them. To arrest these evils, I recommend that the law be so changed as to make it highly penal during the war, for any one, in addition to the present prohibition, to distill potatoes, dried fruit, or molasses, without a license. And that every person who keeps his distillery locked, and refuses to admit visitors, day or night, when admission is asked, shall be held prima facie guilty of a violation of the law. And that every person who runs his distillery without a license, shall be presumed to be guilty of distilling grain, or other article prohibited, and the burden of proof shall rest upon him, to show the contrary. The law should also make the owner of the distillery liable to the penalties, if his stills are run by an insolvent person. And it should be made the duty of the sheriff of the county to call to his aid all the force necessary, and destroy any distillery which is run in violation of law, as he would abate any other nuisance."
"It has been impossible for the inferior courts of some of the counties, under my instructions, to find a person who will take the contract to make the quantity of spirituous liquors, or alcohol, necessary for medical uses, at the prices fixed by the statute. And as it is a violation of the law, for a person distilling under a license to sell for more than the prices fixed by the statute, I recommend such change as will authorize the lowest responsible bidder to be licensed, at such price as may be agreed upon between him and the court, for the supply necessary for the county, the quantity recommended by the court to be subject to the approval of the Governor before he issues the license."

Once more the Legislature tried its hand at regulating the distillation of the State by passing

"An Act to alter and amend an Act to prevent the unnecessary consumption of grain by distillers and manufacturers of spirituous liquors in this State, approved Nov. 22, 1862.

I. SECTION I. The General Assembly of the State of Georgia do enact:

That the First Section of the Act of which this is amendatory, be so altered and amended as to read as follows, and as such to become the law of this State from and after the 20th day of April, 1863, and for twelve months after the ratification of a treaty of peace between the United States and the Confederate States. It shall not be lawful for any person or persons to make, or cause to be made, within this State, any whiskey, alcohol or other spirituous or malt liquors from the articles of corn, wheat, rye, barley, oats, millet, rice or other grain, nor from the articles of sugar, molasses, syrup, sugar cane, honey, sweet potatoes, pumpkins, peas, Irish potatoes, or dried fruit in any form or condition of said articles, or from any mixture thereof, except for medicinal, hospital, chemical or mechanical purposes, and with a license as prescribed by this act, or the act of which this is amendatory; and any person so offending shall be deemed guilty of a misdemeanor, and on conviction thereof shall be fined for every such offence not less than $500 nor more than $5,000, and be also subject to imprisonment in the county jail, not exceeding twelve months, in the discretion of the court, for each day, or part of a day, that he, she or they, shall violate this act, or the act of which this is amendatory; provided, that, if any person or persons shall refuse to permit his, her or their distillery or distilleries to be visited and inspected, such refusal shall be held and construed as prima facie evidence of a violation of this act; and provided further, that the provisions of this act shall not interfere with contracts made with the Confederate Government for the distillation of spirituous liquors or alcohol; which are hereby made subject to the provisions of the Act of Nov. 22, 1862, and the act supplementary thereto.

II. And be it further enacted, that the justices of the inferior courts of the several counties of this State, be and they are hereby authorized to contract for the manufacture of such quantity or quantities of alcohol and other spirituous liquors, as may be found necessary for said counties respectively, on such terms and conditions as by them may be deemed most advantageous for said counties and the public good; provided, that before any license shall be issued to the contractor for any county, as now prescribed by law, it shall be the duty of the
justices of the inferior court of said county to make a report to the Governor of the quantity or quantities of distilled spirits considered necessary for the purposes of the same; which report shall be subject to alteration by the Governor, according to such general rules as he may establish; and provided further, that nothing herein contained shall alter or affect any contract on which license has already been issued.

"3. Sec. III. Be it further enacted by the authority aforesaid, That if any person or persons shall place in charge of his, her, or their distillery or distilleries any insolvent or irresponsible person or persons, who, by using the same, shall violate any of the provisions of this act, or if any person shall sell, give, rent, or hire to any such insolvent and irresponsible person, or persons, any premises, stills, or machinery for the purposes of a distillery, knowing the purposes for which the same will be used, and if in such case, there occurs any violation of the provisions of this act, the seller, owner, giver, renter, or hirer, as the case may be, shall be held as an aider and abettor to the offence, and, on conviction thereof, punished in the manner and form as prescribed by the first section of this act.

"4. Sec. IV. And be it further enacted, That for a more summary remedy in the premises, every distillery which may be run or worked in this State, contrary to the provisions of this act, shall be held and is hereby declared to be a public nuisance, and may be proceeded against as such, under the same rules and regulations as are prescribed by the Code of this State for the abatement of the same; provided, that no judgment of condemnation shall authorize more than the seizure of the still or stills in said distillery, with the machinery and fixtures therewith connected, and a confiscation of the same for the benefit of soldiers' families in the county where the violation occurred.

"5. Sec. V. Be it further enacted by the authority aforesaid, That it shall be the duty of each sheriff and his lawful deputy, each of the justices of the inferior court, justice of the peace, and each grand juror, to give information of and present all persons who may violate the provisions of this act.

"Assented to April 11, 1863."

In November, 1862, the Senate adopted a preamble and resolutions presented by Mr. Gordon, to the following purport:

"WHEREAS, Drugged and poisoned liquor is the prime cause of the disorders so painfully prevalent in our garrisoned towns; Resolved, by the General Assembly, That without intending to indorse generally the policy of sumptuary laws we approve the action of the military authorities in suppressing entirely the traffic of liquor in the vicinity of military camps and garrisons.

"Resolved, That His Excellency the Governor be requested to forward a copy of this resolution to the General commanding this military district."

But not even the law of April, 1863, in regard to distillation secured proper obedience on the part of distillers. At the regular session of the General Assembly in the autumn of 1863, a still stronger statute was enacted.
On the 16th of November Governor Brown transmitted to the Assembly the following communications:

"To the General Assembly.

Complaints are reaching me from different parts of the State, that there are large numbers of distilleries now constantly running in violation of law, consuming corn that is absolutely necessary to sustain the lives of helpless women and children.

The law as it now stands, provides that a distillery running in violation of the statute, may be abated as a public nuisance, by the ordinary process of law; experience has shown, however, that this provision is wholly inadequate to suppress the evil. If proceedings are commenced before a justice of the peace to abate the distillery as a nuisance, and the justices rule that it is such, and pass an order to abate it, the party may carry the case, by certiorari, to the Superior Court, and after one or more continuances, if the ruling is against him there, he may carry it to the Supreme Court, and thus delay the final judgment for a year or two, within which time he can make enough whiskey to pay all the expense of the litigation and leave almost a fortune as clear profit.

This mischief calls for a speedy remedy, for which the people can look only to their representatives. In my opinion there is but one way to stop it effectually: and that is to destroy by the use of military force every still that is run in violation of law.

"Therefore I recommend the passage of an act, making it the duty of the Governor, when he has satisfactory evidence that any still has been run contrary to law, to order out such military force as may be necessary to seize the still, and use the metal of which it is made for military purposes, or sell it to the Confederate States for military use, and apply the proceeds of the sale to the support of indigent soldiers' families. This power of military seizure and confiscation will afford an effectual remedy; and in my judgment no other will arrest the evil.

While whiskey is thirty or forty dollars per gallon in the market, and corn can be purchased at four times the present prices, unprincipled and avaricious men will continue to evade the law, or set it at open defiance, as long as they are permitted to retain possession of their stills. The exigencies demand a prompt remedy; and I am satisfied none more tardy than that recommended will answer the purpose."

In those trying days necessary legislation did not lag; what was to be done must be done quickly. Two days later a more stringent law than ever, in regard to distillation, was on its passage through the House. In two weeks more it had run the gauntlet of both House and Senate—been amended in the latter, and a second time had passed the former, and had received the Governor's signature. As these Confederate laws have long since been abolished, and the copies of them are becoming comparatively rare, the author will venture to copy still further:
"An Act to further provide for the suppression of unlawful distillation of grain and other commodities in this State.

1. Section I. The General Assembly do enact, That each and every distillery which may be run or worked in this State, contrary to any, or either, of the provisions of the laws heretofore passed, to prevent unlawful distillation, is hereby declared to be a public nuisance, and in addition to the remedies heretofore provided, may be abated as follows:

2. Sec. II. It shall be the duty of each and every justice of the peace, in the several militia districts of this State, and justices of the inferior courts, to diligently inquire about every such still as may be either publicly or clandestinely run in his district or county, and upon being informed on oath, or otherwise induced to the opinion, that such still or stills are running unlawfully, or that unlawful sales of spirituous liquors are made from the proceeds of such stills, by the owner of said stills or his agent, he shall issue his warrant against the party or parties owning and operating said still and the still itself, including both, which said warrant shall forthwith be delivered to the sheriff of the county, who thereupon shall arrest the party and seize the still. The writ shall be returnable twenty days after it shall be issued, and at that time the magistrate shall summarily try the question, with the assistance of twelve freeholders of the county, and one or more magistrates, as to whether or not such still so seized is a public nuisance.

The effect of a verdict of no nuisance shall be to discharge the party or parties and release the still; the effect of a verdict of nuisance shall be to retain both in custody, but the party or parties shall have the right of appeal, or continuance to the Superior Court of the county, pending which, however, the still, or stills, shall be retained in the custody of the officers of the law, and not to be run during the pendency of the suit, but the party or parties shall be at liberty to go at large upon giving bond, with good and sufficient security, in a sum to be judged of by the court. This, however, shall in nowise exempt such party or parties from indictment under other provisions of law, to prevent unlawful distillation, and it shall be the duty of the presiding magistrates to investigate fully, whether or not such party or parties have violated any of the provisions of the law, and in each case, and for each day, to bind such party or parties over in bonds for their appearance to the next Superior Court for trial, or else commit them to jail. The magistrates shall return their proceedings to the next term of the Superior Court.

3. Sec. III. For non-compliance with the provisions of this act, each officer failing promptly and fully to do his duty, shall be guilty of malpractice in office, and it shall be the duty of the grand jury to make presentments thereof.

4. Sec. IV. In all cases when in the discretion of the magistrate, or magistrates, it shall be deemed best, the warrant shall, in the first instance, be transmitted to His Excellency, the Governor, who is hereby empowered to have the same executed by any officer of the State, civil or military, he may deem the particular exigencies of the case require. In which event, the subsequent proceedings shall be as hereinbefore provided.

5. Sec. V. In all cases where the Governor shall be informed that any still or stills are running in any county of this State, in violation of law, or that any unlawful sale or sales are made from any such still or stills, and the justices and other
county officers have failed to act, he shall forthwith send an officer, or person, to be designated by him, to the vicinage, who shall investigate the facts; and upon being satisfied that there exists probable cause for the charge against any one or more persons in the county, such officer or person shall make complaint thereof, on oath, to any justice of the peace, or justice of the Inferior Court of the circuit of which such county is a part, or in case of his absence, to any judge of the Superior Courts of this State. The officers thus applied to shall thereupon issue a warrant for the seizure of the still, or stills, as a nuisance, and the arrest of the person or persons owning, or engaged in running the same, including all who either own, or are engaged in running the same, so far as they may be set forth in the affidavit, or can be ascertained, which said warrant shall be directed to any lawful officer to execute and return. The Governor shall thereupon cause the same forthwith to be executed by any officer of the State, civil or military, he may deem the exigencies of the case require; all further proceedings shall be as provided in the preceding sections, only, that in the event, the warrant shall be issued by any judge of the inferior courts (it) shall be made returnable before him on a day to be named therein, at the courthouse of the county in which it is charged that the nuisance exists; and it shall be the duty of the judge to attend on the day mentioned, and, assisted by a jury of twelve freeholders, make the summary investigation in the preceding sections provided.

6. Sec. VI. The parties owning such distilleries as may be so taken, and held by the Government, shall be entitled to payment for the same, the value to be fixed by the Inferior Court in accordance with the statutes now in force, providing compensation to owners for stills seized by the Government.

"Assented to Dec. 3, 1863."

Two bills to prohibit retailing of liquors were brought before this House of Representatives, but never passed beyond a second reading, and one seeking the repeal of all license as preliminary to vending was voted on, and lost.

But the original Act of Nov. 22, 1862, and its supplementary Act of April, 1863, were still unsatisfactory, as we see from the following preamble and resolutions:

"Whereas, In the fifth section of the above first recited act, it is provided, that no person distilling under any license authorized by that act, shall sell any whiskey, or any other spirituous liquors, for more than $1.50 per gallon, nor alcohol at more than $2.50 per gallon, under the penalties recited in said act; and whereas, since the passage of said act, from the greatly increased and increasing value of grain and labor, of all implements, machinery, and articles used in distilling, as well as on account of the heavy taxes imposed by both the Confederate and State Governments upon distillers, the above named prices have become wholly inadequate and unremunerative to persons who have heretofore contracted, or may hereafter contract, to distill whiskey or alcohol for the Government; therefore for remedy whereof,

1. Section I. Be it enacted, etc. That all that part of the said fifth section of
said act of the 22d November, 1862, which restricts the price of whiskey to $1.50, and the price of alcohol to $2.50 per gallon, be, and the same is, hereby repealed; and that the Confederate Government may, by its officers or agents, contract for the distillation in this State, of whiskey and alcohol for the use of the Confederate Government, at such price or prices as may be agreed upon by the contracting parties, and the said Government may, by its officers or agents, increase the price to be paid for whiskey and alcohol under contracts heretofore made, or hereafter to be made, to distill whiskey or alcohol for said Government, to any extent which may be agreed upon, provided such contract price shall not exceed the prices for whiskey and alcohol respectively, fixed from time to time in the schedule of prices established by the Commissioners for Georgia, appointed under the Impression Act of Congress.

"8. Sec. II. Be it further enacted, That hereafter in issuing licenses for the distillation of whiskey or alcohol for the use of the Confederate Government, authorized to be issued by the above recited acts, as altered and amended by this act, His Excellency, the Governor, may issue the same, regardless of the price or prices to be received by the party or parties applying for such license or licenses; provided, such price or prices does not exceed those fixed by the Commissioners under the Impression Act of Congress, as set forth in the first section of this act, and provided further, that nothing in this act shall be so construed as to authorize or require the Governor of this State to issue licenses for the distillation in Georgia, for the use of the Confederate Government, of more than 1,000,000 of gallons of spirituous liquors of all kinds, including alcohol.

"9. Sec. III. Be it further enacted, That all and any such person or persons who may be at any time distilling under any contract with the Confederate Government, who shall at any time make or sell, or otherwise dispose of any whiskey, brandy, or other spirituous liquors, the product of his or their still or stills, on private account, or to any other person or corporation, or partnership, or who may ship from his or their distillery any such product thereof, other than to the Government or its authorized agent, be, or they, so offending, shall be deemed guilty of a misdemeanor, and, upon conviction thereof, shall be punished in the discretion of the court, by fine not less than $1,000 for each and every such offense so committed, or imprisonment in the county jail of the county, or both, and any and all officers and agents of the Confederate Government who shall consent to any such sale, disposal, or shipment, shall be held and deemed a principal in the first degree, and, upon conviction thereof, shall be punished by like fine and imprisonment.

"10. Sec. IV. And be it enacted by the authority aforesaid, That this act shall go into operation and take effect from, and immediately after, its passage. "Assented to Dec. 14, 1863."

The following license law was passed at this session:

An act to authorize the Governor of this State to grant a license for the manufacture of alcohol for medicinal and mechanical purposes.

"11. Section I. The General Assembly do enact, That from and after the passage of this Act, the Governor be, and he is hereby authorized to grant a license for the manufacture of alcohol for medicinal and mechanical purposes, under the restrictions hereinafter specified, to any person who shall make application for the
same, and comply with all the provisions of this act; provided, that the alcohol so authorized to be distilled, shall not be sold for an amount exceeding seventy per cent. profit upon the actual cost of the same.

"12. Sec. II. And be it further enacted, That in no case shall a license be issued for the purpose aforesaid, until the applicant has made it satisfactorily appear to the Governor, that he is prepared to produce alcohol of good quality, which license shall not be granted for a longer time than twelve months, and may be renewed at the discretion of the Governor.

"13. Sec. III. And be it further enacted, That before a license shall be granted, the applicant shall take and subscribe an oath, that he will not make spirits other than alcohol by himself, his agent, or servants; that he will not make more than the number of gallons allowed by the terms of the license, that he will not make it for sale to speculators, and that he will not abuse the privileges granted under this Act, or violate any of its provisions in any respect whatever, and shall give bond and security to the Governor in the sum of one hundred thousand dollars, that he will faithfully observe the requirements of this act.

"14. Sec. IV. And be it further enacted, That for a violation of any of the provisions of this act, the person so violating may be indicted and tried for false swearing, and, on conviction, be punished in the same manner.

"15. Sec. V. And be it further enacted, That for any violation of the provisions of this Act, the Governor may institute suit on said bond, for the recovery of the full amount of said bond, and should recovery be had, the sum to be applied to the fund for the relief of soldiers' families.

"16. Sec. VI. And be it further enacted, That the Governor be, and he is hereby, authorized, whenever it is made to appear to him that the privileges of this act are abused to withdraw from the person abusing the terms of this act, said license, which withdrawal shall not prevent prosecution for false swearing, or suit on the bond as before provided for; provided further, That the Inferior Court of any of the counties in this State may, with the consent of the Governor, contract for such quantity for medicinal use in the county, as the Governor may deem necessary, and all quantities made for the Confederate Government shall be estimated as part of the one million of gallons allowed by law.

"Assented to Dec. 12, 1863."

But none of the liquor laws relating to distillation could remain longer than a few months. Amendment was always needed. In March, 1864, the Assembly again overhauled the law for the suppression of unlawful distillation, and changed it thus:

"An act to amend an act entitled an act to further provide for the suppression of unlawful distillation of grain and other commodities in this State, assented to Dec. 3, 1863.

"1. Section I. The General Assembly do enact, That from and after the passage of this act, the before recited act be amended as follows: The word 'twenty' in the first paragraph be stricken out and the word 'five' be inserted in lieu thereof, and that after the word 'time,' the following words be inserted: or
any other time to which said cause may be continued upon legal showing, not to exceed twenty days from the date of issuing the warrant. And in the section second of said act that the words ‘unlawful sales’ be stricken out, and the words ‘sales of spirituous liquors contrary to any existing law have been’ be inserted.

"2. Sec. II. Be it further enacted, That in the fifth section of the before recited act, after the word ‘freetholders,’ insert the following words: ‘Whom such judge or justice are authorized to have summoned, and who shall be subject to the same penalties as are now prescribed for defaulting jurors in case of refusal to attend.’

"3. Sec. III. Be it further enacted, That the following section be added to the act of which this is amendatory: That all cases under this act shall be tried at the county, town of the county, or in the district where the defendant resides.

"Assented to March 19, 1864."

On the same day with the above the Governor assented to a joint resolution of the Senate and House, which reads as follows:

"WHEREAS, Parties arrested in the State under the different acts for the suppression of unlawful distillation, are frequently discharged, and the objects of the law defeated for the want of counsel to prosecute the same on the part of the State, and the fees prescribed by law in such cases being inadequate to secure the services of competent counsel. Therefore

"1st. The General Assembly of Georgia do resolve, That in all cases where parties are arrested under any of the laws for the suppression of unlawful distillation in which summary process is provided for suppression of the same, the Governor be authorized to employ counsel to represent the interest of the State, and to pay them such fees for their services as in his judgment shall be reasonable and just.

"Assented to March 19, 1864."

When the Legislature convened in annual session in November, 1864, it was under darkness and gloom unknown since the days when the old colonial Legislature fled before the British, falling back from town to town until the wild banks of the Oconee had been reached. Now Sherman was in Atlanta and there was no adequate force to repel his advance. The Legislature had to hold its session almost under the sound of the enemy’s guns. Still the semblance of legislation was kept up. The Distillation Act received its final touches on the 14th of November:

"An act to amend an act to alter and amend an act, to prevent the unnecessary consumption of grain by distillers and manufacturers of spirituous liquors in this State, approved Nov. 22, 1862, and amended April 11, 1863, and to suspend and dismiss all prosecutions for brewing lager beer under and by virtue of said act.

"WHEREAS, In the first section of said amended act of April 11, 1863, it is de-
declared that it shall not be lawful for any person or persons to make, or cause to be made, within this State, any whiskey, alcohol, or other spirituous or malt liquors:

"AND WHEREAS, It has been held, that under said section the brewing and making of lager beer and other innocent beverages was illegal, and many persons in various parts of this State have been arrested and indicted for the same; for remedy whereof;

"1. SECTION I. Be it enacted, That the first section of the above recited act be, and the same is hereby, amended by inserting the words, 'except lager beer,' after the words, 'malt liquors,' so as to read as follows: ‘Or other spirituous or malt liquors except lager beer.'

"2. SEC. II. That all persons in this State are hereby released and relieved from the penalties incurred by the violation of said acts for brewing lager beer; and all prosecutions instituted by officers in this State, for violating said acts by brewing lager beer in this State, are hereby directed to be settled upon the payment of the costs which have accrued on the same, by the defendant or defendants.

"Assented to Nov. 14, 1864."

At the annual meeting of the Assembly in November, 1864, and again at the extra session of March, 1865, the effort had been made to pass a bill permitting certain persons to distill a certain quantity of liquor. An attempt had been made to turn this permission over to the heads of families or their representatives. The latter bill entitled, "An Act to allow heads of families, or their representatives, to distill certain quantities of spirituous liquors in this State, and for other purposes," finally passed the Legislature, and was sent to the Governor in March (1865). He refused his approval, with these objections:

"The scarcity of grain is so great, and the sufferings of the destitute in portions of the State, likely to be so extreme, that I feel unwilling to give my sanction to the conversion of bread into spirituous liquors, except what may be absolutely necessary for medical uses. And I am satisfied the quantity allowed by the bill is greater than the absolute necessities of the people for stimulants of this character demand. I am also entirely satisfied that this bill, if it becomes a law, will operate a virtual repeal of the whole law of the State against illegal distillation, as it affords so convenient a pretext for the evasion of the law, that it is not probable any conviction could be had in the courts after its passage.

"Want of time at this late hour of the session prevents me from giving any reasons against the bill, more in detail. I return it, and respectfully ask its reconsideration by the General Assembly.

"JOSEPH E. BROWN."

The bill was immediately put upon its passage over the veto, but failed, the vote pro and con standing 45 to 42.
The last general State liquor law passed by the Legislature, under the Confederate regime, was assented to by the Governor, March 9, 1865, two days before the adjournment of the Assembly. It was to the following purport:

"An act to relieve from penalties certain persons who have been guilty of distilling spirituous liquors under a misapprehension of law.

"Whereas, some persons in this State, since the adjournment of the last session of the General Assembly, have distilled spirituous liquors from grain or other prohibited articles, under the belief, in good faith, that the General Assembly had passed a law on the day of November, 1864, allowing heads of families to distill a specified quantity of grain into spirituous liquors; and whereas, it is believed that said violation of law was committed under a misapprehension as to the passage of said act. For remedy whereof,

"1. Section I. Be it enacted, That in all cases where prosecutions have been commenced against any persons, since the adjournment of the last session of the General Assembly, for violating the Distillation Acts of the State, and the quantity distilled is not shown to be more than five gallons for each head of a family, and ten gallons for each additional ten of the same, the indictment in all such cases shall be quashed, upon proof being submitted to the satisfaction of the presiding judge, that the person so offending did not intend to violate said laws, and that he or they were acting under the belief that such a law had been passed.

"2. Sec. II. Be it further enacted, That in all cases where indictments may hereafter be found, the accused shall be entitled to like privileges, and the presiding judge shall have like discretion, as is declared and provided in the first section of this act.

"3. Sec. III. Be it further enacted, That all laws conflicting with this act be, and the same are hereby, repealed, and this act shall be of force from its passage."

LOCAL LIQUOR LAWS.

Of these under the Confederacy there were comparatively few. The liquor question had to be considered in its entirety, in its relation to the whole people, not as to localities. The rapid growth of municipal prerogatives, which was so characteristic of the decade (1850-60) was effectually checked while the war was waging. In this field liquor legislation had been advancing with great strides, but this was now almost totally suspended.

By an act of Dec. 8, 1862, the town of Trion was incorporated, and its commissioners were invested with "power to regulate or prohibit the sale of ardent spirits," within their corporate limits.
Fort Gaines, incorporated by an act approved April 18, 1863, could issue retail liquor license at such price as the commissioners may see fit, with power to fine not more than $50, and to imprison not more than ten days; the applicant for license must also comply with the law as to bond and oath.

The commissioners of Smithville, incorporated on the same day with Fort Gaines, could control or prohibit the retail of ardent spirits, and had full power to execute all ordinances they might pass on that subject.

An amendatory act, approved Nov. 26, 1863, gives to the Mayor and Council of Atlanta full power and authority to "regulate the retail of ardent spirits," and "at their discretion to issue license to retail or to withhold the same, and to fix the price at any sum they may deem proper, not exceeding $2,000." The Mayor and Council, or, in the Mayor's absence, any three councilmen sitting as a court, might fine violators of any ordinance not more than $500.

Dawson's Act, amended Nov 18, 1863, empowers the President and Council to license, not charging therefor more than $4,000, the retailer to comply with the law as to oath and bond.

Nearly the same amendment was approved on the 26th for Spring Place, though the license limit was placed at $3,000 instead of $4,000. Unlicensed retailing was to be punished as per former act.

An amendatory act, assented to Nov. 18, 1864, to Columbus' charter, allowed the Mayor and Council "to increase the price for any license to retail spirituous liquors."

Fort Valley's charter, as amended March 7, 1865, gives the Commissioners full power "to pass any ordinance regulating the retail of spirituous liquors within the corporate limits of said town; and that they have power to grant or withhold license, and to charge such sums for the granting thereof as by them shall be deemed right and proper, and to impose such penalties for violations thereof, as shall not be inconsistent with the Constitution and laws of this State."
On the same day was approved an amendment, which permitted the Commissioners of Sparta "to refuse to grant license for the retail of spirituous liquors, within the corporate limits of said town."

The new town of Reynolds was incorporated during this session of the Assembly, though without any grant of powers over the liquor traffic.

The following is quoted from Avery's "History of Georgia," in regard to Gov. Brown's method of enforcing the Distillation Act:

"Upon the issuance of Gov. Brown's order stopping the distillation of whiskey, Col. Laughridge, the commanding colonel of the Murray county militia, not only denied the right of the Governor to issue the order, but himself disobeyed it by running a still. The Governor immediately ordered the arrest of Col. Laughridge, and he was court martialed, convicted, and fined $500."

Such were the liquor acts of Georgia under the Confederacy. It is perfectly plain that from a legislative standpoint the bonds were drawn around the traffic more tightly than ever, notwithstanding the strife and confusion of war. Distillation, save for the most necessary purposes, was absolutely prohibited, and although the lawlessness incident to war, and the occupation, especially in 1864-65, of much of the territory by the enemy, rendered a very faithful enforcement of the prohibitory enactments impossible, yet there was no retrograde nor yielding symptoms on the part of the Legislature. If existing statutes were found inefficient, new ones were enacted, or the old were amended to meet the cases which were newly presented. There was even a tightening of the cords around municipal privileges, and the new town charters granted, or amended, under the Confederate regime, had usually the prerogative given of withholding license altogether, or else permitted the imposition of such a rate as to amount to virtual prohibition. True, the alternative of bread or liquor, was the controlling motive in the enactment of those strenuous laws against distillation, yet the very fact of these enactments proves, beyond cavil, that the Executive and the Legislature believed that such
laws were right and proper, and “in the exigencies of the times,” Gov. Brown does not hesitate to recommend the use of military force in putting an end to unlawful distillation. As to Gov. Brown’s own antecedents on the temperance question the author has, at his own request, obtained from Gov. Brown the following:

“I was a temperance man, and while the Sons of Temperance had an organization in Canton, Ga., where I then lived, I belonged to it. During that time I was a candidate for the position of senator for the counties of Cobb and Cherokee, having been nominated as the Democratic candidate by the forty-first senatorial district convention. My opponents made the issue upon me very squarely, that I was a Son of Temperance, and ought not to be supported for so important an office. I met the issue fairly, declaring that I belonged to the organization, and had no apologies to make to anybody for it; that I would, in no instance, treat any of them to a drop of liquor if I were beaten a thousand votes. My opponents treated very freely, and, in that particular, I was put at great disadvantage in the then state of popular opinion. I told the people, in public speeches, that if I went to Milledgeville, I should go there sober, that I should remain sober while there, and return home a sober man, and that I did not consider this a disqualification for office, etc., etc., but that I was opposed to all legislation on the subject, and opposed to legal prohibition, because I did not believe that prohibition could be made to prohibit, and believed it would do the cause more harm and less good than it would do to regulate it by other means. In the Legislature of Georgia, on a motion to incorporate a temperance organization, I delivered a speech in the Senate, in which I took decided ground against legislating on the subject, and against legal prohibition. This was substantially my position during the period you refer to. I regret that I have not time to go into the details, either in reference to the energetic course of my father-in-law for prohibition, or into my own opposition to legal prohibition prior to the war. We were both temperance men, both abstained from the use of intoxicating liquors, and our views coincided generally, except on the question of legal prohibition.”

Of Mr. Gresham, his father-in-law, Gov. Brown says:

“He was a very ardent temperance man, and usually attended the National Convention of the Sons of Temperance, and of any other temperance organization that had a large meeting. He freely lectured on the subject, though but few, if any, of his lectures were published. He was a decided prohibitionist in that day, and supported Col. Overby, as the prohibition candidate for governor, with energy and zeal, while I supported Herschel V. Johnson, the Democratic candidate.”

Such were the personal opinions and the political attitude of Georgia’s “War Governor” as to temperance, both before and during our great civil conflict.

¹Rev. Joseph Gresham.
THE WHISKEY RATION IN THE CONFEDERATE ARMY.

We have already seen that the Confederate Government engaged a large amount of liquors for various departments of the service, and special provisions, as we have noted, were made by law in Georgia, for the distillation of such an amount as might be regarded as necessary. Not knowing what the army regulations were, in regard to the issuance of a whiskey ration to the soldiers, the author applied to Gen. James Longstreet for information. Gen. Longstreet answered as follows:

"GAINESVILLE, GA., Dec. 12, 1886.

"Prof. H. A. Scomb, Oxford.

"Dear Sir:—Your favor of the 10th received and noted.

"I don't now remember of the Confederate laws in regard to the issue of whiskey as a ration. Think there was no law on the subject; but the regulations, I believe, were similar to those of the old army, where it was usual to issue a gill of whiskey to each soldier after severe work and exposure, when the whiskey was on hand. But it was never regarded as a necessary part of the ration, and when transportation was limited, as it is always in moving armies, this part of the ration was left, so that the regulation was little better than a dead letter. We adopted the old regulations, and this with them, and whenever the stimulants were to be had after a severe day's march through wind and rain, the (spirit) ration was issued. Early in the war, on a few occasions on reaching a town, this part of the ration was occasionally found, and when found, after severe drenching and marching, or exposure in the rain, working on the roads, or in the mud, our generals would order the issuance of this ration. I do not think it was ever considered by us as rations. * * *"

"Very truly yours,

"JAMES LONGSTREET."

Certainly no man living knows more than General Longstreet of the organization and government of the Confederate armies. Liquor was hardly accounted a part of the regular ration of the soldier. The ragged, half-fed soldier of the Confederacy had no such spirit help as his English comrade in arms would have deemed indispensable to his comfort.

THE NAVY.

It would hardly do to reckon the few Confederate privateers, blockade runners, floating batteries, and roughly constructed ironclads, among the navies of the world. Yet imperfect and unprepared as were the seceding States for
the great struggle upon the highway of the nations, yet that heroic effort revolutionized the naval warfare of the world. The days of the effective service of the wooden ship in battles at sea have been numbered, and such advances have been made in the construction of infernal machines, both for attack and defence, as to make the naval warfare of a generation agone mere child's play, in comparison with those instrumentalities now used upon the ocean, and along our coasts and rivers. Of course, when we think of the Confederate navy, first and foremost comes to our minds the remembrance of

THE FAMOUS "ALABAMA."

This vessel may stand as the representative of Confederate life afloat, and from one we may know all.

From the representations given in the "Century Magazine," by a pretended member of the Alabama's crew, one might infer that the vessel was manned by drunken pirates; but since this liar has been exposed, his story now finds credence only among the ignorant and the incurably bigoted.

From Capt. John McIntosh Kell, first officer of the ship, we have an inside view of the Alabama, and of the morals of her crew, which is best given in a letter from Capt. Kell.

"SU NY SIDE (GA.), Dec. 30, 1866.
"Dear Sir:—Yours of the 29th inst. is to-day received.
"In reply to your request for information relative to the spirit ration in the Confederate Navy, I would state that we adopted, and issued, when practicable, all the rations of the United States Navy, including grog, which was served twice a day (morning and noon), and upon such other occasions as excessive fatigue or exposure warranted. The code was likewise adopted, except where our nationality was introduced in the place of that of the United States; and I do not now remember that the Confederate Congress ever adopted a new code; on this, however, I may be in error, as we were cut off from all communication with our Government during our entire cruise.

"In regard to the officers and crew of the 'Alabama,' I take pleasure in stating that a more sober and well behaved set of men never served on board of a man of war. In making this bold assertion, I will state that I served for twenty years in the capacity of an officer in the United States Navy, and know whereof I speak; but to illustrate further, I will state that Capt. Semmes never drank any spirits. At formal dinners, where I have frequently accompanied him, I have
known him only to sip a glass of wine in returning a compliment, but (he) never indulged more. In the wardroom mess where I presided, there was never anything stronger than claret, and that drunk occasionally at dinner. In the other messes of junior officers, they were never allowed any spirit whatever. In the dispensatory, under the surgeon's charge, there was always good brandy kept for medicinal purposes, and the ship's spirit room contained the liquor for the crew, which was served to them twice a day, as before stated, by an officer, no boy under twenty-one years of age ever being allowed to draw his grog. Now we will admit that sailors are given to drink, and will have their sprees when on shore, but the 'Alabama's' crew were only on shore at two places in twenty-two months, where they could get liquor, and consequently they were compelled to keep sober. I, in person, superintended the distribution of every prize, and never allowed my boat's crew to come on board of the prize until all the liquor was thrown overboard, or (put) where the crew could not get it.

"Another strong point to establish the sobriety, discipline, and thorough cleanliness of our ship, is the perfect health of officers and crew during the entire cruise. Save in action, we lost but one man, an engineer, by accidental gunshot wound from his own hand while hunting.

"I have written you thus fully of the sobriety of the officers and crew of the 'Alabama,' to disabuse your mind of the iniquitous lies and most infamous slanders that the 'Century Magazine,' and other so-called 'respectable' publishing houses have placed before the public, e. g. 'A Life on Board the Alabama.'

"I am, yours very truly,

"JOHN MCINTOSH KELL."

It seems certain that less liquor per capita was used by the Southern troops during the great struggle than by any other English-speaking army of modern times. Very seldom was the spirit ration issued, save occasionally to the soldiers when on fatigue duty, or much exposed to inclement weather. The scantily fed soldiers were not indulged in liquor drinking. Georgia's distillation laws had many features of the Federal internal revenue—sans the revenue—system. It was a stern governmental control of liquor-making, but with no thought of reaping an income from it. It was outright prohibition of the manufacture, so far as tippling was concerned, and once inaugurated, the statutes never relaxed, but became more stringent with each session of the General Assembly. True, the law was enacted as a necessity of the choice between bread and liquor, yet the fact itself of its passage showed that both the Governor and the Legislature felt assured that heroic treatment was necessary and right in "the exigencies of the times," as the Governor
puts it. It was a clear declaration that the "rights" of the individual must yield to the "rights" of the whole, and that property, vocation, nor aught else, could be considered an inalienable right. It was a clear acceptance of the fundamental principle of all government, viz.: That the good of the State must always be paramount to that of the individual.

THE INTERNAL REVENUE.

But another system of dealing with the manufacture and traffic in ardent spirits was forming beyond the Confederacy, and was one day to be an unholy terror to the seceding States, though its provisions were not to be fastened upon them until the "Conquered Banner" should have been folded forever. Until the outbreak of the civil war the control of the liquor traffic in the several States was under the control of the States themselves. With the control of importations of liquors from abroad, the regulation of the traffic among the Indians, in the Territories, the District, in the army and the navy, and in governmental institutions, the authority of the National Government over the traffic ceased. No great liquor monopoly had ever presented itself to Congress to demand legislation in its own behalf. As a political factor in the Government the statesman had had little to fear from the power of the traffic. Liquor had not been focused, its power was not a national one. Often had it been used as an instrument to procure the election of candidates, or of parties, but with no reference to its becoming itself the object of national law-making. This status was now to be changed. The internal revenue was to become the bond by which the whole strength of the liquor traffic was to be united, arrayed, and compacted. Its scattered strength, hitherto without concert of action, was now to be united into one vital force, and its great arteries were to carry one common current of blood from Maine to California. Government was now about to teach the rum power—what it had never known before—the actuality of its own terrible strength. The jointed serpent with its parts
united into one body was soon to fasten its fangs and coils into and around the Federal Government itself.

In July, 1861, when the Federal Congress assembled and the reality of a great war was staring the Government in the face, the question of maintaining great armies and navies was an all-absorbing one. More than a tariff on importations was necessary. A new system was inaugurated and an act was passed “to provide internal revenue to support the Government and to pay interest on public debt.” This was the little cloud which soon spread over our political and moral skies with portentous blackness. The Government took charge of all the manufacture of spirits and beer. An army of hitherto unknown officials, inspectors, gaugers, storekeepers, et al., must be brought into being, and regulations whose name is legion, must be adopted as to buildings, guards, seals, locks, keys, etc., and all kinds of precautions were laid down to prevent the possibility of fraud.

To give even a synopsis of the Internal Revenue laws would be beyond the scope of this work. The complications of the system, its voluminousness, and the frequent changes introduced, all conspire to render any brief attempt at its analysis an impossibility. Besides, some of the earlier laws were not in operation in Georgia at all, being repealed or modified before they could be applied in the Southern States. Moreover, the first year or two after the close of the great struggle found Georgia with but a small grain crop, but a small surplus in any part of the State over and above the local wants of the community. Even up to 1869 the reports give only seven distilleries operated in the whole State, and no breweries at all are reported for a number of years. The internal revenue was slow in finding its way into the cotton States.

TEMPERANCE SOCIETIES.

These during the strife went into utter extinction. As we have seen, the Sons of Temperance had nearly ceased as an
organization, even two or three years before the war began, and while some divisions appeared to have maintained a quasi existence up to 1860, yet there was not enough of vitality in the State Grand Division to maintain any sort of connection with the National Division. The other lesser organizations likewise ceased to exist.

Yet although the fire flood had engulfed the land and almost every able-bodied man was in some arm of the service, and the “women of the South” were engaged in a desperate struggle to keep the wolf from the door, still the temperance sentiment which had so long ruled the land and had acquired such an ascendancy in the hearts of the people burned scarcely less brightly than before. In the greater armies, like that of Northern Virginia, which were comparatively stationary, the spirit of religion was not neglected. Those who formed the companies and regiments of the Confederate armies were, for the most part, a homogeneous population; friends and neighbors at home, they had together buckled on the armor for the battle, and the pastors who had so long ministered to their spiritual wants at home, now followed them as chaplains to the army, and the ordinances of religion were not neglected. Ofttimes great revivals swept over the camps, reminding one of the old meetings on the camp grounds of the Southern ante-bellum time. But a small per cent. of the armies was made up of foreigners. The great mass were to the manner born, and were eminently conservative.

“"The dials of earth may show—
The length not the depth, of years;
Few or many, they come, they go,
But time is best measured by tears."

Well it was that those terrible years were shortened, else no flesh could have been saved. From the Potomac to the Rio Grande a myriad little hillocks attested the bravery of Southern soldiers. From Appomattox, a few thousand paroled prisoners, half-famished and in rags, the little rem-
nant of Lee’s army, turned their faces toward their ruined homes, those homes

“Where many met, in joys forever flown,
Whose hearts were light, are burdened now and torn;
Where many smiled, but one is left to moan;
And, ah! the widow’s wails, the orphan’s cries
Are morning hymn and vesper chant to me;
And groans of men and sounds of women’s sighs
Commingle, Father, with my prayer to thee.”

—Father Ryan’s ‘Prayer of the South.’

All was desolation. We wonder yet how life was sustained. A small band of maimed soldiers, without food, without farming utensils, almost without domestic animals; lands gone to waste, houses burned, the spring too far advanced for the planting season in the far South. More than a year must pass, before a proper supply of food could be expected; the labor system was ruined.

Debts public and private contracted, which there seemed no possibility of liquidating.

Starvation faced the haggard soldier from the battlefield; starvation threatened the wives and children, who had borne so bravely through all, with a fortitude often greater than that of the battlefield. Thousands fled to other lands, and perhaps, but for stern poverty, a great exodus would have followed. In silence, the situation must be endured. While the “Northland was singing pæans, the Southland was chanting dirges; her sweetest solace was to go to the tombs of the fallen and weep there, deeming the lot of the dead, the happier.

‘O raven days, dark raven days of sorrow,
Will ever any warm light come again;
Will ever the fit mountains of to-morrow
Begin to gleam athwart the mournful plain?”

Yet through all that strange period whose memory seems now a troubled dream, the men and the women of the South endured, and not even the storms of war had permanently alienated the affections of that kind-hearted race, once the servants of the ruling class. The world may
be challenged to show such fidelity as that shown to the former master by the former slave. White and black had grown up together; the South was the native land of both. Now under changed relations they must begin again the battle for existence. A ruined land must be made to bloom again, ruined homes must be raised again. The world must still look to the sunny fields of the South, for that white bloom which would clothe its nakedness, and in the full confidence that the ships of the nations would once more crowd to his harbors, the Southerner and the dark-hued companion of his childhood, began again to break their native soil.
THIRD PERIOD: 1865-1887.

CHAPTER XXXVII.

CHAOS. 1865-68. FIRST ATTEMPT AT RECONSTRUCTION—TEMPERANCE WORK.

"Between the Northland, bride of snow,
And Southland, brightest sun's fair bride,
Swept, deepening ever in its flow,
The stormy wake, in war's dark tide;
No hand might clasp across the tears
And blood and anguish of four deathless years."
—Father Ryan.

The final collapse of the Confederacy was reached on Georgia soil when in May, 1865, President Davis was captured near Irwinville. Although portions of the State had long been in possession of the enemy, yet the people had hitherto felt that there was still an organized resistance which was battling to drive the Federal armies from within their borders, but when, at last, the terrible unwelcome truth was forced upon them that armed resistance was at an end, a strange bewilderment seized upon the popular mind. What would come next? What was the relation of the people of Georgia to the Federal Union? According to the terms of the cartel between Generals Johnson and Sherman, many supposed that a simple resumption of the State's former position in the Union would be all that would be necessary; many even believed that some form of slavery would still be preserved. Others thought that slavery would have to be given up, but that the State's place in the Union would be unquestioned. Individuals might commit treason, but how could a State be guilty of any such crime? The Federal theory refused to acknowledge the right of seces-

568
FIRST ATTEMPT AT RECONSTRUCTION.

sion, therefore Georgia was still a member of the old Federation, and no act of a convention could in any wise change her status.

If, on the contrary, the act of secession was valid in law, and Georgia was really out of the Union, by what sort of pretext could the Federal Government justify the long war which it had waged against an independent State? So reasoned the people; meanwhile the situation was one of chaos. North Georgia, the mountain region, had always had a strong element favorable to the Union, an element which opposed secession from the first, but whose voice had not been heard when the State was precipitated into the secession vortex. From the time since the Federal armies had seized Chattanooga and thence had spread themselves over a considerable portion of the mountain region, much of this territory was practically without a civil government. Alternate under one flag, then the other, law had lost its sanctity, and many bands of marauders pillaged the impoverished land. Roving bands secreted themselves in the coves or fortresses of the hills, ready to pounce at any time upon the defenceless, if rapine and plundering should but present any tempting offerings. Sherman's march to Savannah opened a way through a large section of the State which had hitherto been spared the horrors of actual war. The dark chapters of the unwritten history of that famous march, will long linger along its fatal line. The capital at Milledgeville had been spared, though the penitentiary and other buildings had been burned. Halleck recommended the destruction of Charleston, and the sowing of salt upon its site, and Gen. Sherman seems to have regretted the leniency which spared Milledgeville, as he writes to Halleck that he doubts if he shall spare the public buildings of Columbia, as the buildings had been spared at Milledgeville. But whatever were the agonies which Gen. Sherman compelled Georgia to endure, yet he proceeded on the theory so often announced, that the war was waged for the restoration of the Union. He believed that each State was again a member of the old Union.
when its people laid down their arms. The last Legislature of the Confederate regime had adjourned, March 11, 1865. Under the new order of things, Gov. Brown called the body together again on the 22d of May. Meanwhile the Governor, though under a parole, was seized and sent to Washington, where he was thrown into prison, but was soon after released by President Johnson. Messrs. Stephens, Cobb and Hill were also arrested. Gen. Wilson, the Federal commander at Macon, forbade the meeting of the General Assembly. He said: “Neither the Legislature nor any other political body will be permitted to assemble under the call of the rebel State authorities.” He counseled the people of the State “to resume their peaceful pursuits” and the President would “without delay exert all the lawful powers of his office to relieve them from the bondage of rebel tyranny and to restore them to the enjoyment of peace and order, with security of life, liberty, and property under the Constitution of the United States, and of their own State.” Gov. Brown resigned his position as chief executive on the 29th of June. President Johnson’s amnesty proclamation to all who should take the oath of allegiance, excepted all military officers above the rank of colonel, all naval officers above the rank of lieutenant, all civil officers of the Confederate Government, governors, congressmen, judges, West Point officers, and citizens worth over $20,000, in all, near twenty thousand in number.

President Johnson, on June 17, appointed Hon. James Johnson of Columbus, Provisional-Governor of Georgia, and Gov. Johnson, on the 13th of July, issued a proclamation calling a convention, delegates to which were to be elected on the first Wednesday in October—the day for many years for the holding of the State elections.

The negroes, who during the whole war, had shown a noble fidelity toward the whites, now could not comprehend the situation. They knew that they were free, but just what freedom meant was an altogether different matter. They flocked to the towns expecting to live in
idleness and ease, and they believed in the bewildering confusion of the new order of things, that they were relieved from the necessity of labor for their support.

The Federal commanders seemed to be almost as much at sea as the people, and they issued the most contradictory orders. The commandant at Milledgeville issued a proclamation in which he announced that “freedmen that will use any disrespectful language to their former masters, will be severely punished.” The cabins of the negroes were searched daily to find evidences of theft, and they were forbidden to go from plantation to plantation without passes. They could not sell without permits, and those who ran away from their employers were arrested.

The convention elected on the first Wednesday in October, met on the 25th of the same month; ex-Gov. Herschel V. Johnson, who had been pardoned by the President, was chosen Chairman, and the body proceeded to its work of rehabilitation. The public debt was now considerably above $20,000,000, of which only $2,667,750 belonged to the ante-bellum era. The war debt was repudiated by the convention, slavery was declared abolished, and the secession ordinance was repealed. The people were loth to repudiate the war debt, but President Johnson and Secretary Seward telegraphed that this debt must be repudiated as a condition for the State's restoration to the Union. This ultimatum was very unwillingly accepted.

The convention adopted a constitution, asked for amnesty for the disfranchised citizens, and ordered an election of State officers to be held on the 15th of November. At this election Charles J. Jenkins was chosen Governor, a Legislature was also chosen, and seven Congressmen were elected, but were never allowed to take their seats. At first Provisional-Governor Johnson refused to allow the inauguration of Gov. Jenkins, but the President directed that the inauguration should proceed, and on the 19th of December Mr. Jenkins was inducted into his office. On the next day the Assembly adjourned until the 16th of January.
17th of December, Gov. Johnson was relieved of his provisional governorship, by an order transmitted by Mr. Seward, and men began to believe that the clouds were breaking, but alas, they little foresaw the dark days that were coming.

Gov. Johnson, upon the authority of the convention, had appointed a committee of Messrs. Starnes, Hull, Bleckley, and Samuel Barnett, to prepare a code of laws for the government of the newly emancipated slaves. The code gave the negroes personal rights to freedom, property, etc., but withheld the ballot and other political privileges. Many believed even then that the adoption of a separate negro code was very impolitic, and that it would cause serious trouble in the near future with the Federal authorities.

The Legislature adjourned in March to meet again the next November (1866). The basis of reconstruction as proposed by President Johnson and Secretary Seward, meant the abolition of slavery, repudiation of the war debts, etc. But Congress soon began to adopt harsher measures. The Fourteenth Amendment was passed. This made the negro a citizen, cut down the Congressional representation by dropping off all those—near twenty thousand in number—who had been debarred citizenship under the test oath. All were disfranchised who had held office before the war, and had afterward taken part with the South. The civil rights bill was also passed during this memorable year. Measure after measure was forced through Congress for the further humiliation of the South. Provisional governments were instituted, to the overthrow of the civil government recently re-established. No Southern State could seat a representative or senator at Washington, until Congress had determined whether the State was entitled to representation—still condemning a State rather than individuals as guilty of treason. When the Fourteenth Amendment was submitted to the Georgia Legislature in November for ratification, it was solidly opposed in the Senate, and only two votes in the House refused to concur in the same resolution. The posi-
tion was taken, that, if Georgia were not one of the States of the Union, she had no right to vote upon an amendment to the Federal Constitution. If, on the other hand, Georgia was one of the States of the Union, then the amendment was not proposed in a constitutional manner, for to discuss such a measure made Georgia sit in judgment on the matter of her own sovereignty and rights as a State. The amendment, which would deprive the State of a civil government, was to be decided upon by one of the States thus to be cut off. Perhaps such anomalous legislation has never been seen in a land under a constitutional government. Gov. Jenkins vainly attempted to set aside the Sherman bill, the most vindictive bill yet passed, by an appeal on a test case to Washington, but his effort was futile. Meanwhile Gen. John Pope assumed the virtual functions of government. Gen. Pope issued an order which forbade any officials of the State to attempt to influence voters against the Sherman bill. In the autumn of 1867, Pope ordered a convention to be called, and ordered delegates to be chosen in a three days' election, which was set for Oct. 29, 30 and 31. The election really lasted five days. The convention met Dec. 9 in Atlanta—a Democratic convention meanwhile having been called for the 5th of the same month, to meet in Macon.

The Reconstruction Convention called for by Gen. Pope adopted a constitution incorporating the features of the late amendments to the United States Constitution. Gen. Meade succeeded Gen. Pope as military commander. Meade called on Gov. Jenkins for a $40,000 warrant to the State Treasury. This Gov. Jenkins declined to give, and three days later he was removed from office by order of Meade, and a Federal brigadier, Ruger, was appointed Provisional-Governor. One State officer after another was removed. A "Union League" began to spread through the State, and very soon its antipode, the Kuklux Klan, appeared on the scene. The Reconstruction Convention ordered an election for Governor and members of the Assembly to be held April 20, 1868; the new constitution was also to be
voted upon at the same time. The Democrats wished to run for Governor Gen. John B. Gordon, and the autocratic Meade had graciously permitted Gordon to be a candidate. The Republicans nominated Rufus B. Bullock, who was declared elected, and the constitution was adopted. This period, to the inducting of Bullock into office, may be called the first reconstruction, though some would call it the second; while the period to the adoption of the Fourteenth Amendment in 1866, is denominated the first of these new measures.

TEMPERANCE AND LIQUOR UNDER RECONSTRUCTION.

It has seemed necessary to give the preceding outline of the State's history during these years (1865-8), in order to better understand the legislation enacted or attempted during that period.

The General Assembly, by an act approved Feb. 22, 1866, repealed the act of December, 1860, for the restriction of the traffic in Taliaferro, Greene, Washington, and Henry counties, in so far as it related to Taliaferro. Two weeks later (March 6, 1866), the rigid laws of the State against distillation were swept out of existence by the following statute:

"SECTION I. Be it enacted by the General Assembly of the State of Georgia, That all acts, and parts of acts, heretofore passed by the General Assembly of the State of Georgia, prohibiting the distillation of corn, wheat, potatoes, and all other kinds of grain, or material, out of which spirituous liquors are made, be, and the same are hereby repealed."

The act for levying and collecting a tax for the support of the Government for 1866, provides thus:

"There shall be levied a specific tax of twenty cents per gallon on every gallon of brandy, gin, whiskey, or rum, whether foreign or domestic, which is sold by any person in this State, by wholesale or retail, except by distillers and manufacturers in this State, and the amount sold shall be given in under oath. Quarterly returns on oath shall be made on the first days of April, July, October, and January in each year, by all persons within the county who sell liquor, either by wholesale or retail, of the amount sold during the quarter preceding. Said returns shall be made to the tax collector of the county, who shall demand and collect the tax due when the return is made. It shall be the duty of the tax collector, to require all persons selling said liquors, to make their returns and pay the tax thereon,
and if any person shall fail, or refuse to make his returns, and to pay said tax, he shall be assessed by the collector a specific tax of $1,000, and the collector shall proceed to collect the same by execution, as in other cases of taxes due and unpaid.

"Sec. III. The spirituous liquors specially taxed in the preceding section shall be exempted from the ad valorem tax."

An act approved March 20, 1866, relieved Jasper J. Owen and William Owen of Franklin county, from the penalty of an indictment of April, 1865, on the charge of illicit distilling. It was shown that the accused had, in good faith, taken a contract from Col. Dorrough, commanding the --- Regiment of the Confederate States Army, who had represented to the defendants that he had a contract with the Confederate States Government, to make for it 15,000 gallons of whiskey. The Owens had entered into a contract to make part of the whiskey, not being aware that they were violating the laws of the State in so doing.

By an act approved Dec. 15, 1866, Section 1377, of the code was so amended "as to strike therefrom all that part of the oath of the retailer of spirituous liquors, that refers to slaves, or free persons of color." At the same time the oath of the retailer was changed to read: "I swear that I will not, during the next twelve months, sell, barter, give, or furnish spirituous or intoxicating liquors, in any quantity, to any minor, either white or colored, without the consent of his or her parents or guardian, and that I will not allow others to do so for me, with my knowledge or consent, so help me God."

December 12 the act of 1859, regulating the sale of liquors in Stewart county, was repealed.

Among the many efforts to aid wounded Confederate soldiers, was the act passed Dec. 13, 1866, which made it lawful for any disabled soldier of the State to peddle without license, the justices of the Inferior Court certifying that he had been disabled as a soldier. The proviso is added, however, that this permit does not allow the sale of ardent spirits by the peddler.

The tax act for 1867 approved Dec. 15, 1866, provides in its 3d section as follows:
"The sales of spirituous liquors in this State shall be subject only to an ad valorem tax, said sales to be returned to the collector, and the taxes on said sales payable quarterly, on the first day of April, July, October, and January, in each year, upon the amount sold the preceding quarter; but nothing herein provided shall interfere with the license fee now imposed by law upon dealers in spirituous liquors."

The Governor, "for substantial and just reasons," having suspended the collection of the liquor tax for the first quarter of 1866, the General Assembly confirmed the remittal, but it was specially provided that neither this remission nor any other part of the stay law, was to be applied to "any municipal corporation."

In 1867 the Legislature had no session, as the State was under the reconstruction regime, and practically governed by the man "whose headquarters were in his saddle." After the inauguration of the Bullock government and the adoption of the new constitution, the Legislature was convened in the autumn of 1868. In the Tax Act for 1868, approved Oct. 5, we find liquor beginning to figure as an educational factor in the common school system of the State:

"SEC. II. There shall be levied a specific tax for educational purposes, of ten cents per gallon, on every gallon of brandy, gin, whiskey, or rum, whether foreign or domestic, which is sold by any person in quantities less than thirty gallons, in this State, and the amount sold shall be given in under oath; quarterly returns on oath shall be made on the first days of April, July, October and January, in each year, by all persons within the county who sell liquors less than thirty gallons, of the amount sold during the preceding quarter; said returns shall be made to the tax collector of the county, who shall demand and collect the tax due when the return is made. It shall be the duty of the tax collector to require all persons selling said liquors to make their returns, and pay the tax thereon; and if any person shall fail, or refuse, to make his returns and to pay said tax, he shall be assessed by the collector a specific tax of one thousand dollars, and the collector shall proceed to collect the same by execution as in other cases of taxes due and unpaid, to go into effect from and after the first of October next."

Many local laws conferring license powers, under certain restrictions, upon towns and cities, were passed during these years; but although the author made a full synopsis of all these enactments, he has found that it is impossible to give a summary of these local acts without swelling this volume to too great dimensions.
SCHOOLS.

The amended (Dec. 7, 1866) charter of Mount Vernon Institute, in Washington county, provides that in addition to former requirements, applicants for license to vend liquors within three miles of said Institute, “shall also, before obtaining the same, procure the written consent, on the same petition, signed officially, of the resident Board of Trustees of said Institute, all laws and parts of laws to the contrary notwithstanding.”

WOUNDED SOLDIERS.

During the sessions of the Legislature for these years a number of private bills were passed, looking to the relief of thousands of disabled soldiers, whom the results of war had thrown in helpless poverty upon a grateful but impoverished people. Among these measures were many bills to permit such soldiers to peddle without license. Almost without exception it was specifically stated that the permit did not allow the vending of liquors. In December, 1865, Mr. Roberson, of Appling county, introduced a bill to authorize disabled soldiers to retail spirituous liquors, and to peddle without license; but the bill was lost, as were such attempted measures generally. Anxious to help, but unwilling to license, was the status.

TEMPERANCE ORDERS.

Over these it seemed the same requiem had been chanted as over the buried hopes of the Southland. So far as Georgia was concerned temperance societies had ceased to exist. The “Temperance Banner” had been offered up on Atlanta’s funeral pyre in 1864, and reconstructed Georgia was left without a journal or an organization to champion the great cause.

Perhaps we had as well notice at this point the efforts of the order which had longest maintained its hold upon the popular heart in the ante-bellum time, to regain its former ascendancy among the people, and once more to build up the wall which had been broken down.
In December, 1867, George S. Blackie, Grand Worthy Patriarch of Tennessee, was appointed a Deputy Most Worthy Patriarch, and commissioned to revive the Order in Georgia and Alabama. He traveled through these States, lecturing in the principal towns and cities, and conferring with the friends of the cause. In 1868 he organized the following divisions in Georgia:

- Catoosa, at Ringgold (reorganized) James Trimner, Deputy Grand Worthy Patriarch
- Tunnel Hill, Thomas Cox, Deputy Grand Worthy Patriarch
- Cedar Grove, George W. Whittman, Deputy Grand Worthy Patriarch

In April, 1870, Robert M. Foust, Most Worthy Patriarch (then on a visit to the South) organized:

- Stonewall Division, at Savannah, G. W. Garmany, Deputy Grand Worthy Patriarch
- Spring Hill Division, at Augusta, Geo. W. Duval, Sr., Deputy Grand Worthy Patriarch

On the 28th of September, 1870, the Grand Division of Georgia was organized under a new charter, by Most Worthy Sentinel, William L. Dale of Florida. E. L. Neidinger, of Savannah, was elected Grand Worthy Patriarch, and H. A. McLoud, Savannah, Grand Secretary.

At the close of the same year the Grand Division reported five divisions and a total membership of 200 in the jurisdiction. The National Division at its annual session of 1871, held at Boston, Mass., by a vote of 81 to 40, passed the following preamble and resolution, viz:

"Whereas, in the Order of the Sons of Temperance under the jurisdiction of this National Division, we have no distinction on account of race, color, or former condition, but all are alike equal before the law; therefore

Resolved, That in our future action we do not deem it expedient to organize bodies in the same territory on account of any of the above-named distinctions.

The adoption of this preamble and resolution by the National Division gave great offense to the Grand Division of Georgia, and on the 25th of October of the same year, that body renounced its allegiance to the supreme body, and declared its independence in the following preamble and resolution, viz:

"Whereas, the National Division of North America did, at its annual session, held in Boston, on the 5th of September ultimo, pass a preamble and resolution, which has a tendency to disturb the tranquility, and paralyze the prosperity of the temperance cause in this State, and whereas this Grand Division has no desire to affiliate with those who seemingly think that all men are born free and equal, without regard to race, color, or previous condition.

Resolved, That this Grand Division believe that a further union with the National Division of North America will only result in a continual agitation of the vexed question.

Therefore be it Resolved, That the Grand Division of the State of Georgia do declare their connection with the National Division of North America forever dissolved.

 Communicated by the Most Worthy Scribe, Rev. R. Alder, Temple of Halifax, N. S.
"In April, 1872, the Grand Division of Georgia voted to surrender their charter."

For several years the Sons of Temperance as an order were practically extinct in Georgia. New orders of temperance workers had effectually swallowed this most effective of all the orders of the olden time. Of the later attempts to re-establish divisions throughout the State we will make mention in the proper place.¹

The Independent Order of Good Templars had been planted in Georgia in 1867, by James G. Thrower, but as the Order in its general work hardly belongs to the period now considered, we will postpone its history to a later period, to preserve the continuity of the story.

THE FEDERAL, NAVY AND ARMY.

Mr. Lincoln, unlike most of the politicians by whom he was surrounded, was a strict temperance man, and when Congress passed the law to abolish the spirit ration in the navy, he promptly signed it. The joint resolution was as follows:

"Be it enacted, That from and after the first day of September, 1862, the spirit ration in the navy of the United States shall cease; and thereafter no distilled spirituous liquors shall be admitted on board of vessels of war, except as medical stores and upon the order, and under the control of the medical officers of such vessels, and to be used only for medical purposes."

Not long after this action of Congress, Gen. McClellan issued an order to discontinue the whiskey ration in the Army of the Potomac, and to serve the soldiers with hot coffee instead of liquor.²

THE FIFTH NATIONAL TEMPERANCE CONVENTION

met at Saratoga Springs, Aug. 1, 1865. Georgia was not represented. In the ruin and despair at that time prevailing, men had little time to devote their thoughts to anything else than the securing of a scant subsistence for their wives

¹ For Statistical Table (historical) of the Sons of Temperance in Georgia see Appendix III.
² "Temperance Centennial Volume," p. 481.
and children. Yet this convention was productive of much and lasting good to our country.

Nearly 400 delegates from twenty States and the Canadas were present; Gov. Buckingham of Connecticut, presided. Perhaps the most important action of this convention was the taking of the initiative in establishing a National Temperance Publishing House. Hon. James Black of Pennsylvania, read a paper before the body on "The Importance of a National Temperance Publishing House," and the ball was set in motion. Committees were appointed, and toward the close of the year (1865), the National Temperance Society and Publication House was organized, and William E. Dodge was chosen president, with a vice-president from each of the temperance orders of the land. William A. Booth of New York, was made treasurer; Rev. James B. Dunn, corresponding and recording secretary; J. N. Stearns, publishing agent; and a board of thirty managers, representing the religious denominations and temperance societies of the country, was organized. Thus was originated one of the most powerful factors for the spread of the truth, which has ever yet been called to work for the cause.

THE CONGRESSIONAL TEMPERANCE SOCIETY,

which had had such a fitful existence for more than thirty years, was re-formed in February, 1867, sixty members of the House and Senate having signed the call for the meeting. "No one step taken to advance the cause of temperance for some time did more to educate public sentiment, arouse the public conscience, and electrify the hearts of its friends, than the formation of the Congressional Temperance Society. It was one of the glorious victories won for temperance during the winter of 1866-67."

THE SIXTH NATIONAL TEMPERANCE CONVENTION

met in Cleveland, Ohio, July 29, 1868. Nearly 500 delegates were present. Wm. E. Dodge was made permanent chair-

1Rev. J. B. Dunn.
FIRST ATTEMPT AT RECONSTRUCTION.

man. The meeting took advanced ground from the start, and it was evident that new lines of battle were forming. The internal revenue system was showing its cloven foot. The great aggregation of capital into the hands of monopolists had brought a mighty, combined force into the field of politics, and liquor was terrorizing parties and politicians, both in the National, and in each State, capital. The following important resolutions with their preamble were adopted by the Cleveland Convention:

"WHEREAS, the liquor dealers of our country have declared the traffic in intoxicating drinks to be a legitimate part of American commerce, and deny the right to prohibit or restrict the same, and through their leagues and Congress have repeatedly avowed their purpose to vote for no man in favor of total abstinence, and have constantly used their political power for the continuance of their trade, and have in the past received the countenance of political parties in support of the positions they assumed, therefore

"Resolved, That, in behalf of the public peace and welfare, we accept the issue, and will meet them at the polls in resistance of these iniquitous demands.

"Resolved, That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion; and the Convention urges the friends of the cause to refuse to vote for any candidate who denies the application of the just powers of civil government to the suppression of the liquor traffic, and exhorts the friends of temperance, by every practical method, in their several localities, to secure righteous political action for the advancement of the cause."

We see here how temperance entered the field of national politics in self-defence. With a great liquor monopoly representing enormous capital, and like the popular idea of the famous jointed snake of the South, now all combined in its parts, and become a destructive viper striking at the seed of the woman in every way and in every part of this great nation, the defensive line was naturally the result. Parties anxious for power dared not offend it, either by enacting new laws or enforcing those already on the statute book hostile to the mighty power. With liquor thus arrogantly proclaiming its hostility to all candidates who were champions of temperance, the result was not difficult to foresee. Parties and politicians became the veriest cravens before the gigantic monster and humbly crouched to do him reverence. That temperance men should, in sheer defence, feel compelled
to band themselves to resist on the line of attack, was but natural. It was thus that some of the more advanced temperance workers began to consider the propriety of attacking the enemy at the capital of the nation, in which the workings of war and of internal revenue had enabled him to entrench himself.

With the national, or, indeed, with domestic efforts in behalf of temperance during these years, Georgia had little to do. Most of her prominent citizens were disfranchised and the political struggles at home absorbed all attention.
CHAPTER XXXVIII.

UNDER THE LAST RECONSTRUCTION. 1868-72.

"Let Discipline employ her wholesome arts;
Let magistrates alert perform their parts,
Not skulk or put on a prudential mask,
As if their duty were a desperate task;
Let active Laws apply the needful curb
To guard the peace that Riot would disturb;
And Liberty, preserved from wild excess,
Shall raise no feuds for armies to suppress."

—Cowper's "Table Talk."

GENERAL LAWS—ELECTIONS.

"An act to carry into effect Section 5, Article II, of the Constitution of this State. Approved March 19, 1869.

"SECTION I. Be it enacted by the Senate and House of Representatives in General Assembly met: That from and immediately after the passage of this act, if any person shall sell intoxicating liquors on election days at or within one mile from the city, town or precinct where elections may be held, he shall be guilty of a misdemeanor, and, on conviction thereof, shall be fined in a sum not exceeding fifty dollars, or imprisonment in the common jail of the county not exceeding ten days, or both, at the discretion of the court, for each and every offence."

The statute of 1868, which imposed a tax of ten cents per gallon on brandy, gin, whiskey, or rum, both foreign and domestic, when sold in quantities less than thirty gallons, which tax was to be appropriated to educational purposes, was amended in 1869, by changing the rate from ten to twenty cents per gallon, the act to go into effect Jan. 1, 1869.

By an act assented to July 28, 1870, there was created a common school fund out of the "poll tax, special tax on shows and exhibitions, on the sale of spirituous and malt liquors, the proceeds arising from the commutation of military services, all endowments, devices, gifts, and bequests made, or hereafter to be made, to the State, or State Board
or Education, any and all educational funds and incomes not belonging to and due the State University, and one-half of the net earnings of the Western and Atlantic Railroad."

The State Board was to determine what additional amount was necessary to be raised by taxation, and report annually to the General Assembly.

In October, 1871, Gov. Bullock secretly resigned and fled the State. He had been in office since July, 1868, Gov. Jenkins having been removed by Gen. Meade in January, 1868; and on the 12th of January, 1872, Gov. James M. Smith was inaugurated. This gave an interval of about four years—January, 1868, to January, 1872—which was, in some respects, more chaotic than the memorable era from 1861 to 1865. But as it is not the purpose of this work to discuss the political situation further than may seem absolutely necessary for the development of the main object of this history, we will pass on to the legislative annals of the liquor traffic; and since we are considering this era by periods, we will examine the laws enacted in 1872, although these were under Gov. Smith's administration.

In the legislative session of 1872, only one general law bearing upon the liquor traffic was passed. This was:

"An act to prevent gaming of any sort in any retail liquor house, or shop, or room connected therewith.

"SECTION I. The General Assembly do enact: That from and after the passage of this act, if any retail liquor dealer, or clerk in the employ of such retail liquor dealer, shall knowingly permit, or allow, any person or persons, to play at any game of cards, or at any game whatsoever, in the playing of which cards or dice are used, in the house in which such retail liquor dealer carried on his business of retailing spirituous liquors, or in rooms connected therewith, and under the control of such retail liquor dealer, such dealer as per his clerk, so offending, shall, on conviction, be punished as provided in Section 4245 of Irwin's Revised Code.

"SECTION II. Be it further enacted: That if any person shall, for amusement, or otherwise, play at any game of cards, or at any game whatsoever, in the playing of which cards or dice are used, in any retail liquor shop or house, or in any room connected therewith, and under the control of the retail liquor dealer doing business in such house or shop, such person so offending shall, on conviction, be punished as prescribed in section 4245 of Irwin's Revised Code.

"Approved Aug. 26, 1872."

This legislature granted to the commissioners of Scriv-
en the prerogative of "fixing the cost of the license for the sale of spirituous liquors." At the same time was approved an act for the benefit of

THE CLEMENTS INSTITUTE.

"WHEREAS, The Clements Institute of Montgomery county is located on grounds in said county, belonging to said institute, and there is also a house of worship located thereon, and it is highly important to the design of said institute, that there be no place for the sale of spirituous liquors within its immediate neighborhood, therefore,

"SECTION I. Be it enacted, etc., That no person shall at any time sell or establish, a grocery, saloon, or other place for the purpose of selling spirituous liquors, or intoxicating drinks, or beverages of any description, within one mile of the grounds whereon said institute and church are located.

"SEC. II. That any person violating this act shall be guilty of a misdemeanor, and, on conviction thereof, be fined in a sum not exceeding two hundred dollars, or imprisoned in the common jail of the county for a term not exceeding six months, or both, in the discretion of the court."

In 1872 the commissioners of Effingham county were "authorized to change and regulate the charge for licenses to sell spirituous liquors in said county."

The various legislative sessions of these years (1865-1872) were noted for the large number of municipal laws enacted with reference to the liquor traffic in the towns. While these cannot be given here in detail on account of their number, we may note that there was a constant tendency to increase the amount of license, evidently from the belief that such regulation would cripple the traffic and hold it within bounds. Also the pains and penalties for violation of the laws were made heavier.
This great Order, now the strongest numerically of all temperance orders, was not introduced into Georgia until 1867, when an Englishman, James G. Thrower, who had been initiated into the Order in Minnesota (?) emigrated to Georgia and settled in Atlanta, then beginning to raise herself from the ashes in which Gen. Sherman left her. It will be no easy task for Georgia to pay the debt of gratitude owed to this persevering, energetic son of Britain, who, a plasterer by trade, not endowed with much of this world’s goods, has spent himself and his income without stint, in the spreading of the Order he so much loves. Other temperance organizations have flourished to an extraordinary degree in the State, but they were introduced in a time of peace. Native Georgians have themselves been principal supports to the temperance edifices reared by these societies; but here was an Order known to Georgians only by report. It had been founded by, and among a people against whom Georgians entertained at that time (1867) the bitterest enmity. The Georgian with his ruined home, his devastated land, his bitter memories of the terrible quadrennium, and the, if possible, yet deeper hate of the dark days of reconstruction, was in no pleasant mood for the reception of moral, religious, or social ideas, or organizations based on those ideas, from men whom
he so thoroughly detested, as those who were beginning to pour across Mason and Dixon's line.

Under these circumstances we can only account for the success of Good Templary in the State, by recalling the powerful hold which temperance sentiments had gotten upon the popular mind during the last two decades before the great struggle. Almost all that was left to the Southron was his character, the living embodiment of so many noble traits, of so many ideas which his practical, matter-of-fact countrymen of the North would have called chimerical. Out of these ideas grew that—by others much misunderstood—character of sentiment and rule of life which has so long been known as Southern chivalry. Seldom have ideas or sentiments been worshiped in any other land with such devotion as in the South. That these uncodified, sometimes indefinable, laws which held such sway over social and individual life, were by any means perfect, will not be contended; yet how many of the virtues, the principles, fundamental to society and to government, were enshrined in that type of Southern life known as chivalry. Perhaps no other civilized Christian people ever held so many sentiments in common, or were so unanimously persuaded of the incontrovertible truth of those principles they had espoused. Among these staying sentiments which had won such powerful control over the popular mind in the olden time, and which would probably have been the leading idea among the people (but for the slavery question), was temperance. The ruin wrought by liquor was universally felt and universally acknowledged, and the necessity for meeting these evils was generally, if not universally, admitted. But how? The societies of other days had either become obsolete in the South or were associated in the opinion of the people, with social conditions utterly hostile to Southern ideas. The organizations of those days, so far as Georgia was concerned, hardly had even the semblance of life, after the conflict ended; but the principles which they had implanted and nourished were still slumbering, ready to be awakened into new life, when the time should come.
But why did not Georgians revive the order of Sons of Temperance—that institution whose banner had once floated so proudly over the State, and commanded such homage from the people? We have already noticed the efforts of Mr. Blackie of Tennessee, in 1867, to replant the order here; but all these attempts were effectually nipped in the bud by the Boston resolution of 1871. This measure, while effectually cutting off the white race of the South from the Order, did not fill the depleted ranks with colored recruits. The Southern people, or at least the Georgians, were left without a temperance order, though with an abundance of temperance sentiment. Under these circumstances, Good Templar, though coming from a hostile land, yet, not agitating the vexed question, found a warm welcome on Southern soil.

GOOD TEMPLAR

according to Mr. Chase, had among its characteristic features, differentiating it from prior temperance organizations, these, viz.: The uniting of males, females, and children in one order; it was free from the beneficiary system, which had become, in some respects, a burden to other organizations; its sole objects were to raise the fallen, and to save those falling, or in danger from temptation. It constantly appealed to the heart, and adopted as its platform:

"1. Total abstinence from all intoxicating liquors as a beverage.
"2. No license, in any form, or under any circumstances, for the sale of such liquors to be used as a beverage.
"3. The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes, prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
"4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy.
"5. The election of good, honest men to administer the laws.
"6. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal."

This was the platform adopted in 1859, and no license, and prohibition, have ever been the Order's attitude to the liquor traffic. "As it has, or should have, no status in
morals, so we would allow it none in law. Believing it a poison, slow and alluring, but sure, a foe insidious and invincible, we do not believe the sale of it can be regulated or restrained by laws, however wholesome. * * * We defy the wisdom of any legislative body to frame a license bill that is not fraught with the most glaring inconsistencies and a disgrace to a statute book.”

“We believe the license system a device to quiet the moral nerves of our country, while Antichrist can operate with impunity in leading his victims to ruin.”

THE TOTAL ABSTINENCE PLEDGE

of the Good Templars excludes sweet cider and unfermented wine, “or the juice of the apple, grape, and berry, in any state, as a beverage.” It has required great firmness to keep up to so high a standard since thousands do not see harm in such beverages in their sweet, or unfermented condition, and have either refused to join the order, or have withdrawn from it on account of this interdict.

Three reasons are assigned for excluding sweet cider, viz.:

1st. Because it is “impossible to tell the exact point when fermentation commences, hence, when to, or not to, abstain from it.”

2d. Because if, as must be the case when sweet cider is permitted, the burden of proof that the cider or wine is intoxicating rests upon the accuser, it renders the administration so difficult, as very often to thwart it entirely.

3d. In order to help a neighbor’s infirmity, who would be tempted by such drinks, again to the bottle, or be seduced into that life, if he had never even before thought of it. This was following Paul’s doctrine that “it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”

The Good Templar’s pledge moreover, is for life, not for a brief period contingent upon one’s remaining in the

Order. Withdrawal from the Order does not abate the force of the obligation which the Good Templar has once taken upon himself, and to see that it is kept, is a great end of the Order.

The Good Templars receive youths of both sexes who have arrived at the age of twelve years, and the lodge education is expected to materially contribute to keep the youth in the path of right, as well as to instill proper sentiments into his mind. The weekly meeting to promote and keep a live interest in the cause, is strongly insisted upon. It was thought best not to suffer the children to meet alone in separate organizations as is done by the Band of Hope, Cadets, and other orders, but to bring them into the same associations with their elders that they may enjoy the counsels and the restraining influences of the latter.

The Order lays great stress upon its social features and with much justice; to the young and the old the presence in the lodge room becomes an element of social and personal enjoyment, as well as of restraining influences, and for those in danger from dissipated companionship, or lonesome from want of companionship, great advantages are thus given. The young Good Templar in the city need not be ostracised by reason of being a stranger, and into this club the demon bottle never enters.

From the first, Good Templars admitted women upon an equal footing, and much of the inspiration and enthusiasm in the Order’s work have been brought about by the efforts of the female membership. Yet, strange to say, this feature of the lodge room was charged upon the Order, as evidence that it was a kind of “Free Love Society,” and the vulgar made ribald jests of the matter, notwithstanding the general high character of the membership.

HISTORY.

The Order of Good Templars originated in Central New York in the summer of 1851 and spread very rapidly, not only over the Empire State, but also over Pennsylvania and
Canada. Thence its progress was extraordinary, soon reaching to the Golden Gate and to the Gulf. But one continent was not enough for this latest evolution of temperance. Like the ram in the prophet's vision, it had not only pushed northward, westward and southward, but soon it crossed the Atlantic and not only was firmly established in the British Isles, but it followed in the track of English commerce, and was soon firmly planted in the isles of the Pacific.

In 1855, in May, the Right Worthy Grand Lodge was organized at Cleveland, Ohio, there being then ten Grand Lodges in existence, viz.: New York, Pennsylvania, Canada, Iowa, Indiana, Kentucky, Michigan, Missouri, Illinois and Ohio. A constitution and by-laws were adopted, annual sessions were appointed, and this new body was made the Supreme head of the Order. The following presiding officers of the Right Worthy Grand Lodge have held office: Rev. James M. Moore, Kentucky, 1855—56; S. Merwin Smith, Esq., Pennsylvania, 1856—57; — Strong, Illinois, 1857—58; Hon. S. B. Chase, Pennsylvania, 1858—63; Hon. S. D. Hastings, Wisconsin, 1863—68; Jonathan H. Orme, Esq., Massachusetts, 1868—71; Rev. John Russell, Michigan, 1871—73; Hon. S. D. Hastings, Wisconsin, 1873—74; Col. J. J. Hickman, Kentucky, 1874—77; Theo. D. Ransome, Wisconsin, 1877—79; Col. J. J. Hickman, Kentucky, 1879—81; Geo. B. Katzenstein, California, 1881—84; Hon. Jno. B. Finch, Nebraska, 1884—.

The ritual has been translated into most of the leading languages of Europe. The Order has a foothold in Norway, Sweden, Denmark and other European countries; also in India, China, Japan and Australasia, as in many parts of Africa. In 1885 it was published that more than 5,000,000 of persons had already been initiated into the Order, of which number not less than 400,000 had been hard drinkers. Of this latter number at least 200,000 had kept their pledges, and become active, working members.1

In 1874 Past Right Worthy Grand Templar Hastings was sent to the Pacific Islands, and after fifteen months re-

---

1 S. D. Hastings in "One Hundred Years of Temperance," p. 480.
ported eight Grand Lodges and more than 35,000 members in the South Pacific. Prior to 1882 no session of the Right Worthy Grand Lodge had been held farther South than Nashville, where the sixth session was convened in 1860. In 1882, however, the session was held in Charleston, S. C.

The civil war and the years immediately preceding it had put the Order to its most trying tests, reducing the total of membership to less than 50,000. Out of this night of the Order was born that most effective method of spreading the temperance reform, viz.: The lecture system, which has such a mighty power in presenting the principles of Good Templary, and in winning champions to its standard.

THE GOOD TEMPLARS IN GEORGIA.


E. J. Kirkscey was made Secretary pro tem. B. J. Spilman, Grand Worthy Chaplain. E. J. Kirkscey, J. Thrower and J. B. Pilgrim, Committee on Credentials. Brethren Pilgrim, Fogle, and Spilman were appointed a committee to draft by-laws.

The officers elected for the year were: Grand Worthy Chief Templar, E. J. Kirkscey; Grand Worthy Vice Templar, Mrs. N. J. Pilgrim; Grand Worthy Conductor, W. J. Fogle; Grand Worthy Secretary, J. K. Thrower; Grand Worthy Treasurer, J. B. Pilgrim; as Grand Worthy Chaplain, was appointed Wm. Dimock; Grand Worthy Marshal, J. A. Middleton; Grand Worthy Inside Guard, J. Spilman; Grand Worthy Outside Guard, J. W. Dyer; Grand Worthy Assistant Secretary, J. L. Crenshaw; Grand Worthy Deputy Marshal, C. J. Oliver.
JAMES G. THROWER,

Grand Secretary of the Ga. J. O. G. T.
The bonds of the Grand Worthy Secretary and of the Grand Worthy Treasurer were fixed at $500 each.

The Committee on Juvenile Work reported certain resolutions which, after amendment, were adopted:

"Resolved, That as far as practicable, we will organize the children under our immediate care into Juvenile Temperance Societies in connection with our Subordinate Lodges.

"Resolved, That as a means in part for the accomplishment of this object, temperance papers, tracts, and books adapted to the children should be circulated among them."

This latter resolution was amended so as to require the Right Worthy Treasurers of the Subordinate Lodges to obtain such books and charters as may be necessary for the organization of juvenile temperance organizations, and to use their influence to organize such societies.

It was also resolved that the Grand Worthy Chief Templar should visit the lodges and deliver public lectures, and that each lodge be requested to pay his expenses; also that a District Lecturer for each Congressional district be appointed. Strong resolutions in condemnation of liquor were adopted.

Resolutions recognizing the work of the Sons of Temperance, Templars of Honor, and other total abstinence co-workers were adopted.

Brother James Watt of Pierce Lodge was recommended to the Grand Worthy Chief Templar for appointment as a lecturer and organizer for Alabama; and Brethren Kirkscey and Thrower were elected representatives to the Right Worthy Grand Lodge, and Brethren Durham and Oliver, alternates.

An assessment of $1.50 per member was fixed.

As the new order had no organ a resolution was adopted looking to the securing of at least one column of the "Day School Visitor," published in Augusta, as the Order's medium of communication.

The Second session of the Grand Lodge of Georgia was held in Americus, Oct. 5, 1870.

The Grand Lecturer reported that he had organized 38
eighteen subordinate lodges, and the Grand Worthy Chief Templar reported a fivefold increase since the last meeting, forty-six new lodges having been instituted, but the Grand Lecturer had been unable, for lack of funds, to remain in the field.

The Right Worthy Grand Lodge at its session in St. Louis in May, 1870, had reported in favor of adopting the Cold Water Templars, a juvenile organization, and a committee had been appointed to draft a constitution and by-laws for the new order.

Thanks were returned brother W. E. H. Searcy for his efforts, at a personal sacrifice, to furnish the order an organ in the "Temperance Watchman" which he was issuing from Griffin, the only temperance paper published in the State or in the South, since the war.

Mr. C. W. Hancock of the Sumter "Republican," a secular paper, had also favored the order and the temperance cause. Strong resolutions in favor of a temperance press were carried. A few lodges had suspended their work.

"A NEW FEATURE"

in the form of a juvenile "Cold Water Temple" had been inaugurated in Atlanta and with "unparalleled success." New lodges had also been organized by Brethren J. G. Thrower, Dozier, Hancock, Hanson, Cofer and Moran.

The receipts for the first year had been $824.95.

The grand officers elected were: W. P. Harrison, Grand Worthy Chief Templar; C. W. Hancock, Grand Worthy Chief; Miss Mollie Nixon, Grand Worthy Vice Templar; M. J. Cofer, Grand Worthy Secretary; T. C. Nolan, Grand Worthy Assistant Secretary; J. K. Thrower, Grand Worthy Treasurer; H. C. Hornady, Grand Worthy Chaplain; E. S. Bleakley, Grand Worthy Marshal; M. D. Strand, Grand Worthy Inside Guard; Jno. Oliver, Grand Worthy Outside Guard; Wm. Amison, Grand Worthy Messenger; E. J. Kirkscey, Past Grand Worthy Chief Templar.

A proposition was submitted by W. E. H. Searcy, to
publish a weekly paper to begin with not less than 1,000 subscribers, the paper to be as large as the average of Georgia weeklies and the size was to be doubled whenever the subscription list reached two thousand, and so on in proportion, the price to be $2 per subscriber. Mr. Searcy had lost near $400 on the "Watchman" as a monthly.

A proposition was also submitted by A. K. Watson of the "Daily Sun," to publish "The Templar's Advocate" at Atlanta, the paper to be exclusively temperance and literary, and the price likewise to be $2 per annum. The committee on press recommended a weekly organ, to be neutral in politics and in religion, devoted to temperance and literature—especially to Good Templary, to have not less than twenty-four columns, of which not less than twelve were to be of reading matter. The price was to be $2 and the deputy of each subordinate lodge was to act as local agent for the paper.

After some hesitation, Mr. Searcy's proposition was declined, and the "Templar's Advocate" was recommended; the publication was to commence immediately, place not yet fixed. This resolution was, however, soon set aside, and one accepted from Mr. Hancock, who agreed to publish a twenty-eight column weekly, at least fourteen columns of which were to be of reading matter, the price $2 per annum, the paper to "stand upon its own merits for support," and to be exclusively devoted to temperance. Such was the renewal in Georgia of that most vexed question, the running of a temperance newspaper.

The Grand Lodge resolved to have nothing to do with politics. A salary of $600 per annum was voted to the Grand Secretary. A plan for Cold Water Temples was adopted, viz.: To have a general superintendent for the State, who should appoint county superintendents, to institute Temples in every township and precinct in the State, and supervise the same, under the direction of the general superintendent. This last official was to hold county and district conventions, also adopt a self-sustaining financial basis, and
grant charters for Temples. The local superintendents were
to report to the General, and he to the Grand Temple
annually in October.

THE THIRD SESSION OF THE GRAND LODGE

began in Macon, Oct. 4, 1871. Sixty-six lodges were repre-
sented. Grand Worthy Chief Templar, W. P. Harrison, had
resigned June 16, 1871, on account of his removal to Nash-
ville. Acting Grand Worthy Chief Templar Howard had
organized sixteen new Lodges, six Degree Temples, and
eight Cold Water Temples—thirty in all. He had decided
on an appeal that a clerk in a drygoods store where liquors
were kept for sale might be eligible for Good Templar mem-
bership, but not so a barroom clerk. The Right Worthy
Grand Lodge had left the degree question to the several
Grand Lodges. Some members still had the impression that
the pledge was not for life, but only during continuance in the
order. Ninety lodges and 4,000 members were the result of
the year’s work. One department, however, had not been a
success financially—that of publication. Mr. Hancock had
published the “Advocate” as per agreement, and had lost
over $700 at the work, and Secretary Cofer had spent his
entire salary and $200 additional in his work.

The treasurer’s receipts were $1,752.21; expenditures,
$1,599.81. Cold Water Temple Superintendent Cofer had
worked in Middle, Northern and Eastern Georgia; had or-
ganized twenty-three Temples, mostly in the chief towns—
none, however, in Savannah or in Columbus.

The Secretary’s salary was raised to $750.

In view of Mr. Hancock’s loss, the Committee on Organ
can only recommend a moral support to its organ. As two
temperance papers were published in the State, the commit-
tee recommended to divide support between them, but ex-
press the hope that they may be united. The Grand Lodge,
however, again adopted the “Advocate” as its organ.

C. W. Hancock, H. Clay Jones, and T. J. Phillips were
elected delegates to the Right Worthy Grand Lodge.
There was submitted to this Grand Lodge a memorial signed by Revs. C. H. Stillwell, W. F. Cook, William C. Williams, S. E. Axon, and L. R. Gwaltney, asking the Grand Lodge to petition the General Assembly to establish a Reform Inebriate Asylum. This petition the General Assembly indorsed.

The officers for the next year were elected as follows: E. J. Kirkscey, Grand Worthy Chief Templar; J. W. Burke, Grand Worthy Chief; Miss Maggie Bleakley, Grand Worthy Vice Templar; W. E. H. Searcy, Grand Worthy Secretary; C. R. Moore, Grand Worthy Treasurer; W. D. Atkinson, Grand Worthy Chaplain; S. C. Robinson, Grand Worthy Marshal; Miss Jennie Simmons, Grand Worthy Deputy Marshal; F. N. Wilder, Grand Worthy Assistant Secretary; J. P. Hammond, Grand Worthy Inside Guard; J. B. Pilgrim, Grand Worthy Outside Guard; C. W. Hancock, Past Grand Worthy Chief Templar; S. W. Vardeman, Messenger.

The committee on Degree Temple recommended its abolition, also that subordinate lodges may confer the degrees as per ritual, and the ritual was to be prepared for the next meeting of the Grand Lodge.

The fourth session of the Grand Lodge began at Rome, Oct. 9, 1872. One hundred and twelve lodges were represented. The Cold Water Templars had not done much this year. The Right Worthy Grand Lodge had recommended a continuance of the degrees. The total of lodges in the State had now reached 228, of which seventy-six were new ones. Prospects were never brighter; but breakers were ahead. The Right Worthy Grand Lodge, at its session in Madison, Wis., in May (1872), had adopted the report of the committee in favor of the memorial from W. E. H. Searcy of Georgia, and A. S. Elliott, Grand Worthy Secretary of Alabama, praying for a separate organization for the colored people, and a committee of three had been appointed to prepare a ritual for the next Right Worthy Grand Lodge meeting.
The Grand Lodge expressed great anxiety for the colored people, as also great satisfaction at the action of the Right Worthy Grand Lodge.

Hancock's "Advocate" had suspended in February, and Searcy's "Watchman" was taken up as the Grand Lodge's official organ. The "Advocate" had favored the abolition of the life pledge; the latter advocated secession from the Right Worthy Grand Lodge. Bickerings are mentioned in the Minutes and their existence deplored. The State Deputy, Rev. J. Blakely Smith, had died during the year.

The receipts for the year were $2,561.08; expenditures, $2,029.32. Twelve Cold Water Temples had been organized, and there were 1,424 members reported in good standing, five had been expelled, and sixteen re-obligated. There were now twenty-seven temples in all. A memorial was submitted by W. E. H. Searcy. A memorial on the negro question was presented from Milledgeville by C. P. Crawford. This was followed by memorials in the same line from Oak Hill, Covington, "and other lodges." These were referred to a committee consisting of A. L. Hamilton, L. F. Livingston, W. W. Wadsworth, and W. C. Dunlap.

The Committee on Constitution reported quite a lengthy instrument, which was adopted. The most notable feature of the document was Article I., Section 6.

"No person of African descent shall be eligible to membership in any lodge subordinate to this; nor shall any charter issue within the jurisdiction of this Grand Lodge to persons of African origin."

It was also declared that the powers of the Right Worthy Grand Lodge extended only to the granting and revoking of charters (Grand), and sub-charters in districts where no Grand Lodge exists; to regulate the unwritten work, and to legislate concerning its own organization.

Rev. Mr. Gwaltney was appointed to introduce the new and separate order among the colored people, and the executive committee should aid him as much as possible. Rev. Mr. Dunlap was appointed to aid Mr. Gwaltney in the work. Resolutions were adopted opposing political entanglements, and advocating "moral suasion."
To a committee of five was referred Grand Worthy Secretary Searcy's memorial, which advocated a separation from the Right Worthy Grand Lodge. The committee reported favoring the calling of a convention of Southern Grand Lodges to meet in Atlanta and confer upon the subject; but the report was tabled. A like destiny awaited a resolution offered by J. G. Thrower, "That in the opinion of this Grand Lodge there is no cause for secession."

The "Watchman" was adopted as the organ of the order. The salary of the Grand Lecturer was fixed at $500. Delegates to Right Worthy Grand Lodge, Jas. G. Thrower, Mrs. J. G. Thrower, Dr. E. J. Kirkscey.

Col. J. J. Hickman was present at this meeting, and explained the action of the Right Worthy Grand Lodge, after which a committee, Livingston, Wadsworth, Rogers, Hancock and Thrower was appointed, to report on the Right Worthy Grand Lodge's action. This committee reported that as the admission of colored persons into the order in the South had been settled by the Right Worthy Grand Lodge by giving full control in such matters to the respective Grand Lodges; therefore, it was

"Resolved, That the Grand Lodge of Georgia accepts the action of the Right Worthy Grand Lodge, as explained by the Right Worthy Grand Chief Templar, Bro. J. J. Hickman, and agrees to abide by the same so long as the Right Worthy Grand Lodge carries out faithfully and unequivocally its recent actions and decisions on the above questions."

It was furthermore resolved that none but white and free-born persons be admitted into the order; any such white person twelve years old being eligible.

Overtures were received by the Grand Lodge from S. W. Angel, Grand Worthy Patriarch of the International Sons of Temperance, for a consolidation of the Grand Lodge with the Sons, but the overture was respectfully declined.

An address to the subordinate lodges was issued which declared the "African question" settled.

The grand officers elected for the ensuing year were: Hon. J. H. W. Underwood, Grand Worthy Chief Temp-
lar; L. F. Livingston, Grand Worthy Chief; Miss Maggie Bleakley, Grand Worthy Vice Templar; S. C. Robinson, Grand Worthy Secretary; W. H. Engram, Grand Worthy Assistant Secretary; W. A. Rogers, Grand Worthy Treasurer; W. C. Dunlap, Grand Worthy Chaplain; J. R. McLeod, Grand Worthy Marshal; Miss Adcle Mosher, Grand Worthy Deputy Marshal; E. F. Kerndon, Grand Worthy Inside Guard; T. Fred Wynne, Grand Worthy Outside Guard; W. D. Atkinson, Grand Lecturer.

This ended the Fourth annual session of the Grand Lodge of Georgia. It was destined to be the last united session of the body. Before the meeting of 1873 great changes had entered. The negro question was permeating the order everywhere, and a new organization was to be the result of a secession in the South. Doubtless the action of the National Division of the Sons of Temperance at Boston the year before, as already quoted, had much to do with the uneasy feeling among Southern Good Templars. The constituency of the Sons and of the Good Templars had been very largely the same, and it was not doubted that somewhat the same question in regard to the admission of negroes would ere long be a living issue in Good Temp-lary, and with probably an outcome like that in the National Division. As to the status of the colored man in regard to Good Templary, we may quote from Hon. S. D. Hastings, than whom perhaps no better authority on the subject can be found:

"The Order, as an order, always took the ground that it was open to all colors and creeds and nationalities. * * * Persons who wish to organize a Lodge of Good Templars make their wishes known by applying for a charter to the body who has the power to grant such charters; if they reside in the bounds of a Grand Lodge to the Grand Lodge, if in session; if not in session to the executive officers of the Grand Lodge; if outside the bounds of a Grand Lodge, in some country where no Grand Lodge exists, the application is made to the Right Worthy Grand Lodge, or its executive officers. The granting of a charter, or the refusing to grant, is a matter entirely at the discretion of the body or officers to whom the application is made. If the application is refused, it is something they have a right to do under the constitution and laws of the Order, and there is no authority to call them to account for their action. When a charter has been granted and a Lodge
regularly organized, the Lodge has a right to say who shall be admitted to membership. Every applicant is subject to a ballot. This ballot is secret, and no one can know how another votes, unless he voluntarily makes it known. Four ballots against an applicant bar the doors of the Lodge against him. If the four, or more, who vote against an applicant keep their own counsels, nothing can be done about it, and there the matter must end. * * * From this it will be seen that a colored man might be refused admission to the Order, or a charter be refused to a Lodge composed of colored men and women, and the Order, as an order, not be responsible for it."

The Constitution of the Right Worthy Grand Lodge permits only one Grand Lodge to be organized in each State, and since the Southern States already had Grand Lodges, the only way to open the Order for the admission of colored people, was by a change in the constitution of the Right Worthy Grand Lodge itself, and a change could only be effected by a notice of motion of one year given in advance of the proposed action of the Right Worthy Grand Lodge. Very many of the Southern members believing that action on the part of the Supreme Body favorable to the admission of negroes, was imminent, became anxious for a severance of their own Grand Lodges from the Right Worthy Grand Lodge. This was notably the case in Georgia.

Under the interpretation of the Supreme Constitution there was nothing to prevent a small body of white Templars from organizing a Lodge in any Southern State, and then, having received a charter, to admit negroes should they choose to do so, since the control of the matter of admission of members was under the jurisdiction of the Lodges themselves. Thus it seemed clear to these members that not only was the colored man to be met in the Right Worthy Grand Lodge, but he would soon be encountered in the Southern Grand and Subordinate Lodges themselves, even if no additional laws should be made by the Right Worthy Grand Lodge on the subject. The prospect was one which seemed ominous to Southerners.

"One Hundred Years of Temperance," p. 482.
CHAPTER XL.

TEMPERANCE ORGANIZATIONS—THE GOOD TEMPLARS—THE UNITED FRIENDS OF TEMPERANCE. 1873-87.

"A generous friendship no cold medium knows,
Burns with one love, with one resentment glows."  
—Old Song.

THE FIFTH SESSION OF THE GEORGIA GRAND LODGE was held in Augusta, beginning Sept. 24, 1873. Of the Grand Officers there were absent Messrs. Engram, Rogers, Dunlap, Kerndon, and Miss Mosher. Only sixty-four lodges were represented. About sixty new lodges had been formed. Of the seventy-six new lodges of last year not more than twenty had ever reported to the Grand Lodge. Secession had broken the ranks all along the line. The Grand Worthy Chief Templar said that circulars had been sent to the Lodges, which intimated, at least, that the "United Friends of Temperance" was the only white man's order. Many had gone off into the new organization, and the Grand Worthy Chief Templar had been compelled to defend the Order, which had been much abused. He recommended that the Grand Lodge declare immediately its independence of the Right Worthy Grand Lodge, and maintain a separate existence.

Thirty-two lodges had forfeited their charters, sixteen having gone into the new order. One hundred and thirty-six lodges were still in working order, and the Grand Lodge tax had been paid by about 5,000 members. Receipts for the year, $2,168.80; expenditures, $1,819.80.

Messrs. Searcy and Crawford arrived as delegates from the "United Friends of Temperance," and proposed a plan for consolidating the two orders, but the proposition was declined.
The Committee reported that the Right Worthy Grand Lodge had not adhered to the line of conduct as explained by Col. Hickman last year; therefore the report recommended the calling of a convention of the Southern Grand Lodges; meanwhile there should be no affiliation with the Right Worthy Grand Lodge. The report also urged the Grand Lodge to hold fast to its present organization. It was also proposed that now, as the Ritual for the "True Reformers" was ready, work among the colored people, for whom the new order was designed, should begin at once.

The Cold Water Temple had shown more vigor than any other department of the Order, there being about 2,600 Templars reported, as against 1,424 the year before. J. G. Thrower was selected as Superintendent of the Order. Two representatives were elected "to such Right Worthy Grand Lodge as we may be connected with at the time of its session." This certainly looked dark, so far as the future action of the Grand Lodge was concerned. Brethren Underwood and Thrower were the principals to this nebulous Right Worthy Grand Lodge, and Gwaltney and Butler were alternates. The Secretary's salary was fixed at $800, after which this troubled session of the Grand Lodge adjourned. The bright prospects of the Order were overcast, and what the future might develop was not to be divined.

THE GOOD TEMPLARS AND THE COLORED RACE.

To make intelligible the extraordinary history of the Good Templar Order in regard to the admission of the colored people and the divisions which grew out of this agitation, more especially among the Templars of Georgia, it seems necessary to hastily review the origin and progress of this controversy.

As already observed, Right Worthy Grand Chief Templar Hastings had, as far back as 1866, at the Boston session of the Right Worthy Grand Lodge, given it as his opinion that the law of the Order in no wise excludes any on account of the color of his skin, but that in all cases lodges
among negroes should be formed as among the whites. In practice, we are assured, that negroes had been admitted into the Order before the Civil War; the Order had not then made great headway in the South. Grave questions were presented to the Southern States in the matter of temperance work, as in almost all things else by the problem as to the newly emancipated. That these needed all the restraining influences which could be thrown around them to save them from intemperance, as from other vices, all freely admitted. But how was this to be effected? Many who knew little, or cared little, about the condition of Southern society, and the difficulty presented by the relation of the races, championed the admission, on an equal footing, of all races and of all colors, a plan which would irretrievably have ruined the Order in the South.

The Kentucky Grand Lodge in 1867 took the alarm, and declared that as the Right Worthy Grand Lodge, at its Detroit session in May, 1867, had "repeated and urged upon our acceptance negro equality, a doctrine at war with our every sentiment of propriety and life-time education, and"

"Whereas, We cannot, under any circumstances, accept such a doctrine, as true in any sense, having always considered, and still considering the negro our inferior in every respect, as much unsuited and unfitted for membership in our Lodge room, as for association around our firesides, and"

"Whereas, Such a doctrine, if carried into practice in our own, or any other Southern States, would speedily destroy our beloved institution. Now, therefore, be it"

"Resolved, By this Grand Lodge, that while we remember our obligation to, and connection with, the Right Worthy Grand Lodge, and deeply deplore any occurrence or circumstance that would tend to sever said connection, yet we hold that our first and highest obligation is to ourselves, our wives, and our children, and that rather than have them brought in such close contact with the negro race on such terms of perfect equality, we will, with a firm faith in God, and an inward consciousness of right, feel ourselves forced to the painful necessity of declaring ourselves, as our name indicates, independent."

The Committee of the Right Worthy Grand Lodge to which was referred these Kentucky resolutions, at Richmond, Indiana, in May, 1868, reported that the difficulty with the Kentuckians might be easily met, since each Grand Lodge,
according to the constitution, "is supreme in all questions of local legislation." This left the Kentucky Grand Lodge with full control over the granting of charters, and the admission to membership.

In so far as related to the States "lately in rebellion," Kentucky was not classed, the Right Worthy Grand Lodge Committee said, with those States; therefore any resolutions of the supreme body as to these States and their occupation, could not refer to Kentucky. Kentucky could, if she chose, exclude from her organization the negro race, and "must alone be held responsible for the exclusion of the colored people within her borders, from the benefits of the Order, should they be excluded." This report was signed by James Black, Amanda M. Way, and J. W. Mitchell, of the Committee. W. H. F. Ligon of Tennessee, also of the Committee, brought in a minority report, which, in the preamble, after admitting necessity for a temperance order among the colored people, followed with three resolutions, the first of which recommended that the colored people "be organized into a separate and distinct body, to be known as the Colored Templars of North America, with different passwords, signs, etc."

Secondly, "That the executive Committee should prepare and furnish through the Right Worthy Grand Secretary, suitable rituals, odes, etc., on as reasonable terms, and at as early a day as possible."

The minority report was rejected, and it was

"Resolved, That it is the sense of the Right Worthy Grand Lodge of North America, that the fact of a colored membership should not exclude a regularly organized Lodge from the Grand Lodge to which it would otherwise be entitled to admission."

This resolution could hardly be satisfactory to Southern Grand Lodges.

At the autumn session of the Kentucky Grand Lodge, it not only re-affirmed its former resolutions, but went further, and

"Resolved, That we sympathize with, and will do all in our power to aid and assist the citizens of our sister Southern States, who have no Grand Lodges, to prevent the organization of negro lodges of our Order in said States."
Thus the matter remained until the meeting of the Right Worthy Grand Lodge at Madison, Wis., in May, 1872. At this session a memorial was presented, signed by W. E. H. Searcy, Grand Worthy Secretary of Georgia, and A. S. Elliott, Grand Worthy Secretary of Alabama, in regard to the future relationship of the colored population of America to the Good Templar Order.

This memorial was referred to the Committee on Memorials, petitions, etc., which reported, declaring that the control of the whole matter of the admission of negroes belonged to the several Grand Lodges, already organized, or to be organized, in the South. It was also recommended by the committee that an organization for the colored people be made, and that the present ritual, charters, etc., of the Good Templars be adopted for the negroes; inserting the word "Colored" for "Good" in the name of the Order, and with suitable changes for the unwritten work; also, that the Grand Worthy Chief Templars, and Grand Worthy Secretaries of the Southern Grand Lodges should be charged with the introduction of the Order among the negroes, and with the general oversight of the work, which they should report at future sessions of the Right Worthy Grand Lodge.

Rep. Ellis of Michigan moved to leave all regulations in regard to the colored race and their rituals, etc., in the hands of the several Grand Lodges. To this Jos. Malins, Grand Worthy Chief Templar of England, moved an amendment which, in view of his subsequent actions, is a most remarkable instance of somersaulting. The amendment reads:

"Resolved, That this Right Worthy Grand Lodge confer upon such Grand Lodges as may require it, the power to take such steps to promote temperance among colored people, in such a manner as may be deemed best suited to their wants, to the extent, if necessary, of forming an especial organization for their benefit, provided that no part of the name or ritual of our order be applied to any organization other than our own."

It is apparent from the above that Mr. Malins sought to give the colored people a different order.

The committee having been directed to reconsider the
TEMPERANCE ORGANIZATIONS. 1873-87.

matter, again reported, this time in favor of a separate organization for the colored people of the Southern States; the entire control of the introduction and management of the same to be committed to the respective Grand Lodges; also that a committee of three from the delegates present from the Southern Grand Lodges be appointed to draft a ritual and charter, procure odes, etc., for the new organization.

This report was adopted, also a resolution amendatory moved by Representative Hastings, which declared that all Grand Lodges had full power, under the constitution, to grant or refuse charters to any applicants; and that no lodge can be formed within the jurisdiction of the Grand Lodge against the will of such Grand Lodge, and that a Grand Lodge may revoke the charter of any lodge within its jurisdiction, as provided for in the constitution.

The Right Worthy Grand Lodge doubtless thought that it had disposed of the negro question, but it was mistaken, for at its session of the next year, held in London, a new problem was presented.

Ten subordinate lodges of colored persons from North Carolina sent up a petition to the Right Worthy Grand Lodge, praying for a Grand Lodge charter. What was to be done? The petition was referred to a committee. The committee reported that there had also been submitted to it a communication from the Grand Worthy Chief Templar of North Carolina, which asked that the prayer of the petitioners (i.e., for a Grand Lodge charter) be granted, and deprecated the effect of the continued agitation of this question upon the Order in the South. The committee cannot, however, find any authority for granting a second charter for a Grand Lodge over the same territory, for this was expressly forbidden in the constitution. The Chief Templar of North Carolina said, moreover, that the existence of these colored lodges had come to his knowledge, since the organization of the Grand Lodge of North Carolina. These lodges had frequently called upon him for the quarterly password, which he did not feel authorized to give, as the Grand Lodge con-
stitution forbade the initiation of any one not of pure white blood.

The committee advised that if this constitution (of the Grand Lodge of North Carolina) had not been already approved by the Right Worthy Grand Lodge, that its provisions should be examined, and "everything therein contrary to our rules and usages may be eliminated therefrom." The North Carolina colored lodges were in a hard condition, the report said, and some relief should be given.

The Committee had seen the ritual for a new temperance order for the colored people of the South, prepared under the direction of the Grand Lodge of Kentucky, but while approving it, yet it could not meet the present case. It was therefore recommended that all subordinate lodges within the jurisdiction of a Grand Lodge, whose charters had not been revoked for a violation of the Constitution, Laws, or Rules of the Order, should be entitled to receive the password and be recognized as regular lodges, and that refusal on the part of a Grand Lodge to grant password and recognize a lodge on account of race, color, or condition, should be held a violation of duty and obligation.

This report having been adopted, notice was given that at the next meeting a motion to amend the constitution would be made, so as to permit, with the assent or petition of a Grand Lodge, charters for one or more Grand Lodges covering in whole, or in part, the territory of a Grand Lodge.

Such was the status of the negro question, when in the autumn of 1873 the secession of so many Georgia Good Templars from their Grand Lodge took place, and a new Order—the United Friends of Temperance—came into being. At Madison, in 1872, the Right Worthy Grand Lodge—the English not objecting—had agreed to the proposition for a new temperance order for the colored population of the South. At London, in 1873, the North Carolina case upset the scheme, and although the Kentuckians had prepared a ritual, etc., as per instructions for the new Order, the whole attitude of the Right Worthy Grand Lodge was changed.
J. N. STEARNS.

Agent National Temperance Publication House.
Now the Grand Lodges were required to issue the password and recognize all regular lodges, regardless of race, color, or condition.

At the Right Worthy Grand Lodge session in Boston, in 1874, the amendment to the constitution in regard to a plurality of Grand Lodges for the same territory when differences of race, color, etc., seemed to demand them, was brought up, and through the opposition of the British, was defeated, though a dual lodge was allowed for Wales on account of difference of language. As to North Carolina, as the amendment had been lost, nothing remained but to reject the petition of the colored lodges for a separate charter.

Notice of motion to amend was given by Wm. Wells Brown, a colored man from Massachusetts. His proposed amendment was to add the word “race” to “language” in the amendment made for Wales.

The next session (1875) was at Bloomington, Illinois, where Judge Black’s amendment, which provided for dual lodges for the same territory when differences of race, color, language, etc., might demand it, was accepted.

When the amendment was adopted Messrs. Malins and Gladstone resigned, declaring that the new law would destroy the order in Britain. They were induced to withdraw their resignation, however, and meanwhile the Executive Committee were to issue no dual lodge charters except for Maryland and North Carolina; but the British delegates gave notice “to rescind the alteration made at this session, referring to multiplication of Grand Lodges.” Thus the matter stood until 1876.

The year 1876 was the year of the great schism which rent Good Templar asunder. So far as Georgia was concerned, the storm had already spent most of its fury; the division now was for the most part along national lines.

The session was held in Louisville, Ky., in May, and was prolonged through five days.

The amendment, of which notice had been given by Messrs. Malins and Gladstone, had nothing in regard to race
or color, but only referred to the multiplication of Grand Lodges. Instead of making the amendatory motion themselves, they "got another brother to do it;" and then Bro. Gladstone rose, and moved the following amendment:

"Except that in any Grand Lodge territory, where difference of language or race precludes united working, a duplicate Grand Lodge Charter may be granted, covering the same territory and having jurisdiction over all Subordinate Lodges of the language for which it is granted, and in any case where a Grand Lodge excludes persons from membership owing to language or race, its jurisdiction shall, so far as the excluded community is concerned, be considered unoccupied territory, and the Right Worthy Grand Lodge, or any Grand Lodge, may mission such persons till they have sufficient Subordinate Lodges to receive a duplicate Grand Lodge Charter with co-equal powers with the senior Grand Lodge in that territory."

According to this proposed amendment, no cause save "difference of language or race," was assigned as a sufficient reason for division of Grand Lodges. This seems a considerable limitation of the original proposition to prevent the multiplication of Grand Lodges.

Quite a lengthy substitute was adopted in lieu of these amendments. The preamble recites the former position of the Order as admitting colored as well as white persons, and the resolution appended declares that any Grand Lodge whose constitution contravenes these well understood principles must be revoked, and the Right Worthy Grand Lodge is prepared at any time to revoke the Charter of such Grand Lodge, but the right of the Grand Lodges to determine to whom they will grant charters, must be conceded.

This substitute was adopted by a vote of 85 to 58. Immediately after the taking of the vote Mr. Joseph Malins rose and read the following declaration:

"WHEREAS, The Representatives in this Assembly have failed to give the number of votes in favor of the ultimatum issued by the Grand Lodges of Great Britain and Ireland, expressed in the amendment moved by Bro. Rev. George Gladstone, and which seeks the affirmation and provides for the practical enforcement, by constitutional provision, of the principle that color shall not bar those of African or any other race from the protection and enjoyment of the full privileges of membership in any Jurisdiction of our Order:

"Therefore, We, the whole of the Representatives present from the above named Grand Lodges, do, in accordance with the explicit and positive instructions of the said Grand Lodges, hereby withdraw, and request that this their declaration be inserted in the Journal of this session."
This action was certainly a most singular procedure. Mr. Malins, in 1872, had moved for a new organization for the colored people; the motion, in substance, was carried, though not precisely as its author had framed it, since the Southern Grand Lodges were to prepare a ritual for the new order. Then the North Carolina imbroglio came up, and the English called for full admission of these lodges under the Grand Lodge Charter of North Carolina, and they opposed the proposition for a dual Grand Lodge, which to Americans could not but seem the most practicable way out of the difficulty. Whether or not they really feared that the multiplication of Grand Lodges would give too great a preponderance to the Americans in the Right Worthy Grand Lodge, yet they had themselves moved that the reasons for creating new Grand Lodges should be based on "difference of race, or of language." Under this provision the African certainly could come in for a Grand Lodge of his own; why then, this remarkable facing about, to the position that if a Grand Lodge excludes from membership any persons on account of language or race, such Grand Lodge jurisdiction may be invaded, treated as mission ground, and a rival Grand Lodge covering the same territory, created. But this would mean a multiplication of Grand Lodges, the prevention of which was given out as the object of the British in 1875. Thus too, the dual lodge would be forced into being—the very thing which the Americans proposed to bestow voluntarily. From whatever standpoint we regard the action of the English representatives, their conduct seems most inconsistent and dictatorial in its character.

The small body of British delegates having withdrawn from the Right Worthy Grand Lodge, retired to a room in the Masonic Temple (in Louisville) where they were next day waited upon by a committee from the Right Worthy Grand Lodge, and urged to come back and resume their places in the body. But they had grown much in their own estimation, it seems. They denied the right of the Right Worthy Grand Lodge to its title, called it an illegal
body, and designated its members as "our friends," and formed themselves into an organization which took on the high-sounding title of "Right Worthy Grand Lodge of the World."

That the South was perfectly sincere in the desire for a dual Grand Lodge system which would give the colored race the benefits of the Order, was abundantly proven when a few weeks later, the Grand Officers of Kentucky consented that Kentucky should be considered "unoccupied territory" so far as the negroes were concerned, and the Right Worthy Grand Lodge was invited to come into the Grand Lodge's jurisdiction, charter subordinate lodges, and when she may see fit, grant these subordinate lodges of the colored a separate Grand Lodge charter. What else could the British have asked, even from their own standpoint?

Attention after attention was made to bring the Britons back, the Americans humiliating themselves for this purpose, even more than self-respect would seem to demand. In the autumn (1876) a conference was held in London to bring about a reunion. William Hoyle presided.

There were present from America: Col. J. J. Hickman, Dr. Orouhyatekha, Samuel Capper, John B. Mason, John Prichard, William McDonald; with L. E. Harcus, reporter.


The conference lasted three days, and was remarkable for the extraordinary powers at fencing displayed by the opposite parties. Each attempted to "draw out" the other; the Americans, to ascertain the demands of the British as preliminary to reunion; the British, to ascertain with what powers the American commissioners were clothed, and what they had to offer, each party endeavoring to ascertain the other's plans, without revealing its own. The proceedings were published.\footnote{"The Negro Question and the Independent Order of Good Templars." London, 1876.} In the end nothing was accomplished.
While the Americans were most anxious for reunion, the demands of the British clearly could not be complied with, in any manner likely to preserve the integrity of the Order in America.

The long heated controversy developed quite a literature—chiefly pamphlet—on both sides of the ocean.

Some of the warmest antagonists whom the English had to encounter, were of their own country. Among these perhaps the most conspicuous was Mr. Wm. Hoyle, who had presided at the recent conference. Mr. Hoyle's "Review of the Negro Question and the Independent Order of Good Templars," was so pungent that Mr. Malins replied in a vigorous pamphlet, "The Unlawful Exclusion of the African Race." Among the many charges brought by Mr. Malins against Mr. Hastings and Col. Hickman—each of whom had been Right Worthy Grand Chief Templar—was that of simple subservience to the "domestic prejudices of the South." The new Order of "The True Reformers," organized for the colored people, as Mr. Malins himself had moved in 1872, he now calls the "Kitchen Order," and "Hickman's Underground Kitchen." Malins asserts that Col. Hickman as Chief Templar at the Boston session (1874), had appointed his friend, Thrower, of Georgia, as General Superintendent of the "Kitchen Order."

One charge made by Malins, and not replied to in any of the documents published, deserves special notice. It is that Mr. Hastings, as Chief Templar in 1873, had forwarded upon application, to Joseph Lee and his colored associates, of Jacksonville, Florida, a mutilated charter: "The Hon. S. D. Hastings tampered with this charter—as has since been seen by hundreds—and in his unmistakable penmanship has crossed out the clause referring to representation. I have the charter, and can vouch for the mutilation being made by his hand." This was certainly a very grave charge, and if true, must stamp the name of the Chief Templar with infamy. But Mr. Hastings in a personal letter to the author very fully clears himself of the accusation of mutilating a charter, in
order to deprive a Lodge of Colored Good Templars of their rights before the Grand Lodge. Mr. Hastings says:

"When lodges are first organized in new territory, they are under the direct control of the Right Worthy Grand Lodge. A Grand Lodge cannot be organized until there are ten or more Subordinate Lodges in the State or Territory where they are organized. Subordinate Lodges are never represented in the Right Worthy Grand Lodge. Only Grand Lodges are represented in that body. There are two separate forms of charter for Subordinate Lodges; one used by the Right Worthy Grand Lodge when chartering lodges in new territory where there is no Grand Lodge, and the other used by Grand Lodges in chartering lodges under their jurisdiction. At the time I issued the charter for this negro lodge in Florida, we had no blanks on hand of the form used by the Right Worthy Grand Lodge, and I was obliged to take one of the forms used by Grand Lodges, and by striking out and interlining, I made it read the same as the Right Worthy Grand Charters.

"When sent out, it read precisely as all charters issued by the Right Worthy Grand Lodge to Subordinate Lodges read—precisely as the charter of Mr. Malins' own lodge reads, as that was issued by the Right Worthy Grand Lodge, previous to the organization of a Grand Lodge in England."

How could Mr. Malins have been ignorant of the facts, or of the law, in regard to chartering subordinate lodges? What must be thought of this attempt to malign the character of a man so prominent in Good Templary as Mr. Hastings?

Mr. Hoyle replied to Mr. Malins in a cutting pamphlet; but the secession was an accomplished fact, and the English branch of the Order, arrogating to itself the high-sounding title of "Right Worthy Grand Lodge of the World," proceeded to mission the blacks in the Southern States, where the Englishmen charged that "violations of the fundamental principles of the Order have been the rule, not the exception," and where the "uniform Constitution," the imperative law of all Grand Lodges, "has been tampered with or nullified by these Southerners." It would seem from one of Mr. Malins' concluding paragraphs that he expected his "World" institution to spread commensurate with its name:

"The good and true in North America will eventually stand for the right, as Central and South America do. Africa can hardly be long divided upon this matter. All the Good Templars of Asia have declared for our side, as have over ninety per cent. of all Europe, and now Australasia is coming where she would have stood before, but for misleading telegrams and garbled reports. The time for

¹ Malins' "The Unlawful Exclusion of the Negro Race," p. 63.
neutrality and for further hesitation is at an end, and we must quickly be compelled to say that those who are not for us are against us."

So much for the boasted candor of the man who four years before had proposed to give to negroes a new order and ritual, provided the same should not be in anywise a part of Good Templary!

What has been the result of this missionary effort in the South to draw the colored people into a foreign order—this war to the knife proclaimed by Mr. Malins? After eleven years of labor Mr. Malins at last feels obliged to confess that the efforts of his foreign organizers to alienate the colored people of the South have been a complete failure, and within a few weeks the two orders have been re-united, and now form the most compact and widely extended temperance organization in the world. Yet years must elapse before all the heartburnings which this needless schism has engendered, shall have ceased, and eternity alone may tell of the harm wrought to the great temperance cause in the long controversy. That the South was right in her desire for a dual Lodge conferring equal privileges upon each race, seems clear to all conversant with Southern affairs. Any other course must have wrecked the Order in the South.

GEORGIA GOOD TEMPLARS AGAIN.

From this long, but necessary, digression to explain the outer circumstances so intimately influencing Georgia Good Templary, we return homeward. Doubtless, Messrs. Searcy and Elliott did not forecast the outcome of their memorial to the Right Worthy Grand Lodge in 1872; but after the action of the Right Worthy Grand Lodge in London in 1873, the disintegration of the Order went on rapidly through the South. We have already seen how the ranks of the Georgia Grand Lodge had been depleted at the meeting of 1873. Probably but for the efforts of Col. Hickman, the break would have been general, and the Order, almost in a body, would have seceded from the Right Worthy Grand Lodge. To the efforts of Hickman, whom Malins so outrage-
ously traduces, were chiefly due the hold which the Good Templars were enabled to maintain in the South, and which to-day has left the Order in a position to be so effective among both races. The Malins programme, if followed out by the Right Worthy Grand Lodge, must have destroyed the Order among the whites of the South, and have rendered it almost utterly inefficient for good among the blacks. But wiser counsels prevailed, and the Briton did not succeed in his destructive course.

THE SIXTH ANNUAL SESSION OF THE GEORGIA GRAND LODGE was held in Acworth, beginning Sept. 30, 1874, Col. Hickman, the pacificator, in the chair. Ninety lodges were represented. The Grand Worthy Chief Templar (Gwaltney) reported that C. P. Crawford, Grand Worthy Primate of the United Friends of Temperance, had sent him a communication asking that they should issue joint circulars to their respective orders counseling fraternal feelings, peace, and cooperation, but he (Gwaltney) had declined to accede to the proposal.

For a while during the year, C. W. Buck’s “Southern Templar” had been the Independent Order of Good Templar’s organ, jointly of Georgia and Alabama, but from some cause the paper had suspended. A Southern convention, composed of Good Templar delegates from Alabama, Tennessee, Kentucky, North Carolina, and Georgia, had been called to meet in Atlanta, Nov. 12, 1873, but only Alabama and Georgia had been represented. The difficulties with the Right Worthy Grand Lodge had been amicably adjusted. This was chiefly through the efforts of Col. Hickman, as before mentioned. Hon. S. D. Hastings had visited Atlanta in March (1874), and had been the recipient of many courtesies, and good feeling toward the Right Worthy Grand Lodge seemed restored. Eighteen Fountains of True Reformers had been opened, and much interest among the negroes had been awakened. Ninety new lodges had been organized, and two defunct ones had
been revivified. Col. Hickman had spent much of the year in Georgia, and had initiated more than 2,000 members. Efforts to establish an inebriate asylum had been made, but the Legislature did not pass the bill. The membership was reported at 10,000, which was certainly a fine showing, considering the troubles which the Order had had to encounter. Receipts, $2,783.18; expenditures, $2,440.75. The sum total of all lodges hitherto organized in the State now reached 379.

Although J. G. Thrower, the Cold Water Superintendent, was absent, yet his report showed more than fifty Temples in existence. More work in that department was urged. The "Southern Templar" at Opelika, Ala., after a few numbers had gone the way of all the earth, or, at least, the way of most temperance periodicals—lack of patronage. Negotiations had been commenced with Col. J. H. Seals of the "Sunny South," the last editor of the old "Banner," for using the paper as an organ. T. F. Wynne was elected Superintendent of Cold Water Templars, taking the place which J. G. Thrower had held for five years; it was also resolved that each subordinate lodge should have a Cold Water Templar Superintendent. Brethren Foster, Underwood, and Jones, were elected representatives to the Right Worthy Grand Lodge.

The full roll of membership footed up 16,269 names, of which 9,224 were contributing.

Officers for the coming year were chosen as follows: J. G. Thrower, Grand Worthy Chief Templar; E. F. Lawson, Grand Worthy Conductor; Miss Lillie Clark, Grand Worthy Vice Templar; S. C. Robinson, Grand Worthy Secretary; B. H. Washington, Grand Worthy Assistant Secretary; J. K. Thrower, Grand Worthy Treasurer; W. E. Jones, Grand Chaplain; B. C. Holt, Grand Worthy Marshal; Miss Willie Giles, Grand Worthy Assistant Marshal; J. P. Spinner, Grand Worthy Inside Guard; J. R. Christie, Grand Worthy Outside Guard; W. C. Adamson, Grand Worthy Messenger.
A circular letter was addressed to ministers, urging active co-operation.

THE SEVENTH ANNUAL SESSION OF THE I. O. G. T. GEORGIA GRAND LODGE

was held in Gainesville beginning September 29, 1875. Ninety-one Lodges were represented. Hon. W. C. Williams, of Canada, Right Worthy Grand Secretary, together with his wife, was present. Receipts for the year were $2,228.88, expenditures $2,747.90.

Bro. Shackleford offered a resolution that, as the present Local Option law operated unfairly, a committee of five be appointed to petition for a general local option law.

Brethren Jones, Shepherd, and Lawson were elected Right Worthy Grand Lodge representatives. H. K. Shackleford was chosen Superintendent of the Cold Water Templars, of whom thirty-four Temples were in working order with an aggregate of 2,280 members.

A committee of five, Gwaltney, Lawson, Little, Irvine, and Warren, was appointed to present the memorial to the Legislature, asking for a general local option law.

Brethren Thrower, Foster, and Jones were also appointed a committee to memorialize the Legislature to establish an Inebriate Asylum.

The "True Reformers" now had a Grand Lodge of their own, and were no longer under the jurisdiction of the Good Templars.

The "Atlanta Herald," having intimated that the Good Templars would, at the next meeting of the Legislature, attempt to force a general prohibitory law through that body, the Grand Lodge entered a disclaimer, and announced that its object was to educate people up to the prohibition standard first.

It was declared to be a violation of the pledge to sell fruit to a distiller, even to prevent loss of the fruit.

The Grand Officers elected for the next year, were J. G. Thrower, Grand Worthy Chief Templar; E. F. Lawson,
TEMPERANCE ORGANIZATIONS. 1873–87.

Grand Worthy Conductor; Miss Sallic Candler, Past Worthy Vice Templar; S. C. Robinson, Grand Worthy Secretary; J. K. Thrower, Grand Worthy Treasurer; W. E. Jones, Grand Chaplain; R. B. Stegali, Grand Worthy Assistant Secretary; W. H. Perkinson, Grand Worthy Marshal; Mrs. S. E. Little, Grand Worthy Assistant Marshal; J. J. Keith, Grand Worthy Inside Guard; W. J. Davenport, Grand Worthy Outside Guard; W. C. Hand, Grand Worthy Messenger.

Fifty-four lodges had been formed, and one hundred and eighty-four were now in working condition. The sentiment for prohibitory laws was also growing, as we may gather from the Minutes. The eighth Grand Lodge session was held in West Point, Georgia, convening October 24, 1876.

The "colored question" was exciting much discussion, as this was just after the great schism at Louisville in May. A congratulatory telegram from the Grand Lodge of Knights of Jericho, of which Thos. S. King was Secretary, was received.

Only eight working Cold Water Temples were left in Georgia. The organization seemed in the throes of death.

The committee on the "colored question" reported in favor of collateral colored Grand Lodges, which should have no representation in the white Lodes, but bear to the Right Worthy Grand Lodge the same relation as other Grand Lodges. Rep. Green offered a resolution declaring that the Georgia Grand Lodge Constitution declares the I. O. G. T. a white man's order and that the "True Reformers" instituted for the negroes, was sufficient for all temperance purposes, and that temperance was not social equality—this, the resolution affirmed to be the I. O. G. T. basis.

"Therefore we decline to surrender to the Right Worthy Grand Lodge the entire and original, or any control of the territory of Georgia in so far as the negro race is concerned." This amendatory resolution was withdrawn, and it was resolved that hereafter the Grand Lodge of Georgia would
grant charters to worthy colored persons, conditioned that
the charters shall be separate and distinct from the white
Lodges; the negro Lodges to have no representation in the
white Lodges; when a sufficient number of colored Lodges
shall have been formed, consent is given that these shall be
formed into a colored Grand Lodge.

The Grand Lodge declared that although it had, in
good faith, carried out Joseph Malins' motion at Madison in
1872 to establish a separate order for the colored people, by
organizing the "True Reformers," which Order now num-
bered eighteen Fountains and more than 5,000 members in the
State, yet it would use its influence to get the colored people
to accept the I. O. G. T. in place of the Fountains, and
would aid them in all things consistent, to establish Good
Templary among them. This resolution was carried by
thirty-six yeas against nine nays.

Brethren Jones, Varndoe and Hansell were chosen
representatives to the Right Worthy Grand Lodge.

The Grand Officers elected were:

J. G. Thrower, Grand Worthy Chief Templar; W. A.
Hansell, Grand Worthy Conductor; Miss Sallic Candler,
Grand Worthy Vice-Templar; W. E. Jones, Grand Worthy
Treasurer; W. O. H. Shepherd, Grand Worthy Secretary;
Miss W. L. Edwards, Grand Worthy Assistant Secretary;
B. F. Payne, Grand Worthy Marshal; Miss C. J. Fuller,
Grand Worthy Deputy Marshal; Miss Jennie Headden
Grand Worthy Inside Guard; Edward Pharr, Grand Worthy
Outside Guard; J. T. Sims, Grand Worthy Messenger.

Receipts for the year $2,135.94, expenditures $2,104.13.
Georgia in 1876, notwithstanding all the divisions and loss-
es which the Good Templars had sustained, still had 10,308
active members, and ranked as the twelfth State in num-
bers¹ in the Order.

THE NINTH GRAND LODGE SESSION
began in Dalton Sept. 11, 1877. Thirty-five Lodges were re-
presented.

W. G. Whidby had published five numbers of the "Living Age," but had had to suspend. The Committee on Organ recommended the formation of a joint stock company, with fifty shares at $5.00 each, to publish a monthly organ of five hundred copies. This report was adopted.

The Secretary, S. C. Robinson, had died since the last session. The officer to whom had been delegated the duty of visiting the Grand Fountain, to induce the "True Reformers" to give up their charter and accept Good Templary in lieu thereof, reported that he had found considerable difficulty in persuading the colored people to make the exchange. He finally succeeded, however. Thus the True Reformers ceased to be, as an independent organization.

The relation of the colored people to Good Templary had been solved by what seems to have been the only practical way to solve it; and henceforth the dual system was to prevail.

But the Order had suffered a great depletion from its own ranks. Only 4,088 members in good standing were reported, and 120 living lodges. Twenty new ones had been formed. The sum total of lodges now reached up to 442.

The Grand Officers elected were:

J. G. Thrower, Grand Worthy Chief Templar; M. P. Caldwell, Grand Worthy Conductor; Miss G. W. Johnson, Grand Worthy Vice Templar; W. O. H. Shepherd, Grand Worthy Secretary and Treasurer; J. E. Evans, Grand Chaplain; J. P. Meredith, Grand Worthy Marshal; Mrs. W. E. Jones, Grand Worthy Deputy Marshal; Miss Nora Love, Grand Worthy Inside Guard; G. D. Beckham, Grand Worthy Outside Guard; S. C. Westbrook, Grand Worthy Messenger; J. A. Kennedy, Past Worthy Grand Chief Templar.

LATER HISTORY OF GEORGIA GOOD TEMPLARY AND ITS RELATION TO THE COLORED RACE.

The following is taken from a sketch of the history of Good Templary in Georgia, prepared by the Grand Secretary
J. G. Thrower. The article reached the author after the foregoing history had been collated from the Grand Lodge Journal and other sources, and was too late to be used in the first part of the sketch.

"At the West Point session of the Georgia Grand Lodge, held two years later, 1876, additional action was taken on the colored question, as follows:

"WHEREAS, The Right Worthy Grand Lodge passed the following amendment to the Right Worthy Grand Lodge Constitution at its twenty-first annual session, which reads as follows, and shall be inserted after the first sentence of Article I:

"**SECTION III.** Except the assent be obtained, or upon petition of any Grand Lodge, charters for one or more Grand Lodges, or for one or more subordinate lodges under the immediate jurisdiction of the Right Worthy Grand Lodge, may be granted, covering a part or the whole of the territory embraced by the charter of such existing Grand Lodge; therefore, be it

"Resolved, That hereafter the Grand Lodge of Georgia will grant charters to worthy colored persons upon the following conditions, viz.: First. That the charters granted to the colored people shall be separate and distinct from the whites, and that the colored lodges organized shall not have representation in the white Grand Lodge.

"Second. That when the colored lodges in this State shall be sufficient in number to entitle them to a Grand Lodge charter, consent will be given to the Right Worthy Grand Lodge for the institution of a colored Grand Lodge.

"Third. That while in the past we have devoted our time and our energies to the carrying out in good faith the action of the Madison session of the Right Worthy Grand Lodge, in spreading the truths of temperance among the colored people, in a separate order for them, as proposed by Joseph Malins, Grand Worthy Chief Templar of England, in the establishment and introduction of the United Order of True Reformers to the extent of the organization of a Grand Fountain that now has a membership of over five thousand in this State, besides introducing this order into the States of Tennessee, Alabama, South Carolina, North Carolina, Kentucky, Florida, Virginia, Louisiana, Texas, Mississippi, and the District of Columbia, three of the above named States having Grand Fountains, all being established under the supervision and through the direct influence of this Grand Lodge and her membership; in conformity with the above voluntary action, we will use our influence to induce the Grand and Subordinate Fountains to accept the Independent Order of Good Templars, in lieu of the United Order of True Reformers; we further pledging ourselves to aid them, in all things consistent with honor, in the establishment of the order of Templary among their people.'

"On Dec. 25, following the above action, representatives from working Fountains of True Reformers met in Atlanta, each bearing petitions from their respective membership, to be organized into a Grand Lodge of Good Templars, as follows:

"Pioneer, No. 1; Eureka, No. 49; Vanguard, No. 51; Pledger, No. 52; St. James, No. 24; Star of the South, No. 70; Monticello, No. 15; Salem, No. 37;
Temperance Organizations. 1873-87.

St. Clair, No. 35; Light of Jericho, No. 41; Silver Star, No. 20; Star of Bethlehem, No. 53; Magnolia, No. 34; Harmony, No. 23; Thankful, No. 30; Peek, No. 23; Banner of Light, No. 17; Hightower, No. 2; Stokes, No. 35; Emanuel, No. 57; Thrower, No. 18.

"The writer holding a commission from the Right Worthy Grand Lodge, instituted this the first Grand Lodge composed of colored people—Georgia of all the States taking the lead in the introduction of temperance among the colored people.

"For a while this Grand Lodge prospered and became very powerful until invaded by a single man, a Malinite, who began sowing the seeds of dissension, urging the Grand Lodge to surrender its charter to the Right Worthy Grand Lodge, and accept one from the Malins Right Worthy Grand Lodge. The membership were told that they occupied the position of a "Kitchen Order," that they could not go into the parlor (white lodges), etc.; and while the man failed in carrying over this splendid Grand Lodge, he did succeed in creating dissensions and dissatisfaction to such an extent as to discourage the membership, and finally the Grand Lodge ceased to exist.

"Through the efforts of the grand Lodge of Georgia a Dual Grand Lodge, in December, 1886, was again instituted, sixteen subordinate lodges being organized by the deputies of the Grand Chief Templar. This Grand Lodge is now presided over by the Rev. E. R. Carter, pastor of Friendship Baptist Church, Atlanta.

"At the convention session, held Sept. 10, 1878, W. A. Hansell was elected Grand Worthy Chief Templar, followed by U. G. Everett, Rev. G. A. Nummally, J. G. Thrower, Rev. P. A. Jessup, Hon. J. H. Polhill, Rev. J. B. Hawthorne and Hon. D. C. Oliver, the present incumbent.

"The order, up to date, has, in the State, instituted 647 lodges. Into these lodges 194,000 members have been initiated.

"Notable Events in which the Order Has Been Prominent.

"It was from the office of the Grand Lodge that the call was issued, calling together the notable convention that agreed upon the first local option measure, asking the Legislature to adopt it.

"It was to the Order, that Mother Stewart of Ohio applied for assistance to organize the Woman's Christian Temperance Union. At the invitation of members of the order that lady came to Atlanta, and as their guest, instituted the first union.

"Immediately following the meeting of the Grand Lodge in Conyers, Rockdale county, the people, by petition, asked for the privilege to vote on the liquor question. This was one of the first notable contests by a county vote, and was carried by a great majority. In a Good Templars' Lodge Room, the General Local Option was agreed upon; afterward amended, and finally became the law of the State.

"The Atlanta campaign was decided upon and a call made for the first meeting, went out from the office of the Grand Lodge. Two Good Templars and a gentleman not a Good Templar prepared the call and prepared a letter inviting other gentlemen to a meeting in Good Templars' Hall. The second meeting and the
third at which the wealth and intellect of the city were present, electing officers and adopting plans for conducting the most notable temperance campaign recorded in history.

"The last meeting of the Grand Lodge was held in Augusta, July 27-29. It was while attending that meeting that Rev. Dr. Hawthorne, its presiding officer, delivered his notable speech, that brought down upon his devoted head so much censure, but which, by the way, stirred up the people as they were never stirred before.

"The order is still in a very healthy condition, notwithstanding, many of the lodges in prohibition towns and cities have ceased to work, the membership feeling that the object of the order had been accomplished in those places at least; and for that reason the lodges had been allowed to go down. The present officers of the Grand Lodge are: D. C. Oliver, Grand Chief Templar; L. F. Padgett, Grand Counselor; Mrs. Rosa Ridley, Grand Vice-Templar; J. G. Thrower, Grand Secretary; Miss L. Glover, Assistant Grand Secretary; Rev. L. R. Gwaltney, Grand Treasurer; J. J. Keith, C. S. J. T.; M. H. Cutter, Grand Chaplain; C. J. Skinner, Grand Marshal; C. F. Honiker, Grand Guard; J. F. Wynne, Grand Sentinel; Miss Lula Veal, Deputy Grand Marshal; J. R. Smith, Grand Messenger.

Thus far the later Good Templar history in Georgia, as detailed by Grand Secretary Thrower.

But it is now time to turn to another order which grew out of the "Negro question," an order to which frequent allusions have been made, and which, during the few years of its life in Georgia, made rapid strides.

THE UNITED FRIENDS OF TEMPERANCE.

"I pledge my sacred honor that I will not use intoxicating liquors as a beverage, nor manufacture them, nor traffic in them; that I will not provide them as articles of entertainment, nor for persons in my employment; and that I will, in all suitable ways, discontinue their use and manufacture throughout the community."

—Initiatory pledge for the Council of Temperance.

This order grew out of the new phases presented by the changed relations of the former slaves after the civil war. In Virginia, in the autumn of 1865, at Petersburg, was organized a temperance order, which received the name of "The Friends of Temperance." It was thought that a new order was necessary to meet the additional evils of intemperance which war had brought on. The existing orders were allied with certain features, either of the colored question, or connected with, and controlled by, those who, but a few months before, had been engaged in a deadly struggle with the
South. So a re-establishment of those orders was not sought.

The pledge of the Order was total abstinence from intoxicants. It was confined to a white membership, a separate order, the Sons of the Soil, being organized for the colored. Under this name the Order of Friends of Temperance has made but little headway in Georgia. But the United Friends of Temperance were of later growth, and Georgia was a chief field of operation for them.

**THE UNITED FRIENDS OF TEMPERANCE,**

as the name implies, had for an object the combining of the various temperance orders of the South into a single body, which might thus be more effective. Exactly the relation which its members should sustain to the other orders with which they were connected, was not clearly defined. The circular which called the prominent temperance leaders to a council at Chattanooga, Tenn., was issued in October, 1871. This was shortly after the action of the National Division Sons of Temperance at Boston, which had given so much offence to the South on account of its deliverance in regard to the admission of negroes. This action was, perhaps, a precipitating cause of all the trouble. The circular gave as its purpose the "securing in the future united action and a concentration of effort by all friends of temperance, in whatever manner might be deemed most practicable."

Representatives from Virginia, North Carolina, South Carolina, Georgia, Alabama, Missouri, Louisiana, Tennessee, and Kentucky, hearkened to the call and met in Chattanooga. J. A. Jefferson, of Virginia, was made President; J. J. Hickman, of Kentucky, and Dr. S. M. Angell, of Louisiana, Vice-Presidents; and W. E. H. Searcy, of Georgia, Secretary.

This organization was called the "Council of Temperance," and it was determined that its sessions should be annual. The new "Council" published as the objects of the Order: "To present a united front to the enemy; to harmonize the
temperance people of all Orders; to deliberate and decide upon the most effectual agencies for the dissemination of correct temperance principles; to counteract the evil influences of inconsiderate temperance advocates, and repel all connection of temperance orders with denominations and political parties." It was furthermore declared that in all Orders the State body should be supreme in its own territory; the national only having control of the passwords and private work, while its efforts should be in missionary labors. The temperance orders represented in this first meeting were: The Sons of Temperance, the Good Templars, the Friends of Temperance, the Temple of Honor, and the Knights of Jericho.

The Council held its second session at Chattanooga, July 4, 1872. The condition of the various component Orders represented in the Council is spoken of as most encouraging. Thus far the body had rather the form of a convention of distinct bodies, than any organic union. From this Council a report or communication was sent to the various temperance organizations of the Southern States. It represented the difficulties attending the scattered nature of temperance work under the auspices of different heads or directories; it represented the great advantages which would accrue to the work by consolidation of effort, and the union of all existing Orders; the only basis suggested for the Union is that of total abstinence and with a white membership. A convention of representatives from the various temperance orders was called at Chattanooga, Nov. 27, 1872, to consider the question of union.

At this November meeting certain "Articles of Union" were drawn up, adopted, and ordered to be sent to the various temperance organizations for adoption; the Orders which adopted, being requested to send delegates to an adjourned meeting to be held Jan. 22, 1873.

At the January meeting, these Articles of Union were taken up severally, discussed and adopted, after certain amendments.
TEMPE RANCE ORGANIZATIONS. 1873-87. 627

"ARTICLES OF UNION."

"ARTICLE I. The Order shall be known as "The United Friends of Temperance," and its several grades shall be constituted as follows:

"ART. II. A subordinate department or council, which shall consist of (a) the Council of Temperance (b) the Council of Friendship.

The general business affairs of the subordinate council shall be transacted in the Council of Temperance, and membership in good standing therein shall be requisite to admission to, and continued membership in, the Council of Friendship. The cultivation of the social and fraternal relations of the members shall be made a prominent feature, and all business matters relating to such objects or institutions of a charitable, benevolent, or educational character, that may be authorized by the supreme or State bodies, shall be transacted in the Council of Friendship.

"ART. III. A State or Grand Council, to be composed of representatives from the several subordinate councils.

"ART. IV. A supreme council, which shall be composed of representatives from the State or Grand Councils.

To the supreme council belongs the power to establish and publish a uniform ritual and control the private work of the order, and to fix and determine the regulations and usages appertaining thereto, to extend the order into States or Territories where no Grand Council exists, and to enforce obedience to these Articles of Union. All other powers shall be vested absolutely and unconditionally, in the Grand Councils entitled to representation in the supreme council.

"ART. V. Membership shall be confined exclusively and unalterably to white persons, active and associate. Females constitute the class of associate members, and they shall be entitled to all the privileges of the Order.

"ART. VI. Provides for the titles of the offices in the several grades.

The following declaration of principles proclaimed:

'Sectarian or denominational differences shall not be recognized, nor religious and political controversies permitted, within the Order.

'Neither legislative prohibition, nor any other form of interposition by State or municipal government, shall be invoked as auxiliary to this Order. Moral suasion, as distinguished from any form of coercion, shall be its sole means of promoting temperance.

'The founding of inebriate asylums for the cure of intemperance belongs necessarily to the great temperance reform.'

Messrs. Currey, Searcy and Simmons were appointed a committee to prepare a ritual and the private work of the Order, and report the same at the next meeting to be held in July.

The supreme officers were chosen as follows:

Most Worthy Primate, Isaac Lytton; Most Worthy Associate, Rev. W. P. Harrison, D. D.; Most Worthy Scribe, W. E. H. Searcy; Most Worthy Treasurer, Joseph R. Anderson; Most Worthy Chaplain, Rev. D. M. Breaker; Most
Thus from a convention of representatives grew another temperance order, with ritual, constitution, etc.

The Third session of the Supreme Council was held at Chattanooga July 20, 1873; representation full, notwithstanding the presence of cholera in the city, the prospects of the new Order seemed very bright. The ritual, private work, etc., prepared by the committee were submitted, and adopted.

The Louisiana delegates announced that a mutual benefit degree had been established by their Grand Council, and had been duly incorporated by the Legislature as the Benevolent Degree of the United Friends.

The Supreme Council seemed to be captured by the mutual benefit scheme, and recommended the adoption of the Degree.

The supreme officers were now elected for two years: Most Worthy Primate, John Moffat, Tennessee; Most Worthy Associate, W. E. H. Searcy, Georgia; Most Worthy Scribe, W. Bryce Thompson, Tennessee; Most Worthy Treasurer, J. H. Campbell, Arkansas; Most Worthy Chaplain, James Younge, Texas; Most Worthy Conductor, J. M. Boon, Mississippi; Most Worthy Sentinel, W. W. McGarrity, Louisiana.

Adjourned to meet in New Orleans in March, 1874.

When this—the Fourth—session of the Supreme Council convened, it was found that very fine progress had been made. The "Friends of Temperance" in Texas, and the Grand Councils of the "Temperance Reform" in Arkansas and Northern Louisiana, had united with our new Order. Grand Councils had been instituted in Kentucky, Alabama, and Illinois, making ten Grand Councils in all, having in their jurisdiction about 900 Subordinate Councils and 50,000 members.

At the New Orleans session the Benevolent Degree was thoroughly elaborated, and the charge of it committed to the Supreme Council. Brethren Moffat and Younge were
intrusted with the sole prerogative of instituting councils in this degree.

Some changes as to regalia for the Second Degree were instituted, and a motto was adopted, representing the three degrees of the Order, viz.: "Temperance, Friendship, and Benevolence."

The Fifth session of the Supreme Council was held in Nashville in May, 1875, although Paducah, Ky., had been formerly selected as the meeting place.

A steady increase in membership was reported. The new officers chosen at this term were: Most Worthy Primate, James Young, of Texas; Most Worthy Associate, G. B. Taylor, of Tennessee; Most Worthy Scribe, Isaac Lytton, of Tennessee; Most Worthy Treasurer, Anson Nelson, of Tennessee; Most Worthy Chaplain, J. A. Cornish, of Missouri; Most Worthy Conductor, J. Shelby Harris, of Mississippi; Most Worthy Sentinel, T. J. Oliphant, of Arkansas.

At this session the words "Most Worthy" were dropped from the council officers' titles, and "Supreme" inserted in lieu.

Of the four monthly meetings of a Subordinate Council three are for work in the Council of Temperance, and one for work in the Council of Friendship. Those elected to membership in the Council of Temperance may be advanced to the Council of Friendship without further balloting. The officers, ceremonies, and business of the two degrees are entirely different.

The Benevolent Degree is the pride of the Order. The amount to be paid to the family of the beneficiary is limited to $5,000, paid in assessments of 20, 30 and 50 cents upon the members. The motto of the Order, which the Benevolent Degree in part illustrates, is Temperance, Friendship and Benevolence.

Thus far the general history of the United Friends of Temperance, which has been compiled chiefly from the sketch of the order given by Isaac Lytton, Past Most Worthy Primate.  

There was much of independence in the Grand or State Councils of the Order, more than was found in most other organizations intended to have a national character and universal work. As we have seen, it was resolved from the first that the business of the Supreme Council should be limited to the control of the private work of the Order, sending out the passwords, missionary operations, etc.; but the Grand Councils regulated all the work in their several jurisdictions. Thus the Constitution of the Grand Council of Georgia provides that its membership shall consist of those elected by the local councils for the term of one year, beginning with the first day of October; its jurisdiction "shall embrace all local councils that may be chartered in this State, and shall be supreme in all the powers of the Order." All decisions made in any Subordinate Council as to constitutionality and authority were appealable to the Grand Primate, and his decisions might be appealed from to the Grand Council, whose decision was final. The local councils could only use the ritual prescribed by the Grand Council, but this ritual was "not a part of the law of the Order," and might be dispensed with in whole or in part, at the option of the several local councils. The Grand Council might prescribe a uniform local constitution. Each Subordinate Council was entitled to one representative in the Grand Council, "and one additional for each hundred members."

Article V of the Grand Council Constitution (of Georgia) proclaimed as cardinal maxims of the Order:

"Exclusive white membership. No sectarian or partisan discussions or discriminations in the Order. No appeal to government, prohibition, or other formal force. Instruction and persuasion the only legitimate agencies for propagating temperance. The membership obligation of the pledge and degree with lifetime pledge for special purposes. The inalienable supremacy of the Grand Council. No local council violating either of these shall hold a charter from this council, nor shall this council or its subordinates fraternize with any council within or without the State, that shall offend against the same."

An amendment to the Grand Council Constitution must be read and passed by a two-thirds vote by ballot on two several days before becoming operative.
Elections to membership in a Subordinate Council were always by ballot, and any white person over twelve years of age was eligible; four negative votes were necessary to reject an application for initiation. Election, initiation and signing the constitution constituted one a member. The law of the pledge permitted no member to “make, buy, sell, use or furnish to others to be used as a beverage, any spirituous, malt, or other alcoholic liquors.”

The initiation fees of the Georgia Subordinate Councils was fixed at $1.00 for males and 50 cents for females, and dues of ten cents per quarter were exacted from each member, without payment of which no member could either vote, or sit in council, and failure to pay for a whole quarter was punished by suspension.

In 1875 a revision of the Grand Council’s by-laws was made, and among other innovations the holding of district and county conventions was provided for; a deputy for each county was also to be appointed. This deputy was to visit the councils in his jurisdiction and aid their work; he was to organize new councils and instruct them in the work; he was to “especially impress the Council Deputy and Recording Scribe with the importance of having the quarterly returns promptly and correctly made out at the beginning of each quarter, and with the per capita tax of ten cents upon each member over the age of fifteen years, and of forwarding the same to the Grand Scribe.”

The revenue of the Grand Council was to be derived from the sale of supplies of rituals, odes, clearance cards, etc., from missionary contributions, and from a per capita tax of ten cents from each member over fifteen years of age. It also received ten dollars for each charter and accompanying supplies to a Subordinate Council, and five dollars for supplies to a Degree Council.

In the Georgia Grand Council in 1874, a supplement was added to the initiation of male candidates, in which a death scene was incorporated, for the sake of making more impressive the sacredness of the total abstinence obligation.
632 TEMPERANCE ORGANIZATIONS. 1873–87.

THE QUESTION FROM THE UNITED FRIENDS OF TEMPERANCE STANDPOINT.

Much has already been given of the agitation in the Good Templar Order which came near bringing about the secession of the Grand Lodge of Georgia from the Right Worthy Grand Lodge.

It remains to give some account of the motives actuating temperance men in the formation of the Order of U. F. of T. For this purpose the author has been favored with several documents sent him by Mr. W. E. H. Searcy, and by Col. C. P. Crawford, both of whom were leaders in the movement which established the United Friends of Temperance Order. From a sketch of the “Rise and Progress” of the Order, by Mr. Searcy, we extract such parts as may be necessary to bring out the facts of the history.

“Every temperance order in this United States was founded upon the monarchical form of government; that is to say, the Jura Summi Imperii, or rights of supreme authority or sovereignty, were vested absolutely in a national head. The Sons of Temperance had their National Division; the Independent Order of Good Templars, its Right Worthy Grand Lodge; the Templars of Honor and Temperance, its Supreme Council; the Friends of Temperance of Virginia, its Supreme Council, and so on through the whole catalogue of Orders. All these supreme bodies made constitutions not only for the State grand bodies, but even for the subordinate bodies scattered throughout the counties in the States. And neither the State bodies nor the Subordinate bodies could, in any wise, whatever, alter, amend, or abolish, the constitutions so made for them.

“Let us show how this worked, we will give an illustration from the Order of Good Templars. The Grand Lodge of Georgia at its Macon session changed the terms of officers for Subordinate Lodges from three months to six months, provided the assent of the Right Worthy Grand Chief Templar could be obtained. The Right Worthy Grand Templar answered in the following letter, that he had no authority in the premises and that the constitution could only be amended by the Right Worthy Grand Lodge. Here follows the letter:

"This plan of government grew to be very distasteful to the temperance people of the South; and from every State the mutterings of discontent could be heard. The result was that a convention of Southern temperance people was called to take action in the matter. The call issued from the State of Tennessee, and was answered by the assemblage of a large and respectable convention. This assembled in 1871 at Chattanooga, Tennessee. There were present 14 Sons of Temperance, 13 Good Templars, 2 Templars of Honor and Temperance, and 4 Friends of Temperance. Among these we may mention J. J. Hickman and Tim Needham of Kentucky, J. A. Jefferson of Virginia, Isaac Lytton, J. H. Curry,
TEMPERANCE ORGANIZATIONS. 1873-87. 633

W. B. Thompson and M. J. Cofer of Tennessee, Mott of South Carolina, and Sweet and the writer from Georgia, besides many others from other States. These men all held prominent places in the several temperance orders. * * *

IV. The leading temperance orders in the South, the Independent order of Good Templars and the Sons of Temperance, admitted to the social circle of the Order in the greater parts of their jurisdictions, persons of color known as negroes in the South.

"This feature, too, was repugnant to the Southern temperance people. They saw, that in a few years these negroes would go up into the higher body of the Order, and that there they must meet them on terms of equality in debate, in receptions, and in framing laws. Their wives also would be subject to mortification and displeasure, at close proximity of the social evil. And indeed, this state of affairs had already taken place, verifying the position taken. The last two sessions of the Good Templar Head Body has had negroes in attendance as members; and at one of the sessions, a negro served with a white woman upon a committee.

Georgia Good Templars winked at this social equality of races, having not the moral courage to repudiate and spurn it, as their co-laborers and brethren had done a short time before. And the Sons of Temperance installed a negro into the office of Sentinel, the post of honor. Into his ears ladies had to breathe the password before they could enter the social supreme council where the sovereignty of the Order resided.

This negro question became troublesome, and to avert its calamities another convention was held at Chattanooga, Tennessee, on July 4, 1872, it being the second great Southern Temperance Convention. At this session Hon. J. J. Hickman of Kentucky presided. It was well attended, and its proceedings were harmonious.

"The following was adopted unanimously by a rising vote, as the wishes of the body:

"Resolved, That a committee of five be appointed to issue an address to all temperance orders in the United States, requesting such as desire an order of white membership only, to meet in Chattanooga, Tennessee, Nov. 27, 1872, and then and there form such a body."

"Delegates assembling under this call formed the United Friends of Temperance on that day and year, on the white basis; and to keep that question forever settled, it was agreed to make it an article of union that none but white persons shall ever become members of the Order, no matter where it extends.

"So it is truly a white man’s Order, and in this particular meets the wishes of every true son of the South.

"Justice demands that we state at the close of this section, that the Friends of Temperance of Virginia and North Carolina, the next most prominent order in the South, were free from this objection—their order being a white man’s order.

"III. The orders differed as to the duration of time for which the pledge should be administered to applicants for membership, and this occasioned disputes among each other, and divisions among their membership. This matter was not brought into the convention at either of its sessions, for the simple reason that it would have blown the body into fragments. The pledge for life, or the pledge as long as one is in the order, were the great divisions of the subject."
"The Good Templars pledge for life, whether the order exists or not, and so do the Templars of Honor and Temperance; the Sons of Temperance, the Friends of Temperance, the Knights of Jericho, and others, pledged during membership in the order.

"In Georgia the Good Templars were divided upon the question among themselves. One party, led by Col. C. P. Crawford of Milledgeville, affirmed that the Good Templar pledge was binding only during membership in the Order, and another party, led by Dr. E. J. Kirksey of Columbus, affirmed that it was for life. The parties tested their strength in Macon at the Grand Lodge meeting in 1871, and the life-pledge party was victorious by but about three votes.

"Many temperance men saw the necessity of harmonizing these dissensions, that a united front might be presented to the enemy. They saw that it was more desirable to receive all the benefits that could arise from the labors of all the workers than that these labors should be wasted in a fruitless war between the factions. If any had the will to labor, the opportunity should be afforded, and the way laid open. The United Friends of Temperance were originated to heal this wound, and well has it done it.

"The pledge is administered for life, or during membership, as each applicant chooses to take it. They assume either without persuasion, and of their own free will and accord. Men of different shades of opinion may then labor together, and yet each have his own opinions respected.

"IV. Our great temperance orders became every year more and more entangled with politics, and actually marshaled their forces through the influence of their leaders, and nominated candidates for the offices of President and Vice-president of the United States in 1872.

"This coming movement was distasteful to the Southern temperance people, as it is not the custom here to combat social evils through the ballot box, to the detriment of our political party, to whom we must look for deliverance from the yoke of bondage and oppression. The Southern Temperance Convention at Chattanooga in 1871, declared one of its leading objects to be: ‘To repel all connection of temperance with denominational controversies and political parties.’

"The United Friends of Temperance was originated to counteract this movement of inconsiderate temperance men. It, in solemn articles of agreement, in the basis of union, declares: ‘That the Order shall have no connection with political parties; nor (shall) denominational controversies be countenanced in the work.’

"We do not oppose the enactment of prohibitory laws, or what is called local option; we leave that to each member and to each citizen, as a citizen, to decide upon for himself. We do not interfere with the rights of a citizen; we so tell him when he joins the Order, and we keep the promise.

"V. There were so many temperance orders in existence, such a multiplicity of agents employed to secure a common end that the great Southern Temperance Convention of July, 1872, presided over by Hon. J. J. Hickman of Kentucky, passed unanimously by a rising vote the following resolutions: ‘We believe that the greatest good will be secured, and the most rapid growth of temperance sentiment and habit among the people be secured, by such a concentration of feeling and effort as can only be attained by an actual consolidation of all existing temperance orders.’
TEMPERANCE ORGANIZATIONS. 1873-'87.

"A committee was appointed to invite all orders to meet in convention at Chattanooga, Tenn., Nov. 27, 1873, and unite such as wished, in a united order. The United Friends of Temperance is the result of that meeting, and is, therefore, to a great extent, the realization of the temperance man's dream of a united order. The five causes enumerated forced the establishment of a new State Rights, White Man's Temperance Order, in which all true friends of temperance might unite for the quicker triumph of temperance principles. This we have complete in all its parts, and in every principle, in the order of The United Friends of Temperance."

Mr. Searcy next proceeds to give a resume of the Order's subsequent history.

The resolution to form a new order, he says, was taken at the July (1872) convention. A copy of the address issued to temperance orders throughout the country is given. This is found in the "Centennial Temperance Volume," and need not be inserted here. The following was also adopted:

"Resolved, That we are rejoiced to learn that there is now being prepared a temperance organization for colored people exclusively, and hereby indorse the move as eminently wise, and pledge to it a hearty moral support.

Fraternally,
S. M. Angell,
D. W. Breaker,
A. S. Elliott,
James G. Thrower,
M. J. Cofer,"

Of course the organization referred to above is the True Reformers, the order prepared for the colored people in accordance with the Malms resolution at Madison, Wisconsin, in the preceding May. The attitude of the Southern people to temperance organizations for the colored people is here given in brief, viz.: Steadfast opposition to a mixed order, hearty approval of a separate order.

We will follow Mr. Searcy again:

"While the leading Southern temperance men were meeting at Chattanooga to try to avert the impending storms, their various State and subordinate bodies were generally much troubled at the course events were taking. In Georgia especially this was true. The Grand Lodge of Georgia declared the Good Templar Order a white man's order, and that it should be free from political associations, right in the face of the laws of the Order, and the practice of the Order, and the official decisions of the Order, that there was no difference between black men and white men, and, too, when Hickman and Thrower, and Searcy and Cofer, and others, were inviting the Good Templars to Chattanooga to form a white man's
temperance order. Some were opposed to this hobnobbing to social equality doctrines, and banded together to sever all connection between the Grand Lodge of Georgia and the foul head of the order. This would have left Georgia intact, independent, and prosperous; but there was an opposing party that believed that negroes could never enter the Order in Georgia, and would never go to the Right Worthy Grand Lodge, the head of the Order; and hence we had to go along in our way and let the Order receive negro members in other States, if such States chose to admit them.

"At the Rome session of the Grand Lodge of Georgia the parties met in combat. After a running fight for two days, the union party triumphed. The secession party quieted down and made no breach in the Order. The Union party amended the Constitution of Georgia Grand Lodge contrary to law and their own solemn obligations, by putting the word 'white' before persons eligible to membership. John Russell's letter, already given, shows the illegality of this action plainly and authoritatively, as he was the head law officer of the whole Order.

"At the same session the pledge parties were also engaged in battle, and though we were on the side of the life membership, we could but admire the noble, calm, and unwavering stand of the opposition again led by Col. C. P. Crawford. Col. Crawford made a fine argument, but failed to carry his point, and so the life membership feature triumphed again.

"Soon after the adjournment of the Grand Lodge, the Milledgeville and other lodges, dissatisfied with the principles of the 'Independent order of Good Templars,' to which they were attached, disconnected themselves from that organization, and issued a call for all temperance men in Georgia willing to unite in forming a new temperance order upon a different line of principles and policy, to meet in Atlanta, Ga., Nov. 30, 1872, for conference. The lodges also framed an address to the Council of Temperance, which was to convene in Chattanooga, Nov. 27, and forwarded the same by W. E. H. Searcy to that body. The Convention at Chattanooga decided to proceed to the establishment of the new Order on the white basis, for those temperance people of America who would desire an exclusively white man's temperance order. A 'basis of union' was framed, upon which all temperance men could unite.

"This 'basis of union' insured a strictly temperance pledge—abstinence from everything containing the least trace of alcohol; guaranteed the absolute rights of the State Councils; protects the Order from the admission of any but white persons into its circle, and leaves the duration of the pledge to the candidates who are to assume it, and forever prohibits sectarian or political discussions in the Order.

"W. E. H. Searcy arrived in Atlanta with this basis of union in time for the Convention of Nov. 29, and after consultation of all interested parties it was decided to organize at once the General Council of Georgia upon the Chattanooga Basis of Union. Col. C. P. Crawford drew up, and the parties whose names are attached, authorized their signatures to the paper following, which is the document giving our Order identity and shape in Georgia.

[Document No. 1]

ATLANTA, GA., Nov. 30, 1872.

"We, the subscribers, cordially adopting the Basis of Temperance Union
proposed by the Council of Temperance, at Chattanooga, on the 27th inst., pledge
our earnest support to the new move for consolidation of existing orders of Tem-
perance in Georgia, and resolve ourselves into a Grand Council of Temperance for
the State of Georgia for ourselves and those whom we represent in this behalf.
Hicks, W. W. Osler, C. P. Crawford, W. F. Cook, C. A. Evans, Jno. W. Turke;
W. Helld, John Bean, J. W. Simmons, D. J. Myrick, J. W. Stipe and D. L. An-
derson.

"After this document was signed, the new Grand Council of Temperance was
called to meet in the reading room of the Kimball House for organization.

"The body was organized by calling C. P. Crawford to the chair; W. E. H.
Searcy was requested to act as secretary. Laws were adopted, an address issued,
and a temporary organization perfected, with Dr. W. P. Harrison of Atlanta as
Grand Primate, and W. E. H. Searcy as Grand Scribe. No other officers were
elected. The Grand Council adjourned to meet in Macon, Ga., Jan. 8, 1873, when
the offices should be vacated, laws abrogated, and a permanent organization entire,
effected.

"During the month of December and up to Jan. 8, many lodges were added
to the new Order, and its future seemed to be clear and bright."

The Council met on the 8th of January, 1873, Dr. W. P. Harrison in the chair.

"Dr. Harrison explained the object of the meeting in a clear and explicit man-
ner; but the body had much difficulty in organizing. At last, however, to effect
this end, the following resolutions introduced by W. E. H. Searcy, were adopted.

"Resolved, That the members of the Temperance Union (the name the new
Order had assumed temporarily) and those who sign the articles of union at the
present meeting, with the duly elected delegates to the meeting, be declared the
members of this body.

"Resolved, That provisional delegates be admitted to seats on the floor upon
their assuming an obligation to keep secret all the proceedings of this body which
are not made public.

"The resolutions had a happy effect; and soon the body was working in har-
mony, perfecting the machinery and advancing the interests of the new Order in
Georgia.

"Under these resolutions the following gentlemen came forward and signed
Document i, previously signed by others at Atlanta on the 30th of November:

"J. H. Hicks, J. L. Gibson, N. L. Wills, C. G. Smith, J. G. Parks, W. G.

"The following were the provisional delegates who were permitted to remain
upon the floor of the House: J. G. Thrower, Dr. Gray, L. S. Sweet and A. P.
Adams.

"Delegates from lodges and councils, and councils to which charters are
granted:

"Colaparchee Lodge, James Norris; Covington Lodge, by letter; Eatonton
Lodge, W. C. Davis; Lenard Lodge, J. R. Glenn; Cedar Bower Lodge, F. Me-
Carthy; Magnolia Lodge, H. N. Hallifield; E. S. Blakely Lodge, P. C. Hudson; Oslin Lodge, J. K. Bagley; Milledgeville Lodge, T. T. Winsor, R. L. Hunter; Forsyth Lodge, W. W. Jordan, L. Winters; Montpelier Lodge, E. S. Vinson, D. C. Brundage; Clinton Lodge, R. H. Barrow; Perseverance Lodge, W. E. H. Searcy; Super Banner Lodge, by letter; Live Oak Lodge, by letter; Olympia Lodge, by letter; Eastman Lodge, by letter; High Falls Lodge, by letter; Ladies' Enterprise Lodge, by letter; Oak Hill Council, by letter; Lawrence Council, T. H. Hall.

"Dr. W. P. Harrison, Rev. J. W. Simmons, and W. E. H. Searcy were elected delegates to the Supreme Council. New laws were made, and new officers chosen.

"Grand Worthy Primate, Dr. W. P. Harrison; Grand Worthy Associate, Dr. E. M. Pendleton; Grand Worthy Conductor, Rev. W. G. Parks; Grand Scribe, W. E. H. Searcy; Grand Treasurer, J. W. Simmons; Grand Chaplain, W. W. Wadsworth; Grand Sentinel, F. McCarthy.

The prospect of the Order were very bright, though thus far the council had no ritual, no laws, no odes, nor a dollar in its treasury, and had not yet fixed upon a name for itself. Thus matters remained until the 27th of January, when the Supreme Council met. This body could not agree upon a ritual and postponed the matter until the next meeting, having a committee to take charge of the matter. After hours of discussion a name, United Friends of Temperance, was finally agreed upon. Nothing but a name was reached in this first meeting. Mr. Searcy and Col. Crawford met in Macon, and the latter agreed to write a ritual for Georgia if the former would print it. Both complied with the contract, and thus the first ritual was prepared, which was used until the next meeting of the Supreme Council, when a ritual was furnished.

In May Dr. Harrison resigned his place as Primate, as he was about to remove to Nashville, and Dr. E. M. Pendleton was chosen chief officer. Dr. Harrison was very popular with the membership of the new Order, and his resignation was accepted with reluctance.

At this session the little band of Sons of Temperance united with the new order in Georgia. By this addition several well-known temperance workers were added to the Friends. Among these were E. L. Neidlinger, J. B. G. O'Neal, Edwin Smith, Messrs. Varnadoe, Clem, and Ousley.

A seal was adopted at this meeting and the tentative name
of the Order confirmed. C. P. Crawford and C. R. Moore were elected delegates to the Supreme Council, and M. J. Cofer was made Grand Lecturer.

"After the adjournment of this session of the body the Order, with the manly aid of our efficient Grand Lecturer, received a new momentum, which was totally irresistible. New councils were added on every hand, and great prosperity dawned upon us. Dr. Pendleton added his fame and worth to the cause, and did great good for temperance. He too is a Past Grand Worthy Primate, around whom the affections of the Order are closely twined.

"In September the Executive Committee seeing that the Grand Worthy Chief Templar of the Good Templars, J. W. H. Underwood, had denounced that Order as a negro concern, and declared that self-respect would force them to abandon all connection with the Supreme Head of the Order—sent C. P. Crawford, J. J. Jarrell, M. J. Cofer, and W. E. H. Searcy, as ambassadors to the annual session of that body at Augusta, praying that the two Orders be united at once on equitable terms, and in the future present an undivided front to the common enemy. This proposition was rejected by that body, and it decided to still continue its allegiance to its social equality head—now twice condemned."

The Grand Council met in Macon in October. Prospects were very encouraging. The officers elected were as follows:


Shortly after adjournment Grand Worthy Primate Crawford issued an address to the Order, in which he said:

"Since the 22d of January last, our Order has grown from nothing to its present proportions. In the old Confederate States, more than 100,000 true men and women wear our colors, and uphold our banner. Everywhere in the South our Order is hailed with delight; as an unequalled benefaction 'to the manner born,' and peculiarly suited to the genius of our people. At its present and past rate of progress, it must, in a few years, overshadow our sunny land, bringing its joy to every hamlet."

Col. Crawford proved himself a most efficient officer, and under his administration the Order flourished in an extraordinary manner.

In October, 1874, the Grand Council met in Griffin. Through the labors of Grand Lecturer Cofer chiefly, a great number of new councils had been added, though many others had helped in the organization of new councils. Of the forty-four new councils Cofer had organized twenty-two, or
just one-half; the sum total of councils in the State had now reached 244.

The following Grand Officers were chosen: G. W. P., Rev. W. A. Parks; G. W. A., Dr. D. N. Austin; G. Chap., Rev. W. S. Ramsey; G. Lecturer, Rev. M. J. Cofer; G. S., W. E. H. Searcy; G. A. S., Miss Eudora Moore; G. F., Miss Mollie McCaskill; G. C., E. A. Sullivan; G. A. C., Miss Virginia Williams; G. G., W. A. Hodges; G. S., J. C. Mansfield; Past Worthy Grand Primates, Dr. W. P. Harrison, Dr. E. M. Pendleton, Col. C. P. Crawford.

The new Grand Worthy Primate, Rev. W. A. Parks, had long been Bible agent, and in this capacity had become known to most communities in Georgia, a desideratum for a chief executive officer.

Such is the history of the organization and early labors of the United Friends of Temperance in Georgia, as furnished to the author by Mr. W. E. H. Searcy, the man of all men best qualified to write that history. As we have already noted, Mr. Searcy, along with Mr. A. S. Elliott, of Alabama, first propounded to the Right Worthy Grand Lodge of Good Templars at its session in Madison, Wis., in 1872, the questions concerning the law, and the attitude of the Order in regard to the negro's relations to Good Templary. A Southerner in every fiber, warm-hearted, and honest, and firmly persuaded that the admission of the colored race into the Order would be ruinous to the cause, he was most active in organizing the new society, which most Southern men believed to be best adapted, under the peculiar status of the negro question, to promote the great cause of temperance in the South.

Mr. Searcy spent money without stint, and gave his time and labors unsparingly to advance the cause. He, in 1870, commenced the publication of the first post bellum temperance periodical, "The Watchman," of the South, and continued it for several years, at no small financial loss to himself. These facts were not communicated by Mr. Searcy himself, but by others, who knew whereof they affirmed.
It is perhaps remarkable that in the great schism in the temperance ranks in Georgia no more of rancor was developed. That there were many heart-burnings where feelings so intense as those in the breast of every Southern man in regard to the negro question were touched upon, was but natural, yet the writer has been unable to find evidence of any of that bitter wrangling which usually results in such cases.

In England, where the negro question was rather abstract than concrete, the controversy raged with far more bitterness than in Georgia, where the very life of the cause seemed at stake. Here the conflict was treated as one of opinion, and whatever men may have thought of the views of their opponents, they generally conceded to them honesty of purpose and a sincere desire to promote the good of the cause.

The Order of United Friends of Temperance has ceased to exist in Georgia, and many of its former members are now working in the Good Templar ranks, and the grounds of the controversy having been removed, peace and harmony everywhere prevail. The controversy is now a matter of history, and the effort has been made here to give a fair account of it from both sides, by one who has many dear friends in each Order, but who is himself a member of neither.
CHAPTER XLI.

TEMPERANCE LEGISLATION. 1873-7.

"This heavy-headed revel, east and west,
Makes us traduc'd and taxed of other nations;
They clepe us drunkards, and with swinish phrase
Soil our addition."
—Hamlet, Prince of Denmark

GAMING. 1873.

"By an act approved February 4, 1873, entitled,
'An act to amend an act, entitled, 'An act to prevent gaming of any sort in any
retail liquor house, or shop, or room connected therewith.'"

"SECTION I. The General Assembly of the State of Georgia do enact, That
from and after the passage of this act, an act entitled, 'An act to prevent gaming
of any sort in any retail liquor house, or shop, or room connected therewith, ap-
proved Aug. 20, 1872, be, and the same is hereby amended, by striking out the
second section of said act, and by striking out in the first section the words, 'per-
son or persons,' and inserting in lieu thereof the words, 'minor or minors, with-
out the consent of their parents or guardians.'"

PUBLIC SCHOOL FUND.

"An act to provide a public school fund for the people of this State, and for other
purposes therein named."

The first section of the above act, approved Feb. 19,
1873, reads as follows:

"SECTION I. Be it enacted by the Senate and House of Representatives in
General Assembly met, and it is hereby enacted by authority of the same, That
from and after the passage of this act the public school fund of this State shall be
raised as follows, to wit: All the poll tax which shall be levied and collected in this
State, and all the tax on liquors, and on shows, and exhibitions, and such other
means, or moneys, as now, by law, belong to the school fund, one-half of the pro-
cceeds of the Western and Atlantic Railroad, and such other sums of money as the
Legislature shall, from time to time, raise by taxation or otherwise, for that pur-
pose, shall constitute a fund which shall be used for the support of the public
schools of this State."
February 24, 1875, was approved "An act to amend Section 1424 of the Code of Georgia."

"SECTION 1. Be it enacted by the General Assembly of the State of Georgia, That Section 1423 of the Code of Georgia of 1873 in regard to selling or furnishingspirituous liquors to any intoxicated or drunken person, be, and is hereby, amended by striking out the word 'retailer' in said section, and inserting in lieu thereof, 'seller.'"

Also on same day was approved "An act to prevent the sale of spirituous liquors to minors, and for other purposes."

"SECTION 1. Be it enacted by the General Assembly of the State of Georgia, That no person, or persons, by himself or another, shall sell, or cause to be sold, or furnished, or permit any other persons in his, or their, employ, to furnish any minor, or minors, spirituous liquors of any kind, without first obtaining the authority from the parent or guardian, and such person, or persons, so offending, shall, on conviction, be punished, as prescribed in Section 4310 of the Code of Georgia."

The law enacted in 1874, which made it a misdemeanor to sell spirituous or intoxicating liquors within one mile of the State Lunatic Asylum, was so amended in 1875 as to make the distance two miles, but the incorporate limits of Milledgeville were not to be included.

SCHOOLS.

The sale of liquors was, by act of 1875, excluded from the respective districts, within two miles of Harmony Grove Academy, Jackson county; the town of Canton, and Woodstock Academy, in Cherokee county; penalty as per the Code of Georgia. A proviso was made for Woodstock Academy, allowing liquor to be sold for medical purposes under a physician's certificate.

Prohibition was also enacted for the area within two miles of Acworth High School, Cobb county; penalty a fine not to exceed $1,000, or imprisonment in the chain gang for not more than twelve months, or both. The prohibitory act for Johnson Academy extended over a radius of three miles, yet not to include the corporate limits of Wrightsville; penalty not less than $100, nor more than $1,000. No liquor could be sold within one mile of South River Academy, Newton county, without permission from the Trustees. For East Point Academy, Fulton county, the prohibition radius
was two miles; penalty not less than $100, nor more than $500. Physicians or druggists could not sell save in cases of sickness or injury. But distillation could not be prevented on the part of owners of distilleries erected before the passage of the law. In default of payment of a fine, the convicted was to be imprisoned not less than thirty, nor more than ninety days.

THE INEBRIATE ASYLUM.

It was "resolved" by this Legislature that "Rev. L. Gwaltney, of Floyd; Drs. M. R. Hall, of Warren; J. G. Thomas, of Chatham; J. A. Stewart, of Rockdale; D. G. Rudisell, of Chattooga; H. L. Battle, of Jefferson; W. L. Jones, of Crawford; C. D. Pitman, of Troup; T. H. Baker, of Bartow; T. D. Hutchison, of Oglethorpe; J. T. Chappell, of Laurens; J. W. Carter, of Walton; D. N. Austin and M. J. Green, of Houston; Dr. J. J. Hickman and W. G. Whidby, of Fulton, and Rev. W. A. Parks, of Newnan, be appointed a committee to report at the next session of this General Assembly through the Governor, upon the practicability and utility of establishing an asylum for inebriates; provided said committee serve without compensation, and free of expense to the State."

ACT OF 1876.

In the "Act to levy a tax for the support of the government for the year 1876, and to provide for the collection of taxes due the State, and for other purposes therein mentioned," we find the following among the specific taxes imposed:

"Upon all dealers in patent or intoxicating bitters, brandy, fruit, or other articles of like character, the sum of $25 for each place of business where such articles are sold."

GENERAL LAWS OF 1877—DOMESTIC WINES.

"An Act to make it not unlawful to sell by retail or otherwise any domestic wines by the manufacturers thereof in this State, and to exclude the same from the operations of the various license and penal laws of this State, and for other purposes therein mentioned.

"Section 1. Be it enacted by the General Assembly of the State of Georgia:
TEMPERANCE LEGISLATION. 1873—7.

That from and after the passage of this act, it shall not be unlawful for any person who shall manufacture, or cause to be manufactured, in this State, any wine from grapes, the product of any vineyard in this State belonging to such person, and to sell, or offer to sell, anywhere in this State, such wine at wholesale or in quantities not less than one quart, all laws and parts of laws contained in Sections 529, 530, 531, 540, 541, 1419, 1420, 1421, 1422, 1423, 1424, 14565 or elsewhere, or any provision or provisions of law requiring any license or oath or other regulation or condition, prohibition or penalty to the contrary notwithstanding.”

MINORS.

The act of 1875 for preventing the sale of spirituous liquors to minors, was so amended that its caption read:

“An act to prevent the sale of spirituous or intoxicating or malt liquors to minors, and for other purposes.”

The first section of the act was also amended to this form:

“That no person, or persons, by himself or another, shall sell, or cause to be sold or furnished, or permit any other person, or persons, in his, her or their employ, to sell or furnish any minor or minors spirituous or intoxicating or malt liquors of any kind without first obtaining written authority from the parent or guardian of such minor or minors, and such person or persons so offending shall, on conviction, be punished as prescribed in Section 4310 of the Code of Georgia.”

THE GENERAL TAX ACT FOR 1877

imposed

“Upon all dealers in intoxicating bitters or other articles of like character, the sum of $25 for each place of business where such articles are sold; Provided, this tax shall not relieve said dealers from any local tax or prohibitory law in reference to the retail of spirituous or intoxicating liquors, said tax to be paid to the tax collectors of the several counties.

“Upon every dealer in spirituous or malt liquors, $25: but this act is not to apply to any one who sells by the wholesale spirits manufactured of apples, peaches, grapes or other fruits, grown on his own land, provided he sells in quantities of not less than five gallons.”

THE MACON BREWING COMPANY

was chartered in 1877, with a capital of $35,000, and with the privilege of increasing this to $75,000, the shares to be valued at $100 each, and each share to be represented by one vote. The objects of the corporation were to be the “brewing and manufacture of lager beer.” The incorporators were: J. C. Plant, W. P. Goodell, T. J. Simmons, S. Waxelbaum, J. H. Campbell, Jacob Russell and A. E. Seifert.
Georgia has long entertained deep hostility to the internal revenue system and this opposition has frequently voiced itself through the Legislature. In 1877, the following resolutions as to these national enactments are found in the journal of the Georgia General Assembly:

FIRST: ALCOHOLIC LIQUORS.

"Whereas, The laws of the United States for collecting revenue upon alcoholic liquors are made to operate oppressively upon our people, in that many of them are arraigned upon false accusations, subjected to expense, trouble, and mortification, and, after acquittal, are left without adequate redress for these grievances, while numbers of others are forced as witnesses, to travel great distances, and to remain for weeks away from their homes, to their very great inconvenience, and to the detriment of their private interests; and, whereas, the net revenue realized by the Federal Government from this source is but a meager return for the harrassment of its citizens; therefore,

Resolved, That, in the opinion of this General Assembly, said laws are unwise and oppressive, and should no longer remain upon the statute book.

Resolved, That our Senators and Representatives in Congress are requested to use their utmost endeavors to effect their repeal.

Resolved, That a copy of this preamble, and these resolutions, be forwarded to each of the Senators and Representatives from this State, in the Federal Congress.

"Approved Feb. 26, 1877."

SECOND: DISTILLATION OF FRUIT.

"Whereas, The internal revenue laws of the United States, in relation to license and taxes upon the distillation of fruit, are bearing heavily upon a poor, but worthy, class of our people, and estranging them from the government; and, whereas, the pay of officers connected with the Internal Revenue Department, in relation thereto, is often more than the tax collected and paid into the treasury of the United States, and thereby imposing an unjust burden upon our people, which is impolitic and unwise; therefore,

Resolved, That our Senators in Congress be instructed, and our Representatives in Congress requested, to urge upon the Congress of the United States to repeal, or modify, so much of the Internal Revenue laws of the United States as requires a license, or tax, upon the distillation of fruits.

Resolved, That a copy of these resolutions be transmitted, by the Governor of this State, to our Senators and Representatives in Congress.

"Approved Feb. 26, 1877."

According to an act approved Feb. 26, 1877, a convention was called to meet in Atlanta on the second Wednesday of July, 1877, to revise the constitution of the State. The
constitution as revised by this convention, was ratified by popular vote on the first Wednesday of the following December, and it still remains the fundamental law of Georgia.

No allusion to prohibitory, local option, or any other temperance laws, is made in this constitution. So far as this fundamental law was concerned, liquor legislation or, rather, the facilities for liquor legislation by future General Assemblies, was left where it was before. The time for the annual sessions was changed from the first months of the year to the last, as in ante bellum days, and no session of the body was held until November, 1878.

COUNTIES.

During these years (1873-7) liquor legislation for counties occupied no small part of the time of the General Assembly. This legislation, which is very voluminous even in the epitomized form into which the author collected it, affected under various provisions the counties of Washington, Jefferson, Burke, Newton, Stewart, Jasper, Screven, Bartow, Dawson, Richmond, Warren, Houston, Muscogee, Baker, Douglas, Laurens, Johnson, Twiggs, Forsyth, Baldwin, Heard, Sumter, Harris, Talbot, Chattahoochee, Troup, Mitchell, Crawford, Echols, Pulaski, Dodge, Terrell, Emanuel, Lee, Pike, Monroe, Thomas, Decatur, Lowndes, Butts, Milton, Camden, Floyd, Dade, Polk, Chattooga, Whitfield, Walker, Hall, Gordon, Coweta, Carroll, Harralson, Murray, Paulding, Schley, Greene, Wilkes, Early, McIntosh, Tatnall, Wayne, Brooks, Telfair, Montgomery, Cobb, Columbia, Liberty, Marion, Rockdale, Oglethorpe, Madison, Jackson, Putnam, Miller, Union, White, Wilcox, Effingham, Appling, and Glascock.

For most of the above named counties the Three-mile law was enacted. This statute required the written consent, in some of the counties, of all the voters, in others, of all the landowners; and in others, of all the resident land-owners, female, as well as male, within three miles of the proposed place of sale. This consent was to be appended to the applicant's
petition for license to sell, and it usually resulted in the suppression of the sale of liquors in the counties affected.

For a number of the counties provision was made to submit the question of the issuance of license to popular vote. For others heavy license fees were imposed upon the vending, and these fees amounted to prohibition, as no vender could afford to pay such sums. For White and Wilcox counties, prohibition outright was established.

The Legislatures of these years also passed a great number of local acts, affecting several hundred towns, churches, factories and communities. These local acts spotted the State with prohibition localities. Indeed, no county in the State was left wholly unaffected by these local restrictive statutes.¹

¹It has been to the author a source of no little chagrin, that he has felt compelled to omit from this volume the complete summary of all the local liquor acts passed by the Legislature since the Civil War. He had collated these statutes with very great labor but their volume is too great to be introduced here.
CHAPTER XLII.

TEMPERANCE LEGISLATION. 1877-87.

"Is man then, only for his torment plac'd
The center of delights he may not taste?
Lip deep in what he longs for, and yet curs'd
With prohibition, and perpetual thirst?
No, wrangler—destitute of shame and sense,
The precept that enjoins him abstinence,
Forbids him none but the licentious joy,
Whose fruit, though fair, tempts only to destroy."
—Cowper.

GENERAL LAWS. SALE OF LIQUOR ON ELECTION DAYS PROHIBITED.

"An act to carry into effect Article 2, Section V, of the Constitution of this State, and prohibit the sale or distribution of intoxicating liquors on days of election, and to provide a punishment for the same.

"Section I. Be it enacted by the General Assembly of the State of Georgia, That from and after the passage of this act, any person who shall sell, give, or furnish, any spirituous, intoxicating, or malt liquors, to any person, in any quantity whatever, within two miles of any election precinct in this State, on days of election, either State, county, or municipal, shall be guilty of a misdemeanor, and upon conviction thereof, shall be punished as prescribed in Section 4310 of the Revised Code of 1873; provided, that nothing herein contained shall be construed to operate against prescriptions by physicians.

"Sec. II. Be it further enacted, That all laws, and parts of laws, in conflict with this act, be, and the same are hereby, repealed.

"Approved Oct. 16, 1870."

NAMES OF LIQUOR DEALERS REQUIRED TO BE RETURNED.

"An act to require receivers and collectors of taxes in this State to return by name the dealers in spirituous, vinous, or malt liquors, or intoxicating bitters, and to give the amount of special tax paid by each dealer, or any person from whom a special tax has been received, and the date of said payments, and for other purposes.

"Section I. The General Assembly of the State of Georgia do enact, That from and after the passage of this act, the receivers of tax returns in this State
shall return by name all persons, or firms, dealing in spirituous, vinous, or malt liquors, intoxicating bitters, or other articles of like character.

"Sec. II. Be it further enacted by the authority aforesaid, That it shall be the duty of the tax collectors in this State, in collecting the special tax that may be levied year after year on dealers in intoxicating bitters, or other articles of like character, and upon dealers in spirituous, vinous, and malt liquors, or any other person liable to special tax, to report the name of the person or firm paying said tax, the amount paid, and the date of said payment, to the Comptroller General at the time of paying said special tax into the State Treasury.

"Sec. III. Be it further enacted, That it shall be the duty of the tax collector of each county in this State to lay before the grand jury, on the first day of the term of each court, a full statement of all special taxes received by him for the six months immediately preceding said report, and to state fully the date of said payments, from whom received, and also the amounts received.

"Sec. IV. Be it further enacted, That the judges of the superior courts of this State shall give this law in charge to the grand jury at each term of their respective courts.

"Sec. V. Be it further enacted, That all laws, and parts of laws, in conflict with the provisions of this act be, and the same are hereby, repealed.

"Approved Oct. 20, 1879."

This act may be said to be the first law which directly connected the liquor traffic of Georgia with the State Government. Hitherto, with the liquor laws working through inferior courts, ordinaries, county commissioners, municipal authorities, and other instrumentalities, next to no data could be found in the Government archives, as to the minutiae of the system throughout the State. A State tax, it is true, had long been imposed upon liquor dealers; but names of dealers, dates of license, localities of vending, etc., were not furnished to the State Government through the collectors or receivers of taxes. Henceforth the Comptroller-General’s report begins to have value for the collector of statistics as to the liquor traffic.

GENERAL LAWS. 1880-81.

The general tax act, approved Sept. 5, 1881, imposes

"Upon all dealers in spirituous or malt liquors and intoxicating bitters, whether dealing in either or all thereof, the sum of five dollars for each place of business in each county where the same are sold; Provided, this tax shall not relieve such dealers from any local tax or prohibitory law in reference to the retail of spirituous or intoxicating liquors, nor be required of those who sell, by wholesale, spirits manufactured of apples, peaches, grapes or other fruits grown on their own
lands, when sold in quantities not less than five gallons; said tax shall be for educational purposes."

The above clause was repeated in the next appropriation act (of Dec. 9, 1882) for the support of the Government and in the appropriation act of Dec. 22, 1884, was only amended, raising the amount of tax from twenty-five to fifty dollars, and with this proviso "after five gallons" inserted: "That nothing in this act shall be so construed as to levy a tax on domestic wines manufactured from grapes grown on their own lands." 1

SPECIAL TAX ON LIQUOR DEALERS.

"An act to provide for the collection of the special taxes imposed by law on dealers in spirituous or malt liquors, or intoxicating bitters, and for other purposes."

"SECTION I. Be it enacted by the General Assembly of the State of Georgia, That from and after the 1st day of April, 1882, each person or firm desiring to engage in the sale of spirituous or malt liquors, or intoxicating bitters, or in either, or all of them, in this State, shall before he or they commence the sale of such spirituous or malt liquors, or intoxicating bitters, go before the Ordinary of the county in which he or they propose to sell said spirituous or malt liquors, or intoxicating bitters, and register his or their names, as such dealer.

"SEC. II. Be it further enacted by the authority aforesaid, That as soon as the dealer has registered, as provided in Section I of this act, it shall be the duty of the Ordinary to notify the Comptroller-General of the State and the tax collector of his county of the fact that such person or the members of such firm, have registered his, or their, names, as a dealer in spirituous or malt liquors, or intoxicating bitters.

"SEC. III. Be it enacted by the authority aforesaid, That it shall be the duty of the Comptroller-General to keep in his office a book, to be known and styled as a register of liquor dealers. And it shall be his duty, when notified by the ordinary (as provided in Section II of this act) of a person, or the members of such firm, registering for the purpose of engaging in the sale of spirituous or malt liquors, or intoxicating bitters, to enter the name of such person, or the members of such firm in said book, said entries to be made in places set aside in said book of registry for each county in this State.

"Sec. IV. Be it further enacted by the authority aforesaid, That it shall be the duty of the tax collector, as soon as he is notified of the registering of a person, or the members of a firm, as a dealer in spirituous or malt liquors, or intoxicating bitters," the words "or brandy, fruits, or domestic wines," and after the words "apples, peaches, grapes," the word "blackberries." Thus amended, it now stands in the general tax law of the State.

1 This clause, in the appropriation act of Dec. 22, 1886, inserted after "intoxicating bitters," the words "or brandy, fruits, or domestic wines," and after the words "apples, peaches, grapes," the word "blackberries." Thus amended, it now stands in the general tax law of the State.

2 Approved Sept. 15, 1881.
bitters, as provided in section second of this act; to enter the name of said person
or the members of such a firm, in a book to be known as a county ‘ Register of
Liquor Dealers,’ said book to be furnished the tax collector as heretofore
provided.

"SEC. V. Be it further enacted by the authority aforesaid, That, whenever a
person or the members of a firm register, as provided in section first of this act, it
shall be the duty of such person, or members of such firm, to pay to the tax col-
lector of the county where such registry is made, the entire amount of the tax im-
posed for that year by the General Assembly in the General Tax Act, before
commencing to do the business for which he or they registered.

"SEC. VI. Be it further enacted by the authority aforesaid, That where a person
or members of a firm register as a dealer in spirituous, or malt liquors, or intoxicat-
ing bitters, and fail or refuse to pay the tax, as provided in section fifth of this act,
or where a person or members of a firm commence to sell spirituous, or malt liquors,
or intoxicating bitters, without complying with the requirements of section first of
this act, such person or members of such firm shall be guilty of a misdemeanor, and
it shall be the duty of the tax collector to give information against such person or
members of such firm, so violating the provisions of this act, to the Solicitor General
of this circuit in which his county is located, and it shall be the duty of the Solicitor
General to draw up a bill of indictment against such person or members of such
firm, and where there is a true bill found by the Grand Jury, he shall prosecute
such person or members of such firm so indicted. On conviction of the offender,
or offenders, he or they shall be punished as prescribed in Section 4310 of the Code
of 1873.

"SEC. VII. Be it further enacted by the authority aforesaid, That whenever
a tax collector fails or refuses to give the Solicitor General the information provided
in section sixth of this act, it shall be the duty of the Governor, upon proper
proof being made before him of such failure or refusal by the tax collector to give
information to the Solicitor General, to order the Comptroller-General to issue fi.
fa. against such tax collector, and his bondsman, for the amount of the tax which
is due by the offender who has violated the provisions of this act, and against
whom the tax collector has failed or refused to inform.

"SEC. VIII. Be it further enacted by the authority aforesaid, That it shall
be the duty of the Comptroller-General to furnish each ordinary and tax collector
with a book upon which they shall enter the name of each person or members of a
firm registering as a dealer in spirituous, or malt liquors, or intoxicating bitters.
In the case of the ordinary, it shall be his duty in registering the same to give the
name, place of business, and when registered. In case of the tax collector, it shall
be his duty to enter the name of the person or members of a firm, registered with
the ordinary, date when notified by the ordinary (as provided in Section second of
this act), date of when tax was paid him, amount of tax paid, and date of remitting
same to the Treasurer of the State.

"SEC. IX. Be it further enacted by the authority aforesaid, That it shall be
the duty of the tax collector to make quarterly reports of the amounts collected
from dealers in spirituous or malt liquors or intoxicating bitters to the Comptroller-
General, at the time and in the manner as provided in an act approved Oct. 16,
1879, entitled, ‘An act to provide for the return of special taxes by the tax
That the commissioners to be the authority aforesaid, by the act of Sept. 26, 1879, to relieve those so registered in the law of their respective counties, upon the amount collected, and that the fee to be allowed the ordinary for registering the name of the dealer in spirituous or malt liquor, or intoxicating bitters, shall be the same as now allowed by Section 3694 of the Code for recording an official bond, provided, said fee is paid by the party registering.

"Sec. XI. Be it further enacted by the authority aforesaid, That no requirement of this act shall be construed to relieve those so registering from any requirement imposed upon liquor dealers by the laws of the United States, nor from any local tax or prohibitory law in reference to dealers in spirituous or malt liquors, or intoxicating bitters.

"Sec. XII. Be it further enacted by the authority aforesaid, That it shall be the duty of the ordinary and tax collector to lay before the grand juries of their respective counties, at the fall term of each meeting of their superior courts, the books of registry kept by each of them, and it shall be the duty of the grand jury to inspect said registers and compare one with the other, and, having made such inspection, if any discrepancies are found in said books, or if they find there are any dealers in spirituous or malt liquors or intoxicating bitters, doing business in their county not reported or registered on such books, it shall be their duty to report such discrepancy to the Comptroller-General, and it shall be his duty, if the discrepancy is found to be in favor of the State, to issue a fine against said dealer for the amount so reported by the grand jury as being due the State, and if a person, or the member or members of a firm, engaged in this sale of spirituous or malt liquor or intoxicating bitters, have failed to register, or, having registered, have failed to pay, it shall be their duty to indict such persons as provided in Section VI of this act, the penalty on conviction to be as prescribed in Section 4510 of the Code.

"Sec. XIII. Be it further enacted, That all laws, and parts of laws, in conflict with this act be, and the same, are hereby repealed."

With slight amendments, to be hereafter noted, this law is still of force.

UNLICENSED DRUG OR APOTHECARY STORE.

"An act to amend Section 1408 of the Code of 1873, which prescribes the punishment for keeping a drug, or apothecary store, without first procuring a license, as required by law.

"Section I. Be it enacted by the General Assembly of the State of Georgia, That Section 1408 of the Code of Georgia be, and the same is hereby, amended by striking out the words, 'To be fined not less than $1,000, nor more than $5,000,'
and for a continuation after said conviction, to the like fine and imprisonment not exceeding six months,' and inserting in lieu thereof the words, 'shall be punished as prescribed in Section 4310 of the Code of Georgia of 1873;' so that said Section 1408, as amended, shall read as follows, to wit: 'Any person violating the preceding section is liable to indictment, and, on conviction, shall be punished as prescribed in Section 4310 of the Code of Georgia of 1873. The onus of proof is upon the defendant to show his authority.'

Section II repeals conflicting laws.

EMPLOYING MINORS IN THE SALE OF LIQUORS.

'Section I. The General Assembly of the State of Georgia do hereby enact, That from and after the passage of this act, it shall not be lawful for any person, or persons, keeping, or carrying on, either by himself or by another, a barroom, or other place where spirituous liquors are sold by retail, to be drunk on the spot, to employ any minor in such barroom or other place, and any one violating the provisions of this act, shall be guilty of a misdemeanor, and on conviction thereof, shall be punished in one or more of the methods prescribed in Section 4310 of the Code of 1873.'

Section II repeals conflicting laws.

CARRYING LIQUORS TO PLACES OF DIVINE WORSHIP.

The act in reference to this offence prescribes as follows:

'Section I. That from and after the passage of this act, any person, or persons, who shall carry any intoxicating liquors, except for medicinal, and wine for sacramental purposes, to any place in this State where people are assembled for divine worship, or for Sunday School, or for a Sunday School celebration, or day school celebrations, shall be guilty of a misdemeanor, and, on conviction thereof, shall be punished as provided for in Section 4310 of the Code of 1873.'

GENERAL LAWS. 1882-3.

Section 809 (b) of the Code of 1882 was amended by substituting "January, 1884" in lieu of "April, 1882," so as to read as follows:

"From and after Jan. 1, 1884, and annually thereafter, each person or firm desiring to engage in the sale of spirituous or malt liquors, or intoxicating bitters, or in either, or all of them, in this State shall before he or they commence the sale of such spirituous or malt liquors or intoxicating bitters, go before the ordinary of the county in which he or they propose to sell said spirituous, or malt liquors, or intoxicating bitters, and register his, or their names, as such dealer.'

1 Approved Sept. 12, 1881.
2 Approved Sept. 24, 1883.
TEMPERANCE LEGISLATION. 1877–87.

RETAILING SPIRITUOUS LIQUORS WITHOUT LICENSE.

Section 4565 of the Code of 1882, was so amended by an act approved Sept. 27, 1883, as to read as follows:

"If any person shall keep a tippling shop, or sell without the license, and taking the oath prescribed in the Code, or sell by retail any wine, brandy, rum, gin, or whiskey, or other spirituous liquors, or any mixture of such liquors, in any house, booth, arbor, stall, or other place whatever, without license from the proper authority invested by law with power to issue license in said county, or without license from the corporate authorities of any town or city, where by law authority to grant license is vested, in the corporate authorities of such towns or cities, such persons so offending shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in Section 4310 of this Code, provided, no person shall be liable to indictment in the Superior Court of this State for a violation of this section, when said person has been tried by the corporate authorities for the same offence."

MAKING IT UNLAWFUL TO FURNISH LIQUORS TO DRUNKARDS.

"An act to make it unlawful for any person to sell or furnish spirituous, malt, or intoxicating liquors to habitual drunkards upon proper notice given; to prescribe a penalty for violation of the same, and for other purposes.

"SECTION I. Be it enacted by the General Assembly of Georgia, That from and after the passage of this act, it shall not be lawful for any person to sell or furnish any spirituous, malt, or intoxicating liquors of any kind, in any quantity, to any habitual drunkard personally known to him, of whose intemperate habits such person has been notified in writing, protesting against the selling or furnishing such intoxicating liquors, by the wife, father, mother, brother, or sister of such drunkard.

"SEC. II. Be it further enacted, That any person violating the provisions of this act shall be guilty of a misdemeanor, and on conviction thereof, shall be punished as prescribed in Section 4310 of the Code of 1882.

"Approved Sept. 26, 1883."

INTERNAL REVENUE.

The following preamble and resolutions of the General Assembly were approved by the Governor, Dec. 15, 1882:

"WHEREAS, There exist in portions of this State much annoyance, injustice, and oppression, growing out of enforcement of the Internal Revenue Laws; and,

"WHEREAS, On account of an Act of the Federal Congress allowing parties engaged in the revenue service to have cases growing out of State laws removed to the Federal Courts, whereby violators of the law in a large number of cases escape merited punishment;

"Be it therefore Resolved by the General Assembly of Georgia, That our Senators and Representatives in the United States Congress are requested to use their efforts to secure a repeal or modification of the present revenue laws, so as to remove or alleviate the annoyance and oppression that now afflict our people."
An act approved December 22, 1884, amended Section 1419 of the Code of 1882, so as to give to ordinaries and commissioners of roads and revenues the same discretion in granting or refusing license to sell in quantities less than one gallon, which they had had in granting or refusing retail license. As amended, the new section was made to read:

“Persons, before obtaining license to retail spirituous liquors, or sell the same in any quantity less than one gallon, must apply to the ordinary of the county, or to the county commissioners of the county, where such courts exist, in which they desire to retail or sell in any quantity less than one gallon, who have power to grant or refuse said application.”

KEEPING GAMING HOUSES.

By an act approved October 16, 1885, Section 4538 of the Code of 1882, was thus amended:

“If any person shall by himself, servant, or agent, keep, have, use, or maintain a gaming house or room, or shall in any house, place, or room occupied by him, permit persons, with his knowledge, to come together and play for money, or any other valuable thing, at any game of faro, loo, brag, bluff, or any other game or device for the hazarding of money or other thing of value, or shall knowingly rent or let any house or room, with the view or expectation of the same being used for such purpose, such person so offending, shall, on conviction, be punished as prescribed in Section 4310 of the Code.”

GENERAL LOCAL OPTION LAW.

“An act to provide for preventing the evils of intemperance, by local option by any county in this State, by submitting the question of prohibiting the sale of intoxicating liquors, to the qualified voters of such county; to provide penalties for its violation, and for other purposes.

SECTION I. The General Assembly of the State of Georgia do enact, That upon application by petition, signed by one-tenth of the voters who are qualified to vote for members of the General Assembly, in any county in this State the ordinary shall order an election to be held at the places for holding elections for members of the
General Assembly, to take place within forty days after the reception of such petition, to determine whether or not such spirituous liquors as are mentioned in the sixth section of this act shall be sold within the limits of such designated places; provided, that no election held under this act shall be held in any month in which general elections are held, so that such elections as are held under this act shall be separate and distinct from any other election whatever: Provided further, that the ordinary shall determine upon the sufficiency of the petition presented by the tax books of the year before.

"Sec. II. Be it further enacted, That notice of such elections to be held as by this act provided, shall be published once a week for four weeks, in the official organ or organs of the ordinary or sheriff of the county where such elections are to be held, and such other notice may be given as the ordinary may think proper, to give general publicity to the election. Such elections shall be held under the same regulations as are now prescribed by law for holding elections for members of the General Assembly, except as otherwise provided by this act. All persons qualified to vote for members of the General Assembly, except as otherwise provided by this act. All persons qualified to vote for members of the General Assembly, except as otherwise provided by this act. All persons qualified to vote under the provisions of this act; Provided, that they have actually resided within the territorial limits to be affected thereby at least six months next preceding the election.

"Sec. III. Be it further enacted, That all persons voting at any election held under the provisions of this act, who are against the sale of such intoxicating liquors as are mentioned in the sixth section of this act, shall have written or printed on their tickets, ‘Against the Sale,’ and those who favor the sale of the articles mentioned in said sixth section shall have written or printed on their ballots, ‘For the Sale.’

"Sec. IV. Be it further enacted, That all managers of elections held as by this act provided shall keep, or cause to be kept, duplicate lists of voters and tally sheets, and it shall be the duty of such managers to deliver one list of the voters and tally sheets to the Clerk of the Superior Court, to be filed in his office, and one list of the voters, ballots, and tally sheets to the ordinary, who shall carefully consolidate the returns, and decide all questions and contests arising under elections held by virtue of this act. If the result of any of the elections shall be ‘Against the Sale,’ the ordinary shall publish the same once a week for four weeks in the paper in which he gave notice of the election. This act shall take effect as soon as said publication has been made the time prescribed, provided no license to sell liquors of any description prohibited by this act, shall be granted during said time of publication, except as to vested rights. Within twenty days from the day on which the ordinary declares the result, one-tenth of the number of voters having voted at such election may petition the Superior Court, setting out plainly and distinctly the cause of contest, when, if the cause set out is such as impeaches the fairness of the election, or the conduct of the ordinary, the judge shall grant an order, directed to three justices of the peace of the county, requiring them to re-count the ballots on a given day, and report the result to the next term of the Superior Court of that county, or the term of the court to which the petition may be returnable, at which term the case shall be heard; Provided, ten days’ notice has been given the ordinary of the filing of the petition, but such petition shall
not act as a superstition of the result as declared by the ordinary, nor shall the judge
grant a superstition, and the contest so instituted shall not be continued by the
Superior Court, but must be tried and determined at the term to which the same is
returnable; Provided, such term is held, and if the same is not held, then at the
next regular term of the court: and in the event that any one or more of the plain-
tiffs or defendants to such contests shall die pending the contest, it shall not be
necessary to make parties in place of such deceased party or parties, plaintiff or
defendant. Either party may subpoena witnesses to prove either fraud in the bal-
lots, the counting thereof, or in the conduct of the ordinary, or of the managers of
the election, and introduce evidence to establish either proposition, or the converse
thereof. The judgment of the Superior Court shall be final, unless the case is
carried to the Supreme Court for review. If the election shall appear to have been
fraudulently conducted, or the votes fraudulently counted, the judge shall have
power to declare the result, and overrule the action of the ordinary in the premises.

Sec. V. Be it further enacted, That if the result of any election held under
the provision of this act shall be, 'For, or against the sale,' then no other election
shall be held in the same county in less than two years thereafter, which must be
done upon a new petition, as aforesaid, and by otherwise conforming to this act.

Sec. VI. Be it further enacted, That if a majority of the votes cast at any
election, held as by this act provided, shall be 'against the sale,' it shall not be
lawful for any person within the limit of such county to sell or barter for valuable
consideration, either directly or indirectly, or give away to induce trade at any
place of business, or furnish at other public places any alcoholic, spirituous, malt
or intoxicating liquors, or intoxicating bitters, or other drinks, which, if drank to
excess, will produce intoxication, under penalties hereinafter prescribed.

Sec. VII. Be it further enacted, That Section 4570 of the Code of 1882, in
regard to prohibiting the sale or furnishing of spirituous liquors on election days,
shall apply to all elections held under the provisions of this act.

Sec. VIII. Be it further enacted, That nothing in this act shall be so con-
structed as to prevent the manufacture, sale, and use of domestic wines or cider, or
the sale of wines for sacramental purposes; Provided, such wines or cider shall
not be sold in barrooms by retail, nor shall anything herein contained prevent
licensed druggists from selling or furnishing pure alcohol for medicinal, art, scien-
tific, and mechanical purposes.

Sec. IX. Be it further enacted, That no elections shall be held under the
provisions of this act for any county, city, town or any other place in this State
where by law the sale of spirituous liquors is already prohibited, either by high
license, local option, or other legislation, so long as these local laws remain of
force; Provided, that no election shall be held under the provisions of this act,
where an election has been held under any local act until two years shall have
expired from the date of said election under said local act where the result was
'For the sale.'

Sec. X. Be it further enacted, That any person voting illegally at any elec-
tion held under the provisions of this act, or otherwise violating any provision of
the same, shall, on conviction thereof, be punished as prescribed in Section 4310
of the Code of 1882.
"SEC. XI. Be it further enacted, That all laws and parts of laws in conflict with this act be, and the same are hereby repealed.

"Approved September 18, 1885."

The Legislature of 1885 was still in antagonism to the Internal Revenue system, as we find by the preamble and resolutions which it adopted.

RESPECTING THE REPEAL OF INTERNAL REVENUE LAWS.

The following preamble and resolutions of the Legislature were approved Oct. 16, 1885:

"WHEREAS, The system of laws, known as the United States Internal Revenue Laws, was passed as a war measure at a time when the financial condition of the Government was greatly depressed; and

"WHEREAS, The necessity for such measures has passed away, and the enforcement of the same is oppressive to our people; therefore be it

"Resolved, by the Senate of Georgia, the House of Representatives concurring, That our Senators and Representatives in the Congress of the United States be, and they are hereby requested, to urge and vote for the repeal of the United States Internal Revenue Laws.

"Resolved further, That the Governor of this State be requested to have transmitted to each of our Senators and Representatives in Congress a copy of this resolution."

COUNTY LOCAL LAWS. 1878-1887.

Special Acts prohibitory, restrictive, or granting local option, were passed for the following counties:

These county acts varied much in their scope. Some prohibited the sale outright, others gave the counties the privilege of voting upon the question; others fixed a license fee usually ranging from $1,000 to $20,000 for the privilege of selling; and others applied the Three-mile law to other counties.

Churches, districts, communities, towns, etc., in great numbers received prohibitory acts, while license fees were in nearly all cases, where conferred, made larger than formerly. But these acts in their specifications cannot be given here, although prepared for that purpose, since their number precludes the attempt.
CHAPTER XLIII.

INTERNAL REVENUE. THE MOONSHINER.

"In our world Death deputes
Intemperance to do the work of Age;
And, hanging up the quiver Nature gave him,
As slow of execution, for dispatch,
Sends forth his licensed butchers; bids them slay
Their sheep (the silly sheep they fleeced before,
And toss him twice ten thousand at a meal."

_Young._

The exigencies of the Civil War caused the Federal Government to adopt extraordinary measures for raising a revenue to meet the vast expenses incurred. Under this state of things, in 1862 was devised the system of imposition of special taxes on domestic products, professions, etc., known as the Internal Revenue system. When the great struggle had ended, the nation was left with an enormous debt upon its shoulders, and the war taxes were, for the most part, continued.

A striking difference in the attitude of the respective combatants to the liquor traffic, will appear to every reader. While the Federal Government was making a large revenue out of the traffic, the States of the Confederacy—for the general government of the Confederacy held no such control over its internal traffic—were endeavoring to suppress distillation save in so far as might be necessary for medical, hospital, or mechanical purposes. True, the leading argument used for this policy was the preservation of the breadstuffs so necessary both to the people and to the army. Yet, as to the traffic itself, the effect was the same, the manufacture was condemned. After the close of the war, it was long before the turbulent elements became calm, and the internal reve-
venue laws of the Federal Government were not at once applied to Georgia. In fact, the status of the State itself was problematical. Was it in the Union or out? The conqueror seemed puzzled to say which. Had it committed treason? Perhaps the Federal Government will never answer this question. At all events, it was not until 1866 that the first returns of the liquor traffic in Georgia were made. In that year, although no distilleries are entered as registered, yet seven are reported as operated, and 1052 liquor dealers are counted for the State. In 1867, the reports give no returns either of distilleries, breweries, or dealers, so far as Georgia is concerned, yet the aggregate of receipts from internal revenue for Georgia for 1867, is given at $4,487,440.90. In 1868, the aggregate from all sources for Georgia, was $6,146,964.69, by far the largest amount ever paid by the State. This year there were reported as operated seven distilleries, and two breweries, while of the wholesale liquor dealers there were one hundred and forty-seven, of retailers, 2,192. In 1869, there were fifty-four distilleries and four breweries reported, while the wholesale dealers were one hundred and twenty-two, the retailers 1,682. In 1870 the number of retailers had risen to 2,767, but the wholesalers, distilleries, and breweries are not reported. The aggregate of internal revenue receipts had fallen in 1869, to less than one-sixth of the amount reported in 1868. In 1869, the amount was only $1,010,281.57. This total was slightly increased in 1870, being for that year $1,144,241.38. Never after 1870, did the receipts from Georgia reach three-fourths of a million, and only for two years, did the aggregates reach beyond a half million.

The Act of Congress of July 1, 1862, imposed a tax of twenty cents per gallon upon spirits distilled, from whatever materials. The Act took effect Sept. 1, 1862. This tax was raised by act of March 7, 1864, to sixty cents per gallon.

On the 30th of June following this act was substituted by another which raised the tax to $1.50 per gallon on all
liquors distilled from any materials, except on brandy distilled from grapes, from July 1, 1864, to February 1, 1865. Spirits distilled from grapes must pay 25 cents per gallon. But on the 22d of December, 1864, another act was passed which provided that the tax per gallon on all spirits distilled from other materials than grapes, between January 1, 1865 and April 1, 1865, and from whatever materials, except apples, grapes and peaches, after April 1, 1865, must pay $2.00. March 3, 1866, the tax on spirits distilled from grapes was raised to 30 cents per gallon; and at the same time the tax on spirits distilled from apples or peaches was put at $1.50 per gallon. July 13, 1866, the tax on spirits distilled from apples, grapes, or peaches, was fixed at $2.00 per gallon. This rate was continued as to apples and peaches, by the act of March 2, 1867; but on that date the tax on the product of grape distillation was put at $1.00.

A new law of the 20th of July, 1868, fixed the tax upon spirits distilled from other materials than apples, grapes and peaches at 50 cents per gallon; and the products of the latter fruits were taxed at the same rate. The tax on all distilled spirits was fixed, by act of July 6, 1872, at 70 cents and so remained until March 3, 1875, when the present rate of 90 cents per gallon was imposed upon all distilled liquors.

By the act of July 1, 1862, a tax of $1.00 per barrel was laid upon ale, beer, lager beer, porter, and other similar fermented liquors. This rate was changed March 3, 1863, to 60 cents per barrel; but as the latter act expired by limitation of its own provision, on the 1st of April, 1864, the former statute again became operative, and has ever since remained in force.

The following tabulated statement gives for the corresponding years, the whole number of Distilleries, Breweries, Wholesale and Retail Liquor Dealers, and Malt Liquor Dealers in Georgia. It was compiled for the author by that eminent statistician and author, Dr. Wm. Hargreaves,1 of Philadelphia.

1Author of "Our Wasted Resources," "Worse Than Wasted," etc.
The Annual Reports up to 1876 were made June 30, afterward, April 30. The aggregate receipts by the Internal Revenue Department, and the part paid by Georgia, are given below. These totals, of course, include all articles from which revenue was collected:

<table>
<thead>
<tr>
<th>Year</th>
<th>Distilleries Number Regist'd.</th>
<th>Distilleries Number Registered</th>
<th>Breweries Number Operated</th>
<th>Wholesale Liquor Dealers</th>
<th>Retail Liquor Dealers</th>
<th>Dealers in Malt Liquors</th>
<th>Wholesale Malt Liquor Dealers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1865</td>
<td>1.052</td>
<td>1866</td>
<td>7</td>
<td>4</td>
<td>122</td>
<td>1.682</td>
<td>5</td>
</tr>
<tr>
<td>1867</td>
<td>2.767</td>
<td>1868</td>
<td>7</td>
<td>2</td>
<td>147</td>
<td>2.924</td>
<td>8</td>
</tr>
<tr>
<td>1869</td>
<td>3.956</td>
<td>1870</td>
<td>54</td>
<td>4</td>
<td>166</td>
<td>3.537</td>
<td>12</td>
</tr>
<tr>
<td>1871</td>
<td>3.484</td>
<td>1872</td>
<td>691</td>
<td>4</td>
<td>161</td>
<td>2.537</td>
<td>14</td>
</tr>
<tr>
<td>1873</td>
<td>4.354</td>
<td>1874</td>
<td>649</td>
<td>3</td>
<td>154</td>
<td>4.484</td>
<td>16</td>
</tr>
<tr>
<td>1875</td>
<td>119</td>
<td>1876</td>
<td>440</td>
<td>3</td>
<td>86</td>
<td>2.323</td>
<td>16</td>
</tr>
<tr>
<td>1877</td>
<td>3.268</td>
<td>1878</td>
<td>928</td>
<td>2</td>
<td>80</td>
<td>2.528</td>
<td>36</td>
</tr>
<tr>
<td>1879</td>
<td>2.617</td>
<td>1880</td>
<td>614</td>
<td>1</td>
<td>68</td>
<td>2.547</td>
<td>44</td>
</tr>
<tr>
<td>1881</td>
<td>2.986</td>
<td>1882</td>
<td>287</td>
<td>2</td>
<td>54</td>
<td>2.464</td>
<td>36</td>
</tr>
<tr>
<td>1883</td>
<td>3.484</td>
<td>1884</td>
<td>394</td>
<td>2</td>
<td>54</td>
<td>2.379</td>
<td>41</td>
</tr>
<tr>
<td>1885</td>
<td>3.537</td>
<td>1886</td>
<td>342</td>
<td>1</td>
<td>55</td>
<td>3.279</td>
<td>42</td>
</tr>
<tr>
<td>1887</td>
<td>3.484</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The annual reports up to 1876 were made June 30, afterward, April 30. The aggregate receipts by the Internal Revenue Department, and the part paid by Georgia, are given below. These totals, of course, include all articles from which revenue was collected:
According to the internal revenue returns for 1886, to June 30, the whole number of retail dealers in distilled liquors in the United States, was 190,121; of these 2,348 were counted to Georgia. The State also had 59 of the 4,290 wholesale dealers in distilled liquors, 16, of the 1,276 rectifiers; 32, of the 8,407 retail malt liquor dealers, 24 of the 3,012 wholesale malt liquor dealers, 1 of the 2,920 brewers. For the same year the State produced 212,226 of the 81,849,447 gallons of distilled liquors manufactured, and 344,100 of the total of 642,038,513 gallons of malt liquors produced, and paid, in tax on distilled liquors produced, $246,869,46, of the total amount paid, viz: $69,092,266, and $11,773.75 of the total receipts from malt liquors, viz: $19,676,731.29.

Of the total of distilleries registered for the fiscal year ending June 30, 1885, viz: 5,499, there were 384 in Georgia; and of the 5,172 operated, 342 were in Georgia. The total of registered grain distilleries, United States, was 1,195; of these 63 were in Georgia; of the 918 operated, Georgia contained 51. Of the 4,295 fruit distilleries registered for the same year, Georgia had 321, and of the total operated, viz: 4,245, the State held 29. Of the fifty registered fruit distilleries which were not operated, thirty were in Georgia. The population of the State according to the census of 1880, was 1,542,180, a fraction over three per cent. of the whole population of the United States.

Of the total of dealers in distilled liquors in the United States in 1886, Georgia furnished about one eighty-first, something over one per cent.; of the total of malt liquor
dealers, she had about one two hundred and forty-first or less than one-half of one per cent. Of the distilled liquors produced, she furnished about the one three hundred and eighty-first part, or somewhat more than one-fourth of one per cent. While of the malt liquors she produced about the one one thousand eight hundred and sixty-sixth part, or somewhat more than one-twentieth of one per cent.

We thus see that Georgia's per cent., both of liquors produced and of liquor venders, is much smaller than her per cent. of population. Illinois had little more than double Georgia's population according to the census of 1880, but the former State had about five times as many dealers in spirituous liquors, and about fifteen times as many malt liquor dealers. Connecticut, with about two-fifths of Georgia's population, contained nearly one-fourth more dealers in distilled liquors, and more than four times as many malt liquor dealers. Indiana, with somewhat more than five-fifths of Georgia's population, nearly trebled the latter State in the number of dealers in distilled liquors, and had nearly six times as many malt liquor dealers. As gauged by the census of 1880 as to proportion of population to the liquor dealers, Georgia had fewer liquor dealers than any of the States except Alabama, Arkansas, Florida, Maine (which is nearly exactly equal to Georgia in the pro rata), Mississippi, North Carolina, South Carolina, Tennessee, and West Virginia, all Southern States except Maine.

Of course this cannot be taken as an infallible guide as to the ratio of drinking, since druggist licenses, government licenses, etc., are issued in prohibition States, all of which are counted as representing dealers; but even if we estimate by the percentage of wholesale dealers to the percentage of population, only Maine, Kansas, Iowa, New Hampshire, and Michigan, of the Northern States, can compete with Georgia in the smallness of the per cent. of wholesale dealers. Gauged by almost any standard, Georgia compares favorably with her sister States as to the freedom from the liquor traffic, though she has not whereof to boast while so great
a number of manufacturers and dealers, still ply their terrible trade in her borders.

The internal revenue laws impose taxes as follows: On wholesale liquor dealers, $100; on retail liquor dealers, $25; on wholesale dealers in malt liquors, $50; on retail malt liquor dealers, $20; on brewers making 500 or more barrels yearly, $100; on brewers making less than 500 barrels, $50; on rectifiers, for more than 500 barrels, $200; for rectifiers for less than 500 barrels, $50; stamps for distilled spirits for export, for wholesale liquor dealers, for special bonded warehouse, for distillery warehouse, and for rectifiers—cost 10 cents each.

Georgia was divided, until 1876, into four Collector Districts under the internal revenue system. November 1, 1876, the second and fourth districts were united into one, the second, and one month later the first and third districts were abolished. October 1, 1877, two districts were formed out of the one which had covered the State since the preceding December. August 7, 1883, the two districts were again united, and the State has since continued in one district.

The division of the States and Territories into Collector Districts was left by the original law of 1862 in the hands of the President, only with this limitation, that he could not divide any State into more districts than it was entitled to have representatives in the Thirty-seventh Congress, except where an increase of representation shall have been granted to that State in the apportionment for the Thirty-eighth Congress, and California might have as many districts as it had both of senators and representatives in Congress. The President was to appoint a collector for each district from among the residents of that district, which officer must give bonds and sureties. Each collector appoints his own deputies for whom he is personally responsible, the whole system being under the supervision of the Commissioner of Internal Revenue. The system has created a host of officials, all acting as United States officers and independent
of the State authorities. In Georgia, as in many other States, there is much hostility to the system, and the Legislature, as we have seen, has frequently called for its abolition. Encouraged by this popular odium there has been much illicit distillation carried on, and it has been but partially suppressed by the Government officials. Indeed, many of the latter have been suspected of using their places for their self-interest, as the application of the laws is easily to be abused, and the returns from the seizure of stills have yielded but small reward for the expenses attached to the seizure.

Illicit distillation began in Confederate times when men, lured by greed, stilled cereals needed to feed the famishing people. But the State of Georgia was bent upon suppressing these, to save the much needed breadstuffs for her starving people. The Federal Government has endeavored to prevent illicit distillation, to prevent the substitution of an untaxed article for one from which it derives an enormous revenue. To prevent competition with itself on the part of this clandestine rival, and to secure to itself the monopoly of the liquor manufacture, and large profits from its sale of licenses for selling, the General Government has perpetuated a system, which, begun as "a war measure," has become the most potent and terrible agent in shaping the nation's policy. From being an instrumentality for collecting revenue, the system has created an enormous power which controls the Government. The servant has become the master, and compels its former lord to crouch before it. The enormous capital which the liquor monopoly has thus acquired has done more; it has made liquor a national power—the strongest of all the political factors whose force is felt in Washington. Until the internal revenue system thus made the liquor power national, the political strength of this mighty factor was unknown in the capital of the nation. Then hundreds of the leading statesmen and politicians of the land did not hesitate to publicly condemn the traffic, and the Congressional and Legislative Temper-
ance Societies enlisted the help of prominent men, who did not feel that they were hazarding all chances of political preferment by any pronounced opposition to the traffic. But when liquor became a national factor, and was to be legislated upon and for, the attitude of office-holders was completely reversed. Temperance in the abstract indeed they might indorse, but dared not go further. The strongest barrier ever erected across the pathway of temperance in the United States has been the rearing of the internal revenue system; and the abolishing of it would probably be of more real service in opening the way for effective work in the cause, than any other legislative measure that could be passed. The internal revenue system is the spinal column of the liquor traffic, and into it articulate all the parts from Maine to Texas. So long as this spinal cord remains intact, the smaller bones broken by local laws, will be re-supplied, and the jointed snake will manage to bring his parts once more into unison.

*THE MOONSHINER*

The Internal Revenue system has developed this peculiar character, who has become associated in popular conception with some of the legendary ideas of Robin Hood, Rob Roy, and other noted outlaws who, notwithstanding their acknowledged violations of the letter of the law, nevertheless enlisted popular sympathy by virtue of their antagonism to hated laws, or tyrannical rulers. The moonshiner, a rough being who had never before had a place in popular thought, began to be invested with a kind of half heroic character. Newspaper correspondents interview him in prison, and publish columns of his stories. Novelists have fancied that in his wild mountain home, he belongs to the modern “Children of the Mist,” and already many a popular “Moonshiner” story has found its way into magazines and illustrated papers. Some have even gone so far as to ascribe to the moonshiner an origin and a nationality, which entirely differentiates him from his lowland neighbors. The peculiar home of the moonshiner has been the coves and spurs of the Blue Ridge and of the Cumberland Mountains, but his tribe,
or rather those of his profession, may be found in nearly every county of the States which touch upon these mountain ranges. But the moonshiner of Georgia has no more personal connection with the illicit distiller of Kentucky and of Tennessee, than has the petty thief of the former State with the light-fingered gentry of the latter.

A recent writer has indulged his fancy in following the prototype, or ancestor, of the moonshiner from his landing on American shores, a dark-skinned, swarthy-visaged outlaw from Southern Europe, who was to be a bondsman in the new colonies, a Botany Bay, for the transportation of criminals. But this untamed child of freedom was not to be held in such disgraceful servitude along with the African. From the rice plantations of the South, and from the tobacco plantations of Virginia, he flees, throwing aside the badges of servitude, and betakes himself to the great mountain barriers which shut in the smoky western horizon. There, associating with his fellow refugees, he becomes an Ishmael as to the outer world. Propagating his kind, he becomes a peculiar people. His trusty rifle brings down the eagle from his eyrie; the panther from the tree tops; and with his lithe dogs he presses the mountain deer from his lair; with hook and line he draws the trout from his mountain streams. Of agriculture he knows nothing, save in the cultivation of a little patch of corn around his cabin door, though this was oftener the labor of the female part of his family. Indeed, so many characteristics of his foreign birth did this wild mountaineer still possess, that his language, we are told, had, for generations, words and idioms brought from his old home.

Thus a late writer, in one of our most popular periodicals, would have us regard the moonshiner as an exile for freedom's sake, the Pallicar of the Cumberland, preserving for generations that freedom which is nature's birthright. It need hardly be said that this fanciful sketch is moonshine of the most transparent quality. There is not a particle of proof, either from history or from ethnical analogy, to sup-
port any such airy hypothesis. The moonshiner was nothing more or less in origin and character than his neighbor in the cotton and tobacco fields. What characteristics are now peculiarly his, are due to modes of life and to surroundings which have impressed themselves even upon his countenance.

But illicit distillation is not confined to the mountains. Very many captures of stills have been made in the low country. The product of this illegal manufacture is probably not very considerable in quantity. It is not only an article of home manufacture, but it is also, so far as Georgia is concerned, consumed at home, i.e., in the immediate vicinity of the points where it is made. From many well-posted gentlemen, the author has learned that this liquor is seldom transported more than a few miles from the point of distillation. Probably none of the more pretentious barrooms of the State sell this moonshine product over its counters. It seems, for the most part, to be a miserable article, only indulged in by the poorer classes. The author saw a small vial of this captured moonshine in the hands of a revenue official. The latter declared that it was rank poison, and, if the sense of smell may be trusted as the criterion in the case, the officer was not far wrong.

The product of Georgia Government stills is comparatively small. From a table made out for the author by Mr. T. C. Crenshaw, collector of internal revenue for Georgia, there were, in December, 1886, fifty-six grain distilleries, though only forty-six were then operated. The daily capacity of these fifty-six distilleries was given as follows:

<table>
<thead>
<tr>
<th>Dist. of each capacity,</th>
<th>2</th>
<th>2</th>
<th>6</th>
<th>14</th>
<th>4</th>
<th>1</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>10</th>
<th>2</th>
<th>1</th>
<th>1</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bush. daily capacity</td>
<td>3</td>
<td>3 ½</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>6 ½</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11 ½</td>
<td>23 ½</td>
<td>20</td>
<td>30</td>
<td>25</td>
</tr>
</tbody>
</table>

Total, 56 Distilleries. 475 Bushels' daily capacity.

The upper line represents the number of distilleries of each capacity, and the lower, the number of bushels daily capacity of each. It seems, therefore, that the utmost yearly
capacity of Georgia’s grain stills was 148,657 bushels, allowing all to run 313 days. The total product, therefore, would be somewhat more than a half million of gallons, or an average of about one-third of a gallon to each man, woman, and child in the State. Of course this estimate is much too high. From the Internal Revenue Report for the fiscal year ending June 30, 1886, the quantity of grain and other materials used in the production of distilled spirits is given at 74,897 bushels, and the total of receipts in taxes upon all kinds of distilled spirits, including stamps, special taxes upon manufacturers of stills, etc., amounted to $258,446.08. Georgia paid for 1885 (fiscal year) a little more than one-third of one per cent. of the whole internal revenue. Georgia furnishes, therefore, from the legal distilleries within her borders, about one-sixth of a gallon annually for each of her inhabitants, while the average for the nation was about one and one-half gallons.

The 344,100 gallons of malt liquors produced in the State in 1886, would give a little more than one-fifth of a gallon for each inhabitant, and the total of 556,326 gallons of both malt and distilled liquors produced in the State for the fiscal year ending June 30, 1886, would give an average of a little more than one-third of a gallon to each inhabitant. The average for the whole nation of both distilled and malt liquors would give about twelve and one-half gallons to each human being in the whole Union. If, therefore, Georgia drank no liquors but those of domestic manufacture, she might almost be accounted a paragon of temperance in comparison with the nation at large. Unfortunately, however, Georgia’s thirst is largely slaked by importations of spirits and of brews from beyond her own borders. Her own distillation, both legal and illicit, forms but the smaller portion of the liquors consumed at home.

In December, 1886, there were, according to Collector Crenshaw’s table, 191 fruit brandy distilleries in the State, of which 180 were operated, but further particulars could not be given. For the fiscal year ending June 30, 1885, there
L. B. GWALTNEY, M. D.,
President North College, Rome, Ga.
were registered 321 fruit distilleries, of which 291 were operated. These are, however, run, for the most part, only through some months of the year—the fruit season.

Georgia produces neither rum, gin, alcohol, high wines nor pure, neutral nor cologne spirits, and molasses is no longer appropriated to distilling purposes, if the internal revenue returns are correct.

The work of seizing illicit stills has, from the revenue reports, been remarkably active in the State. Of the total of 175 illicit stills destroyed in the United States in the fiscal year 1885, Georgia lost 37, or more than one-fifth; of the 74 stills removed, 50, or more than two-thirds, were in Georgia; of the 669 persons arrested, 612, or nearly nine-tenths, were apprehended on Georgia soil. North Carolina alone had more of her illicit stills destroyed, but although the old North State lost 70 stills destroyed, there were only 10 stills removed and 3 arrests made during the year. In Tennessee 22 stills were destroyed, but none were removed and only 18 arrests were made. In the criminal suits and prosecutions reported by United States district attorneys under the internal revenue laws, as commenced in the fiscal year ending June 30, 1885, Georgia again comes to the front with 821 cases of the 4,488 reported for the whole Union. Of the criminal suits—2,185 in number—decided in favor of the Government, Georgia again leads with 431 cases, about one-fifth of the whole; $26,350 in fines and $36,257.04 in costs were collected in Georgia, out of totals of $126,388.92 and $126,387.59 in fines and costs for the United States. It thus seems that there has been extraordinary activity in the State in the application of internal revenue laws. The number of arrests is surprisingly large, and it is difficult to see why nearly nine-tenths of the whole number should have been made in one State, and that State, too, which hardly produces one-four-hundredth of the whole distilled product of the nation. Are the Georgia revenue officials more active than those of other States? Certainly, the reports look that way. Be this as it may, the long midnight raids of the "revenue men," and
their wild adventures and sometimes bloody rencontres with
the moonshiners, will probably afford the groundwork of
many a romance, legend, song and epic in the years to come,
and the moonshiner, raised in popular imagination from the
character of criminal against the nation's laws, will be held
as a kind of champion of the liberty which the nation's
charter declares to be an inalienable right.

DISTILLERIES—WHERE LOCATED.

From Collector Crenshaw the author learns that the 56
distilleries (grain) are located in the following counties:

Two in Coweta, 1 in Upson, 1 in Campbell, 4 in Fayette, 3
in Clayton, 3 in Spalding, 1 in Pike, 1 in Henry, 1 in Butts,
2 in Newton, 2 in Cobb, 1 in Bartow, 1 in Floyd, 1 in Chat-
toooga, 1 in Dade, 1 in Walker, 1 in Gordon, 2 in Fannin, 4
in Gilmer, 4 in Pickens, 3 in Cherokee, 4 in Gwinnett, 5 in
Hall, 1 in Jackson, 1 in Oconee, 1 in Walton, 2 in Morgan, 1
in Meriwether, and 1 in Habersham.

There is now no brewery in the State, the Atlanta
having shut down.
CHAPTER XLIV.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

"Then Esther bade them return Mordecai this answer: 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise, and so will I go in unto the king, which is not according to the law; and if I perish, I perish.'"

That extraordinary uprising of women known as the "Crusade" began in Hillsboro, Ohio, Dec. 23, 1873. It is not the part of this work to trace the history of this wonderful movement in detail. For more than half a year after the movement began, no attempt at organization was made. The women would go in bands to the saloons, entreat the liquor venders to cease their nefarious business, and sing and pray within or before the saloons. It was a terrible trial for the ladies who thus bravely took up the cross. It was a stony heart that could resist those prayers, and hundreds of saloonists closed their doors with a promise to sell no more. The contagion spread on the wings of the wind from house to house, from town to town, and from State to State. The new feature of work was seized upon with avidity and thousands of noble women enlisted under the Crusading banner.

But more thorough organization was needed, and a convention for organization was called at Cleveland, Ohio, Nov. 18, 1874. Delegates or representatives from fifteen States and one Territory—135 in all—were present. It was evident that a more systematic mode of operations must be undertaken, and Miss Frances E. Willard, then made corresponding secretary, proposed a "Plan of Work," divided into sixteen sub-heads, and the embryo form of the eminently wise
methods of work since followed out. These departments were as follows:

I. Organization; II. Making Public Sentiment; III. Juvenile Temperance Societies; IV. The Pledge; V. Sacramental Wine; VI. Anti-Treat Leagues; VII. Temperance Coffee Rooms; VIII. Homes for Inebriate Women; IX. Reformed Men's Club; X. Bureau of Information; XI. Counter Attractions of Home; XII. Home Missionary Work; XIII. Gospel Temperance Meetings; XIV. Fountains; XV. Money; XVI. Trysting-Time with God.

The ladies had learned, too, that it was not a simple closing of the barrooms which would do the work; the traffic itself must be suppressed, and so with all the powers which were theirs, they set themselves to the task.

In June, 1875, was begun the publication of a paper called "The Christian Temperance Union," with Mrs. Willing as editor. The title of the paper was changed the next year to "Our Union." In 1883 this paper was consolidated with "The Signal," of Chicago, and under the name of "Union Signal," it became one of the best known temperance papers of the land.

A publication house was established at Chicago, and the press was made available for the dissemination of information and exhortations sent to all parts of the country. Sunday School work, scientific instruction in the day schools as to the effects of alcohol, young women's work, Bible reading, memorials and petitions; about forty departments, with special superintendents were organized, and missionaries were sent to organize the work in other fields, until now many hundred thousands of the noblest, most consecrated women in America and in other lands are organized into auxiliary unions and eternity alone can tell the good which this brave and most wise effort of the weaker sex has accomplished. Coming as the movement came, a few years after the close of the civil war, when intemperance had greatly increased through the general demoralization produced by war, and the impetus which the internal revenue had given to the liquor
power, its influence has been a wonder. In a single department of their work, the circulation of petitions, such zeal and success have never before been displayed. Congress and Legislatures have been besieged until for very weariness they have yielded, to escape importunity which they could not withstand.

The civil war witnessed the overthrow of most of the statutory prohibitory laws of the olden time, and the clutches of the liquor power seemed more securely fastened upon the nation than ever. Avarice was added to appetite; men had learned that there was vast "money in it," and both National and State Governments were dominated by the traffic. Politicians nor parties dared oppose the monster evil by active repressive legislation, and the saloon seemed more thoroughly entrenched in the nation than when the temperance war began, nearly half a century before.

In this apathy and despair came woman with her prayers and persuasions, her tears and her bleeding heart, and the change has been marvelous. No candid observer can deny that the immediate inspiring cause and factor of the great uprising in behalf of temperance through the nation, has been the result chiefly of the labors of these Marys of our own generation.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION IN GEORGIA.

"Measure not the work
Until the day's out, and the labor done;
Then bring your gauges. If the day's work's scant
Why, call it scant, affect no compromise;
And, in that we have nobly striven at least,
Deal with us nobly, women though we be,
And honor us with truth, if not with praise."

—Aurora Leigh.

It was not until 1880 that the first efforts of the Union were made in Georgia. The remarkable conservatism of the South in regard to old ideas, and an all pervading belief as to the sphere and work of woman, held the whole people in iron bands. Public work, especially upon the platform,
was regarded as entirely beyond the place assigned to woman by laws and customs, human and divine. Paul's words as to a woman's speaking in public, were literally applied, notwithstanding the many contradictions involved in such an interpretation, and thus the women of the South whose Spartan courage and endurance were proven in their terrible trials during the quadrennium of blood, were relegated to the home circle and its confines. This conservative opinion, born of whatever pure ideas and of the most chivalric devotion to the fair sex, yet stood as a great barrier in the way of that active work by woman, both among women and men, which was absolutely necessary to the marshaling and the maintaining of this most powerful wing in the great temperance army. While this opinion in regard to the sphere of woman has still a strong hold yet it is not now as pronounced nor confident as a few years since; but it has much crippled temperance work in the South, the section where temperance sentiment was higher than anywhere else in the sections of our land.

For the general history of the following pages the author is chiefly indebted to Miss M. H. Stokes, of Decatur, Ga., the indefatigable Secretary of the State Union; the personal reminiscences of the National President of the Woman's Christian Temperance Union Miss Willard herself has furnished at the author's request. Local work in the cities has been written up by Mrs. Webb, of Savannah, Mrs. W. B. Hill, of Macon, Mrs. Dr. Blanchard, of Columbus, and Mrs. E. E. Harper, of Atlanta. The author is somewhat at a loss to locate the matter of work furnished by the noble President of the State Union, Mrs. W. C. Sibley, of Augusta. The aid which Mrs. Sibley has given in the gathering of materials for this book has not been confined to Woman's Christian Temperance Union work. When the author was sorely perplexed to find any accurate data in regard to Washingtonian work in Georgia, and instituted a heavy correspondence to elicit from old men some account of that almost forgotten movement which once swept over the land, and
having gathered but little that was of historic value, in a letter to Mrs. Sibley he incidentally mentioned the difficulty, and also remarked the fact that formerly the "Augusta Washingtonian" was the organ of the Order, immediately Mrs. Sibley set herself to work, and found, with the family of Mr. McCafferty, the former publisher of the paper, two of the three volumes which were issued. These, added to one which the author had already secured, made perhaps the only file of the paper to be found in the State. From this file most of the Washingtonian history was gathered. It was Mrs. Sibley, also, who found for the author much of the data connected with the old Augusta Society and its work. Among this material was the original letter of Dr. Anthony urging the refusal of retail license and the abolition of the license system—a letter which antedates any anti-license effort in New England, so far as we can ascertain.

The first local Woman’s Christian Temperance Union in Georgia was organized in Atlanta by 'Mother' Stewart, in the basement of Trinity Methodist Church, on April 30, 1880.

Mrs. Colquitt was elected President. Among the Vice-Presidents who accepted positions that afternoon and remained staunch supporters of the Union, were Mrs. Jonathan Norcross, Mrs. A. C. Kiddoo, Mrs. J. C. Thower, Mrs. A. P. Wells, and the now sainted Mrs. Mary E. Howes. The Secretary was the gifted Mrs. F. M. Hammond, so soon to be called in her youthful loveliness to her heavenly reward. The first Treasurer was Mrs. W. R. Hammond, who, having resigned, was succeeded by Mrs. John Moser. A few days after the organization of the Atlanta Woman’s Christian Temperance Union, similar societies were formed by Mother Stewart at Griffin and Forsyth, but for some reason these Unions were short-lived.

By reference to the Constitution adopted at the outset by the Atlanta Union, we find that its members took a strong pledge 'to abstain from all intoxicating liquors as a beverage (and in cooking), and not to furnish them in social entertainment.' The object of the organization was plainly declared to be 'to plan and carry forward measures which, with the blessing of God, will result in the suppression of intemperance.'

During the first few months of the existence of the Atlanta Woman’s Christian Temperance Union, its meetings were more of a devotional than of a business character. The few devoted women who met week after week, full of a sense of their own feebleness and insufficiency, but weighed down with the burden of lost souls perishing from strong drink, built better than they knew. Amid many prayers and tears and earnest pleading that God would show them what to do, they were laying the foundations of a noble work, which has brought blessings on our whole State.
"Just before the Christmas holidays of 1880, a Committee from the Union visited the clergy of the city and requested them to read from their pulpits a pledge obligating all who signed it, not to offer intoxicating drinks to visitors, or callers, during the holidays. This request was complied with by nearly all the ministers of the city, and many signatures were obtained.

"About the middle of February, 1881, the Union suggested that a series of Gospel Temperance meetings be held by the pastors of the city. The first of the series was conducted by Rev. G. A. Evans of the First Methodist Church. These were continued at intervals until nine meetings had been held at as many different churches, viz.: At the Sixth Methodist, Rev. W. F. Robison; Fifth Baptist, Rev. Virgil Norcross; St. Paul's (Methodist), Rev. W. C. Dunlap; Payne's Chapel, Rev. Mr. Hughes; Marietta street M. E. Church, Rev. R. J. Cooke; Evans' Chapel, Rev. H. C. Christian; Protestant Methodist, Rev. J. C. Berrien; Second Baptist, Rev. G. A. Nunnally.

"These special services were largely attended, solemn and effective, and it is believed that their influence was deeply felt by those who there heard temperance discussed from a Bible standpoint.

"On the 10th of February, 1881, a resolution was introduced before the Union, 'That the Legislature of Georgia be memorialized at its next session, to pass a General Local Option law, allowing the qualified voters of the State to decide by ballot whether they will prohibit the sale of intoxicating liquors (except for medicinal, mechanical and sacramental purposes) in their several localities.' At the next meeting, Feb. 17, this resolution was adopted, and the Union pledged itself to send copies of the petition for local option to every community in the State. The petition was as follows:

"'In view of the misery, poverty and crime, resulting from intemperance, we, the undersigned citizens of the State of Georgia, residing in the county of ——, do most earnestly petition you in favor of the passage of a law allowing the qualified voters of cities, towns, counties and militia districts at any election held therein (except in localities where the sale of intoxicating liquors is already prohibited by local law) to decide by ballot, whether they will prohibit the sale of intoxicating liquors (except for medicinal, mechanical, and sacramental purposes) in their several localities.'

"Between six and seven thousand of these petitions were sent out by the Atlanta Union, and by the aid of the Good Templars and other temperance people, the clergy, the press, and the good men and women of the State, 37,000 signatures were obtained in the short space of three months.

"In April, 1881, Miss Frances E. Willard, President of the National Woman's Christian Temperance Union, made her first visit to Atlanta. She came at the request of the Union, and during her brief stay of but three days lectured eight times. Miss Willard was received with the greatest enthusiasm by our people, and lectured to immense audiences at Marietta street M. E. Church, at Trinity Church, and at De Give's Opera House. The forcible arguments and solemn, affectionate appeals of this noble, gifted, Christian woman were not in vain.

"Miss Willard also visited Augusta and Savannah, organizing Unions in both cities, which, under the leadership of Mrs. Charles P. Green at Savannah, and Mrs. W. C. Sibley at Augusta, did most effective service in the local option movement as did
Macon also with its noble President and Secretary, Mrs. Joseph Key, and Mrs. W. W. Ford. In Rome Mrs. Mary Shropshire was urging on the work with her persuasive tongue and pen, and willing hands and feet. In Atlanta while every working member of the Union was deeply interested in the petition, perhaps those who did most to circulate it in the city and to send it through the mails, were Mrs. Jonathan Norcross, Mrs. M. E. Howes, Mrs. A. C. Kiddoo, Mrs. E. M. Hammond, Mrs. A. P. Wells, Mrs. H. A. Auter, Mrs. S. A. Kilby, Mrs. E. C. Witter, and Miss Missouri II. Stokes. The Union, during the first year of its existence, had had no acting President, but had been presided over by its Vice-Presidents, usually by the faithful and efficient Mrs. Mary E. Howes. April 14, 1881, Mrs. E. C. Witter was elected President and re-elected for five consecutive years; at the same time Miss M. II. Stokes was chosen Secretary in place of Mrs. Hammond, whose health was failing. Miss Stokes was regularly re-elected afterward. But the Local Option petition did not swallow up everything else. Vast quantities of the very best temperance literature were being distributed by hand, and in boxes placed at suitable points in the city; and when the Legislature met, appropriate temperance pamphlets were freely distributed among its members. By special request, the Atlanta Union was present in a body at the State Temperance Convention held in the capitol July 4, 1881. They were treated with great courtesy, and represented by Col. John D. Cunningham in an earnest and graceful address.

"But the red-letter day of the Woman's Christian Temperance Union was July 14, 1881, a day to be ever after of historic interest; when the Union, after months of prayer and toil, assembled in the gallery of the House of Representatives to see the presentation of the Local Option petitions. Col. William Northen, of Hancock county, had been chosen as our honored representative, both on account of his pure Christian character, and his well-known temperance principles. Let the 'Atlanta Constitution' of July 15, describe the scene:

"'Mr. Northen, of Hancock county, moved to suspend the rules that he might submit a memorial. He was aware it was an unusual proceeding, but he was sure it would be received with pleasure. "I hold before me," he said, "the evidence of the work of the Christian women of Georgia. While we have been trying to build up the material resources of the State they have gone into our homes and found there ruin and sorrow—strong men found humbled; young men, with brilliant intellects and high hopes, wrecked before life's morning is passed; little ones crying: 'God pity us in our desolation.' For such women—our wives and our mothers—can we ask too much? They come to bring joy where there had been sorrow; they come to bring sunshine where there has been darkness; they come as the harbingers of the day when the angels shall again proclaim peace and good will to man. I move that by a rising vote the rules of the House be suspended, that this Memorial for a General Local Option Law may be displayed, and then referred to the Special Committee on Temperance."

"'The memorial was sent up in a large basket which it filled. It was run out all the aisles, and then there was enough left to carpet a good sized room. The petition was 600 feet long, and contained 30,000 names coming from every county in the State. The unfurling of the petition created quite a sensation, and as it was unfurled there was continual applause.' Thus far the 'Atlanta Constitution.'

"The next day the same memorial was presented to the Senate in an appro-
priate speech by Col. W. P. Price of Dahlonega, the Union showering bouquets upon him from the gallery.

"The memorial was referred to a special committee, and at that session of the Legislature, a General Local Option bill was passed by the Senate, but defeated in the House.

"Before passing from the Local Option petition, we desire to say that our warmest supporters were Judge J. D. Cunningham, Mr. James G. Thrower, Dr. J. O. Perkins, Mr. J. Norcross, Col. Isaac Boyd, and Mr. Sam. Inman, while among our staunchest ministerial friends, in addition to those already mentioned, were Rev. A. G. Thomas, Rev. Dr. Heidt and Rev. R. Q. Fuller. To the honor of Mr. Jonathan Norcross, chairman of the committee on petition, be it said, that so well did he manage, that $112 covered the whole expense of printing, stationary, postage, etc."

Thus far as to the Georgia Woman's Christian Temperance Union, we have followed the very excellent and accurate narrative of Miss Stokes down to the end of 1881. We will return to this narrative again, but it is necessary to notice the growth and the work of the Union in other parts of the State.

Miss Francis E. Willard, the gifted and devoted National President, first visited Georgia in 1881. Of her visit, Miss Willard thus writes:

"The first place where I spoke in Georgia was Savannah in the spring of '81, when I made my first Southern trip, going directly from Washington after the inauguration of President Garfield, with whom I had a consultation, and who heartily approved my embassy. Mrs. Georgia Hulse McLeod of Baltimore, Corresponding Secretary of the Woman's Christian Temperance Union of Maryland, was my companion.

"We were received into the elegant home of Mr. and Mrs. Charles Green, who were the philanthropic leaders in that city. Several meetings were held, one of which I specially remember, one Sabbath evening presided over by Mrs. Green, and before a large mixed audience, which was a great novelty for such a conservative locality. Another was in the beautiful chapel attached to Mrs. Green's own house. A Woman's Christian Temperance Union was organized, of which my hostess, as a matter of course, became president, and the work has gone on from that day to this amid great discouragements and difficulties. It rejoiced my heart to notice within a few days that the State Woman's Christian Temperance Union of Georgia had held its annual convention this spring in Savannah, and as the guest of the local auxiliary.

"The next place I visited (still in '81) was Atlanta, where I was entertained at the Kimball House, and invited to dinner at Gov. Colquitt's. I spoke on Sunday evening in the Methodist Church, to which the Governor belonged, and was welcomed by him with a warm eloquence not excelled by any greeting I have ever received. He spoke of the North and the South, and the claim that had been made
that nothing would ever unite the two sections except a foreign war in which they would make common cause against a common invader. "But," he said, "we need no such calamity to make us once more one people; there is a foe at every hearthstone, a danger lurking in every community, which ought to make us brothers. Uniting, we can put down the liquor traffic, and we shall put it down. The women must help us; they are willing to do so; they will prove to be our best allies." Then turning to me, a Northern stranger as I was, and with all a brother's kindness, he welcomed me to Georgia, and thanked me that I had come.

In Augusta, the Methodist minister opened his church for me one Sabbath afternoon, and I spoke to a mixed audience, organizing a Woman's Christian Temperance Union at the close. It was a novelty of course, for a woman to speak, but I was treated with the greatest courtesy and kindness, being entertained by the pastor, and cordially received by the people. A large majority of those present signed the pledge then and there. In all my meetings I presented it urging them to enlist as soldiers in the Home Protection Army.

"Mrs. Sibley, whom I had never seen, was chosen president. She came forward to the altar rail, and shook hands with me cordially when the meeting was over, and said: 'I did not seek this place, nor dream that such a society would be organized in our city, but since the lot has fallen upon me to lift the banner and march at the head of the procession, I will try to use the position of President of the Woman's Christian Temperance Union in such a way as to do the most good for the homes and people of Augusta.'

"In Atlanta I had met Miss Laura Haygood, that noblewoman, who is now a missionary in China, and of whose sisterly sympathy, Mrs. Mary Clement Leavitt, our around-the-world ambassador of the white ribbon, has sent me word. Miss Haygood was then Principal of the Girl's High School at Atlanta, which she invited me to address. I have never been asked to speak before a public school in a large city except on that occasion, which proves to me that the temperance movement is more homogeneous in the South than at the North; for our foreign population is so largely represented on the school board that it would be impossible to get any such opportunity outside of our small towns and villages. In Atlanta I also spoke to the students of the Congregational and Methodist colleges for colored people, finding large audiences and the hearty cooperation of the entire faculty in each case. It also gave me great pleasure to learn that in these institutions the scientific, moral, and religious aspects of the temperance question are taught to all the students.

"Miss Missouri H. Stokes, Corresponding Secretary of the State Woman's Christian Temperance Union, has been one of the most indefatigable workers that I have ever known, and Mrs. Richard Webb of Savannah, President of the Local Union, is another of the women who never give up. Also Mrs. Mary Shropshire of Rome, a lovely lady, whom I have met, and to whom I have written with much profit to myself, and I trust to the cause. But the memories of noble women in Georgia crowd into my mind in such numbers that I will not enumerate them further.

"We organized a union at Marietta, and Judge Lester (?) made a rousing speech, encouraging the ladies to come forward and engage in the work so full of promise for themselves and for their homes.
"What I have said up to this point relates to my trip made in '81. Miss Anna Gordon, my private secretary and white ribbon comrade for the last ten years, was with me during a part of this trip, and, whenever possible, rendered efficient service by enlisting ladies to work for the boys and girls. I fear this is the weakest link in the great temperance chain of Georgia, and I wish to urge every one who reads these lines to send to the 'Union Signal' office, 161 La Salle street, Chicago, for Miss Gordon's 'Marching Songs,' which can be obtained for fifty cents, and all of which relate to the most recent and successful methods of interesting and educating the children, both at home and in school, concerning total abstinence and total prohibition.

"On a subsequent trip to Georgia I attended, and helped to organize, the first State Convention of the Woman's Christian Temperance Union, with Mrs. Sibley at the helm, and Mrs. Sallie Chapin, your heroic Southern leader, by way of 'general inspiration.' This was a great novelty, being, so far as I have learned, the first State meeting ever called and conducted by ladies. Naturally enough, the people were a little shy of it at first, but soon they attended it in large numbers, and found that they had nothing to fear by reason of 'short-haired women,' for there were none present, or 'platform ranters,' for the meeting was as mild mannered, and almost as mild voiced as though it had been held in a parlor. The ladies who had never spoken in public before were distinctly heard because of their admirable enunciation and rich Southern voices. They stood there to say what they had to say with modest self-composure and most convincing arguments; their style was conversational, not declamatory, and their spirit was the spirit of the home. I shall never forget Mrs. Sibley when she came forward to take the collection; she was so bright and winsome in manner and words. Among other sentences, I especially recall this one: 'If you will help us, dear friends, we shall be very grateful, and we need it; but if no one will help, so largely is my heart enlisted for my State and for the protection of her homes from the curse of the saloon, that I will still stand and plead for Georgia, although I stand alone.' Such a spirit could not fail to win.

"We organized in Griffin, and, later on, in Macon, where I had the pleasure of speaking to an audience in which the young ladies from the oldest woman's college in the nation were largely represented. We also formed a society in Columbus, and wherever we went, addressed the colored people whenever we had the opportunity, and found them ready and responsive."

It was in her second trip to Georgia—Miss Willard is mistaken in assigning it to her first visit—that the National Woman's Christian Temperance Union's President visited Oxford and addressed the faculty, students and citizens. The college adjourned to hear the address, a most timely one. Miss Willard offered a prize of $10, through the Union which she organized in Oxford at that time, to the student who should write the best essay on "The Relation of the Individual to the Temperance Reform." The ladies of the Oxford Female College, Macon, Ga.

1The Wesleyan Female College, Macon, Ga.
Union have continued the annual offering of a medal for the best essay on a temperance subject. Very great activity was added to the somewhat latent temperance spirit of the college. Temperance topics, physiological, moral, economical, etc., have been discussed in essays, in forensic debate, in platform speeches and in other forms, until, perhaps, no society or association in the nation were better posted upon temperance in its manifold phases, than were the Emory students, and their influence has been felt for good in many a local contest for prohibition.

Miss Willard continues:

"I have visited the South five times, but not each State five times. My impression is that I have done a little work in Georgia on three separate trips; certainly, I have been there enough to feel that it is the great cosmopolitan State of the South. Your triumph in Atlanta set a new keynote for the whole nation. Your courage in the enforcing of law has given a fresh impulse to localities far distant from you, that were well nigh disheartened. Many States have done admirably, but, when all things are considered, none has made a record more inspiring than that State which Georgians love best of all, and take most pride in. Let me urge with earnestness that specific efforts be made to introduce systematic, scientific instruction throughout your public schools, to organize the children in loyal temperance legions, to observe carefully the temperance quarterly lessons in the Sabbath School, to multiply and strengthen the local Woman's Christian Temperance Union, and to consolidate the Christian element of the manhood of the State at the ballot box by making of prohibition the foremost and the uncompromising issue in politics as well as law. I am sure this will be done right speedily by the brave men who have already carried this reform so fast and so far. May God's blessing be upon all the workers and upon their holy warfare, is the prayer of

"Your Friend and Sister,

"Frances E. Willard.

Evanston, Ill., June 13, 1887."

A letter of Miss Willard's, under date of April 21, 1881, printed in the "Independent," gives some interesting details of the apprehensions entertained at the North as to the outcome of her first trip, as well as of the unexpected success of the trip. Money was raised before starting to defray all expenses. Letters of introduction from clergymen of all denominations were furnished, and prayers were offered by the Northern Unions for the success of the venture. It was thought a triple disadvantage: First, to send a woman to
the South; Second, a temperance woman, and Third, a Northern temperance woman.

"But, bless God and their kind hearts, the Southern people have received me as a sister, beloved for the work’s sake. Already some of the chief towns have been visited in every Southern State save Texas, Arkansas and Tennessee, from all of which, except the first, earnest invitations have come, and engagements are already made for their acceptance. And what is the report? Just the same that it would have been if an equal number of Northern States had been visited, viz.: The utmost kindness from the friends of temperance, cordial co-operation from the most liberal-minded of the clergy, and independent of the press, and on the part of women a sisterly welcome that crowns each day with thanksgiving and crowds friendship’s casket full of choicest jewels. Indeed, the South is far more like the North than I, in my ignorance, had supposed. They’re just like our folks,’ was my constant mental ejaculation, the almost entire absence of a foreign population lending color to the home-like illusion. It had been said that the opposition to hearing ladies speak was deep and resolute. This is not so. Churches were opened, as a rule, no less freely than at the North. Ministers of different denominations conducted the devotional exercises, and the audiences were large, and to the last degree sympathetic and kind. When members were called for and papers circulated with the pledges for men and women, the response was much more general than with us. It is true, that on the Sabbath pastors do not yield their pulpits, preferring an afternoon hour for the temperance meeting. It is also true, that as a rule we have spoken from the chancel, and in a single instance no pastor was present, but this has sometimes happened at the North, and Sunday is with the minister a busy day. It had been said that the expectation of securing associated effort on the temperance line from Southern women was quite Utopian; but instead of this they have been uniformly earnest and responsive, beyond what we speak in public, which is the smallest part of the work; but, at the same time, have entered with the utmost intelligence and heartiness into our plans for securing pledges, Sabbath School and juvenile societies, the circulation of leaflets, lending out of temperance books, planning for public meetings to be addressed by gentlemen, etc.

"But when I have noticed the marvelous facility of utterance, the varied vocabulary, the delicacy of appreciation, and rare insight of these ladies, I have felt that in it all was a prophecy of such achievements in the art of public, as well as private, persuasion as would dim the laurels of their Northern sisters, if a sacred emulation did not rescue us. I could name women in all the chief cities of the South who are no less worthy to be the leaders of a people than was Deborah of old. * * *

"Even from their point of view, concerning which we have freely spoken, the war was not an unmixed evil. It helped to individualize each woman’s character; it taught the stern but royal lesson of self-help. With the spirited gentleness and docility which are a sure sign of the highest breeding, many of these women, who had hardly ever waited upon themselves in the smallest particular, took up difficult tasks, to which they brought no training, but in which they have grandly suc-
ceed. Some are teachers, some journalists, some artists, not a few take boarders, keep hotels. The unwritten annals of their heroism, often whispered in my ear by friends, have dignified my estimate of human nature. Nor did I find the bitterness toward the North which was declared so characteristic of the women who loved 'The Lost Cause.' They approached this whole question of the war from a standpoint altogether different from our own. They believed in the inalienable right of a State to secede from the Union. They had never been taught, as we had, from pulpit, press and platform, to spell nation with a big N.

"But whatever may have been the case in earlier years, sober second thought has softened either them, or us, or both, perhaps; so that we can agree to 'press forward to the things that are before,' with hands clasped in loving sympathy. It had been said, 'You must not speak for the colored people,' but in almost every city we have done so, with the free consent of the Southern friends under whose auspices we came. * * *

"Of Southern manhood it is needless to say more than that the suppositions of a lifetime as to their courtesy, have been realized. 'Sir Charles Grandison' has been my host and 'Col. Newcome' has introduced me to my audiences, leading me gently forward, as is the custom here, and saying more kind things than I shall merit in a thousand years. Gov. Colquitt, of Georgia, welcomed me in his own (Methodist) Church one Sabbath evening as I was never before welcomed anywhere, and Gen. Ellison Capers, rector of the Episcopal Church, Greenville, South Carolina; Bishops Wightman and Stevens, of Charleston; Drs. Veidier, of the Huguenot, and Chambliss, of the Baptist Church, there; Dr. Haygood, of Emory College; Col. Price Williams, of Mobile; Mrs. Judge Sharkey, of Jackson, Miss.; and a host of others, have lent their influence and aid with a cordiality never to be forgotten. The temperance question will win in the South sooner than with us, if we are not on the alert. They are not handicapped with a foreign population. The colored people are well disposed and teachable. Their Legislatures have outranked ours in the gains of the last session. Ministers are more outspoken, and the press less timidly mindful of 'our German friends.'

"If this sketch seems rose-colored, remember that 'we only know what we have lived.' If it flaunts not the ruby flag, reflect that it was not written by a United States Senator. Surely, the day hastens, when, joined in the splendid fight against a common foe which is the scourge of all our homes, the daughters of the North and South will smilingly say, each to the other, what then the sons will joyfully repeat: 'With all thy faults I love thee still.'"

This pen portrait of impressions and sentiments, coming as it does from one of the most gifted and, at the same time, one of the most consecrated women of America, will have much of peculiar interest to Southern readers. It shows, among other things, what ideas of the South have been entertained by the most intelligent people at the North. Southerners will read with amused interest of the hazard implied in the preparation for the journey. Prayers are made in the churches,
scrip is taken for the journey, the President of the Republic commends the undertaking, and the venture is made: and then, after all, "They're just like our folks!" How much bitterness might this nation have been spared, had the thousand correspondents of the Northern press, who have crossed the Potomac and the Ohio, visited half a dozen Southern cities, and then have proceeded to "write up the South," according to a pre-arranged design, been but pervaded with Miss Willard's honesty! It was this spirit of fairness, as well as the noble cause which she champions, that has made the National President of the W. C. T. U. one of the best beloved of women, among the better class of the Southern people. But it hardly seems the proper thing to thus interrupt the noble ladies who, in their own winsome way, are telling the story of the W. C. T. U. in Georgia.

To return to Miss Stokes' narrative:

"After the defeat of the Local Option bill, many, both inside and outside the Atlanta Union, ' walked no more with us.' Then followed the dreary winter of 1881-82, when, with depleted and discouraged ranks, we were again driven to our knees in earnest prayer in the same quiet 'upper room' on Whitehall street, where we had so often before gathered around the mercy seat. Every avenue of usefulness seemed closed. We felt that we were poor and well-nigh friendless, and that our aims as a permanent organization were but little understood. But we also realized that something must be done to stay the tide of intemperance, especially in Atlanta, where wickedness seemed growing with its growth, engulfing even the beardless boys; and so, lying low at the foot of the Cross, we reconsecrated ourselves to the Divine Master, and to His service in Gospel Temperance work.

"In looking over the Minutes of 1882, we find that it was literally a time of seed-sowing by the Atlanta Union. A notable item is found in the minutes of June 15—i.e., 'That the Secretary be instructed to write a note of thanks to Mr. D. A. Beattie, of the City Council, for his heroic efforts to influence that body against the whiskey traffic—a traffic which, as stated by "the Constitution," costs in actual receipts $1,000,000 per year—such being the returns of the eighty-seven licensed saloons of Atlanta.'

"An attempt was made about this time to bring about a High License—a movement opposed by a majority of the Union, on the principle of 'No compromise with wrong.'

"In March, 1882, principally through the efforts of Mrs. H. A. Auten, a Mission Temperance Sunday School was organized at Engine House No. 5, near the junction of Marietta and Foundry streets—a locality known as Brooklyn, and re-
THE WOMAN’S CHRISTIAN TEMPERANCE UNION.

The Sunday School soon outgrew its quarters, and it and the prayer-meeting were transferred to the Red Men’s Hall, on Marietta street, just over a liquor saloon. Mrs. Auten, Miss Stokes, and some others swept and dusted the hall, and Mrs. Auten carried the kindling to build the fire in the stove.

“We now began to reach the poor, degraded class we had so longed to help. But, after one month we were notified that the hall, as well as the saloon, had been leased by the barkeeper, and that our meetings ‘interfered with his business,’ as his customers would not buy his liquid poison below. (His own words were, ‘Hell and damnation below’) while above their heads floated the strains of ‘Jesus, Lover of My Soul.’ So we returned to the Engine House, and there, and at other points in that locality, carried on the mission work for three years.

“Too much cannot be said of the brave devotion of the heroic Mrs. Auten, nor of the self-sacrifice of the saintly and never-tiring Mrs. Witter, in this difficult work they did for the Master’s sake.

“During the spring and summer of 1882 the Union arranged a series of public lectures, beginning with a most enthusiastic meeting at Marietta Street M. E. Church, addressed by Dr. Allan Curr and Gov. Colquitt. This was followed by public meetings addressed by Mrs. Oliver, Mr. J. N. Stearnes, Mrs. McClellan-Brown, Bishop Warren, Rev. R. J. Cooke, Miss Mary Wadsworth, Mr. N. S. Thompson, and others.

“The 7th of May was rendered memorable by the coming of Mrs. Sallie F. Chapin, of Charleston, S. C., Superintendent of Woman’s Christian Temperance Union work in the South, who lectured several times, winning golden opinions and being favorably noticed by the press. In our zeal, not only were the newspapers informed of these meetings, but notices were written and tacked up by our own hands in the remotest outskirts of the city, thus securing the attendance of the masses.

“During the summer of 1882 the Atlanta Union was requested by the State Temperance Alliance to aid them in obtaining signatures to a petition for a general local option law, to be presented to the Legislature when it should convene in November. The city was divided into districts, and so assiduously did the Union labor that in a few weeks they obtained several thousand names.

“On the 27th of November the State Liquor Dealers’ Protective Association met in Atlanta. The Woman’s Christian Temperance Union also met, for the ladies felt that the homes of the State, with their women and helpless children, needed protection from the sin and shame, poverty and sorrow, brought upon them by the liquor traffic. They met and prayed that ‘God would turn the way of the wicked upside down,’ and bring his counsels to utter confusion. Read the contradictory resolutions of that liquor dealers’ convention, and see how that prayer was answered!

“Previous to 1883, the local Woman’s Christian Temperance Unions of Georgia had been reported to the Corresponding Secretary of the National Woman’s
Christian Temperance Union, as Georgia had no State organization. In 1881 Mrs. W. C. Sibley, of Augusta, and Miss Missouri H. Stokes, of Atlanta, attended the National Convention at Washington City, and with the other Southern delegates were treated with the greatest courtesy and affection by Miss Willard and the Convention. In October, 1882, the National Convention met in Louisville, Ky., and Georgia was represented by Mrs. Sibley, Miss Stokes, Mrs. Witter, and Miss Lillian Russell. At this convention Mrs. Sibley was appointed Provisional President for Georgia, with the power of calling a Convention of the local Woman's Christian Temperance Unions of the State. With characteristic zeal, energy and promptitude, Mrs. Sibley called the Convention to meet in Atlanta early in January, 1883. Those who were present can never forget the hour when, after three years of prayer and work as local Unions, we met together for the first time, and in the presence of sympathizing friends organized, Jan. 11, 1883, the Woman's Christian Temperance Union of Georgia.

"At this convention but four Unions were represented, Savannah, Augusta, Atlanta, and Rome; but these sent large delegations, which with fraternal delegates from other temperance societies, and the presence of a dozen or more honored ministers of the gospel, made up an interesting body of temperance workers. To add to the importance and effectiveness of the occasion, Miss Frances E. Willard was present.

The convention was held in the basement of the First Methodist Church. Addresses of welcome were made by Judge George L.ester, and Rev. Henry McDonald, of the Second Baptist Church, and the responses by Mrs. Sibley, Miss Willard, and Rev. G. A. Nunnally. Gen. C. A. Evans, the pastor, conducted the devotional exercises and introduced the speakers.

Juvenile work was the only department reported at this meeting, Mesdames Webb, Witter, Sibley, Shropshire, and Keyes, the committee. Wenona Temple, of Atlanta, was reported by Mr. J. G. Thower.

The State officers elected at this convention were, Mrs. W. C. Sibley, President; Mrs. Mary Shropshire, Vice-President; Miss Missouri H. Stokes, Corresponding Secretary; Mrs. Lawrence Lord, Recording Secretary; Mrs. M. E. McCalla, Treasurer; Mrs. E. C. Witter, Librarian; Mrs. Nannie Robb, State Organizer; Mrs. Richard Webb, Superintendent of Juvenile Work.

From this convention Miss Willard went on to Oxford, organizing a Union there with Mrs. H. A. Scomp as President—a Union which has exerted over the students of Emory College a most salutary influence, several hundred having signed the total abstinence pledge. Miss Willard also reorganized the Macon Union, and formed a Woman's Christian Temperance Union at Columbus, with Mrs. A. T. Mann as President.

In this same year Unions were organized by Mrs. Robb at Barnesville, Sunny Side, Martin's Chapel, Lawrenceville, Gainesville, Ellijay, Mount Zion, (Habersham county), and Haschton. Unions were also formed at Trenton, Calhoun, and Hamilton.

This year was memorable, like its predecessor, for the seed sowing, especially among the colored people, also for the prosecution of juvenile work; and for special prayer services held for counties about to vote on local option. Recognition
of the State Woman's Christian Temperance Union was also made by the Sabbath School Convention of Georgia, and by the Methodist Conference.

"During the summer of 1883, the Georgia Woman's Christian Temperance Union was deeply interested in the temperance proceedings of the Legislature, and some of its members were present when, on August 7, a General Local Option bill passed the House of Representatives by means of the casting vote of Mr. Julian of Forsyth county, only to be defeated when it reached the Senate.

"It was during this momentous summer that the Woman's Christian Temperance Union began to realize that in the Chairman of the Temperance Committee of the House, Hon. C. R. Pringle, we had found a true friend, and Georgia, a legislator of rare worth.

"The second annual convention of the Georgia State Union was held at Augusta, January 24 and 25, 1884; addresses of welcome being made by Mr. C. V. McCord and Rev. Wm. J. Adams of the Presbyterian Church. The most notable features of this convention were the stress laid upon temperance instruction in day schools and Bands of Hope; the marked disapproval of alcohol and morphine as remedial agents; and the resolution to petition the Legislature not to send juvenile offenders to jails or prisons. An admirable paper was read by Mrs. J. C. Keyes on scientific temperance instruction in schools, and a most comprehensive and thrilling report made of prison and jail work by Mrs. E. E. Harper of Atlanta, embracing a review of her efforts in that department from August 19 to December 31, 1883.

"The principles, plans and resolutions of the Georgia Woman's Christian Temperance Union were readopted as usual, at this convention. The principles were synoptically,—Belief in legal prohibition, and in total abstinence, all to be accomplished by God's assisting grace, by prayer, by study of the Scriptures, and by earnest Christian effort.

"The 'Plans of Work' were for (a) Preventive (b), Educational (c), Evangelistic, and (d) Social, effort, with many minor divisions under the heads.

"The preamble of the resolutions affirmed our belief that the legalized manufacture and sale of intoxicants is an inexpressible evil, and a national shame, and the Georgia Woman's Christian Temperance Union resolved (a) to appeal to all Christians to aid both by legislative enactment and otherwise to 'banish the accursed thing from our State and nation'; (b) to invoke the aid of all temperance organizations in petitioning the Legislature for prohibitory laws and never to cease our efforts until Georgia become a prohibition State; (c) to petition officers of State and county fairs to discourage the manufacture of intoxicants by offering no premiums for wines and liquors; (d) to urge Christian ministers, since intemperance is recognized as the greatest obstacle to the progress of the Gospel, to bring the subject often before their congregations, and use their personal influence in advancing the great work; (e) to ask teachers to help in teaching to the little ones the advantages physical, mental, and spiritual of temperance, and the moral and physical evil inevitable to intemperate habits; (f) recognizing the great power of the press, to recommend to the members of the Woman's Christian Temperance Union and to the public, our national organ, 'The Union Signal,' of Chicago, and the 'Temperance Advocate,' of Atlanta."
"At this Convention the President, Corresponding Secretary, and Librarian were re-elected, while Miss Emmie S. Stewart of Oxford, was made Recording Secretary, and Mrs. J. H. Fearon, of Augusta, was made Treasurer, vice Mrs. McCalla, resigned.

"Superintendents were appointed for the following departments: (a) Juvenile Work; (b) Scientific Temperance Instruction in the schools; (c) Sunday School Work; (d) Influencing the Press; (e) Unfermented Wine for the Sacrament; (f) Prison and Jail Work; (g) Relative Statistics, and (h) Work among the Colored People.

"Before another annual meeting, the Superintendent of Sunday School work, Mrs. Grigsby Thomas, of Columbus, had been 'called home.'

"Near the close of the Convention Mrs. Chapin arrived and gave one of her eloquent addresses. The previous summer she had visited Atlanta, Augusta, Rome, Brunswick, and other towns and cities meeting everywhere an enthusiastic reception, speaking not only to cultured white audiences, but also, whenever practicable, to the colored people, upon the great injury brought upon them by the liquor traffic.

"Mrs. Cobb having resigned the office of State Organizer, Miss Stokes, the Corresponding Secretary, visited the Unions of Kingsland, Greensboro, Columbus, Hamilton, Chipley, Gainesville, Martin's Chapel, Mount Zion, and Ellijay, and organized Unions at Madison, Longview, Clarksville, and Norcross.

"During 1884 the Unions throughout the State were all very active, and rendered effective service in building up public sentiment in favor of prohibition. Never was the Atlanta Union more determined in its opposition to the 'legalized iniquity' of the dramshop. That summer we learned that the City Council had issued licenses to 120 barrooms. This brought us to our knees in agonizing prayer for the removal of the curse; and the Mayor and Council were not only supplied with 'No License leaflets,' but petitioned not to issue licenses for any more saloons. The County Commissioners of Fulton county were also memorialized for a House of Correction for juvenile offenders. Mrs. Harper's systematic and telling work in the jail and convict camps still went on; and this summer the Flower Mission, with its blessed influences, was extended to the prisons as well as to the hospitals.

"To the faith and prayers, pecuniary aid and personal work of Mrs. Mary E. Howes the Woman's Christian Temperance Union of Georgia will never know its full indebtedness. She was the power behind the scenes of much already told. Early in January, 1885, from the home of her son in Macon, the soul of this pure woman took its flight to that heaven her faith had brought so nigh. The Atlanta Union, of which she was a member, held a memorial service in the parlors of the Young Men's Christian Association, where so often she had led their prayers to God for the suppression of intemperance. Just and touching tributes were paid by members of the Union to this eminent servant of Christ, who for forty years had followed the Saviour and adorned His doctrines. Dr. Henry McDonald said he would rather be such a character, and have such tributes paid to him, than to have been Raphael and have painted 'The Transfiguration.' The early Christians, when they buried their dead, sang songs of triumph and bore palms of victory in their hands. Even so with our tears were mingled praises that our dear Mrs. Howes was gathered home to be 'forever with the Lord.'
"In May, 1885, the Third Annual Convention of the State Union was held at Columbus, in the grand old Church of St. Luke's (M. E. South), whose pastor, Rev. Walker Lewis, was in full sympathy with the objects of the meeting. Addresses of welcome were delivered by Rev. A. M. Wyim, Mr. Grigsby Chandler, and Mrs. W. J. McAllister, the President of the local Union. From the minutes of this Convention, kept in the most business-like manner by Miss Eunice Stewart, we learn that nine Unions sent delegates, while eleven were reported by the State Corresponding Secretary; that reports were read by Mrs. Webb, on Juvenile Work; by Mrs. Sibley, on Influencing the Press; by Mrs. Harper, on Prison and Jail Work; and by Mrs. M. L. Gates, a paper on Unfermented Wine; that special prominence was given to Physiological Temperance Instruction in Schools, a committee being appointed to memorialize the next legislature for a law requiring such teaching in State and public schools, and that we address a personal appeal to our Representatives in Congress asking them to vote for a Commission of Inquiry into the Liquor Traffic. The address of Mrs. Sibley to the Convention was a marvel of brevity with power, while the report of Miss Stokes, the Corresponding Secretary, set forth the exact status of the work in each and every local Union in the State. The exercises by the Band of Hope, under the leadership of Mrs. Dr. Blanchard, were a notable feature of the Convention. A touching memorial service was held in honor of our deceased members, viz.: Mrs. Wright, Mrs. Merril, and Mrs. Grigsby Thomas (of Columbus), Mrs. Inglesby (of Savannah), and Mrs. Howes (of Atlanta). The financial reports developed the fact that since the previous Convention the entire State work had been carried on with an expenditure of only $13,000."

Then followed the memorable summer of 1885.

"On the 10th and 11th of June, in response to the invitation of the President of the Georgia Temperance Association, several delegates were present from Atlanta and other parts of the State, with full privileges as bonit fide members of the convention. Mrs. Sibley being absent, Miss Stokes was requested to respond, in behalf of the State Union, to the address of welcome by Rev. Virgil Norcross and others.

"In July, the General Local Option bill, after being hotly contested two days and a night by the Legislature of 1884, was now to come up before the House of Representatives. The State Liquor Dealers' Protective Association had also been called to meet the following day. In view of these facts, a solemn prayer service was held by the Atlanta Union, invoking God's blessing upon the deliberations in the House, and especially upon the Chairman of the Temperance Committee, Col. C. R. Pringle. Special prayers were also made that the liquor dealers might be thwarted in their designs. A notice also appeared in the city papers, begging the ministers of the gospel and other Christian people of the State to unite their prayers that the right might prevail.

"The eventful day came, Monday, July 13, and for six days, when the thermometer was in the nineties, we sat in the crowded gallery from 9 A. M. till 1 P. M., and watched the momentous contest—a contest never to be forgotten by the participants nor by the spectators. Bouquets of flowers were often sent from the gallery to the floor to cheer the temperance speakers. We were present when the bill, for which we had so long labored and prayed, passed the House by a vote of 111
to 22; and when it was sent to the Senate we went with it, and during the nine days' contest there, we did what we could to stand by its gallant champion, Col. William J. Northen, and other friends of the bill, through whose influence it finally passed by a vote of 31 to 7, loaded down with amendments, and shorn of much of its strength.

"Let it be put upon record that the Woman's Christian Temperance Union is bitterly opposed to the wine and cider clause of the 8th Section of Georgia's Local Option law, as it is a compromise with wrong, and that nothing will satisfy us but complete prohibition of the manufacture and the sale of all intoxicating liquors.

"On the 22d of July, eight ladies of the Atlanta Union, viz.: Mrs. J. Norcross, Mrs. E. C. Witter, Mrs. J. C. Keyes, Mrs. S. M. Hicks, M. D.; Mrs. E. E. Harper, Mrs. J. D. Dougherty, Mrs. J. E. Bryant, and Miss M. H. Stokes, met the Joint Educational Committee of the House and Senate, bringing with them the memorial of the State Woman's Christian Temperance Union, asking for the enactment of a law 'requiring in all schools, under State control or support, the study of physiology and hygiene, with special reference to the effects of alcohol and narcotics.'

"The courteous Chairman of the Legislative Committee, Col. W. J. Northen, drew up an admirable bill which came before the Senate on the 19th of August, and, after being discussed a part of two days, was defeated by a vote of 21 to 14, notwithstanding the fact that the Good Templars of the State, through their representatives at the Grand Lodge, had asked for the passage of the bill, and so had the State Temperance Association.

"The objections advanced by the opposition were 'inability of most of the teachers in the common schools to teach physiology; that it is not a primary study; that the purchase of the necessary textbooks would entail additional expense upon the parents of the pupils; and that such a law would be unconstitutional.'

"In September organizing tours were made up the Air Line Railroad and the Marietta and North Georgia Railroad, and the objects of the Woman's Christian Temperance Union were thoroughly set forth in meetings held at Canton, Jasper, and Ellijay.

"In October Georgia was represented at the National Woman's Christian Temperance Union Convention, at Philadelphia, by Mrs. Sibley, Miss Stokes, and Mrs. M. A. Houston. On their return they found the Local Option campaign of Fulton county to be in full blast. The Atlanta Union had, early in October, proffered their services, which had been accepted by the Prohibition Executive Committee, and certain lines of work had been assigned them.

"Perhaps the following, taken from the minutes of the Atlanta Woman's Christian Temperance Union, will serve the purpose of showing what those lines were:

WOMAN'S WORK IN THE RECENT LOCAL OPTION CAMPAIGN IN ATLANTA.

In an upper room made sacred for years past by earnest prayer and supplication, and by the sweet 'continuation of saints,' a group of earnest Christian temperance workers are met to hold their regular weekly meeting. It is the 31 of December, 1885. The Secretary is called on to read the Minutes of the previous meeting. Before doing this she asks permission to read what she styles 'A Bit of Campaign History,' in which the Woman's Christian Temperance Union of
"Bits of Campaign History" are as follows:

They were not very largely attended, but daily a faithful few met at the First Baptist and at Trinity, reading God's Word, praying and speaking, and conferring about the interests of the cause.

About the time we commenced to hold these prayer services, Mrs. Gates, of the juvenile work, with the consent of the Prohibition Executive Committee, began to arrange arrangements to have the boys, both white and colored, trained to drill and to sing temperance songs, with a view to having them march upon the streets just previous to the election.

Mrs. Harper had early in the campaign notified the Union that she intended devoting herself to the colored work. She accordingly held special meetings among them herself, and from the outset assisted in procuring for them good speakers. Under her supervision public meetings were held at Allan Temple, Clarke University, Congregational Church and Big Bethel.

Mrs. Chapin, who spoke at several of our meetings, also addressed a good audience at Big Bethel, and an interesting service was held there by Mrs. Witter and Mrs. Gates.

Mrs. Dr. Stainback Wilson and other ladies had sent a banner to each of the prohibition colored clubs, and an elegant satin banner was made and offered as a prize to the colored club which should poll the largest number of prohibition votes. This banner was exhibited at Sam. Jones' big tent to an admiring audience the night before the election. On the blue satin side is a white dove with an olive branch in its beak; above, "Prize Banner," beneath, "Peace on Earth, Good Will to Man." On the white satin side is inscribed in exquisitely shaded letters, "For God, Home and Native Land." The banner was made by Miss Pitman and painted by Miss Hicks.

As Mayor Hillyer feared the boys might get hurt, Mrs. Gates and her coadjutors very gracefully gave up their cherished plan of having them march upon the streets.

Some good and eminent men of our State had advised the ladies to work at the polls on election day; but very few of our women favored the plan, preferring to furnish lunch near the polls to prohibition voters on the day of the election. Admirable arrangements were made; abundant supplies were sent in, and the good women of Atlanta fed hundreds on that eventful day.

At the lunch room in North Atlanta Mrs. B. F. Abbott presided, assisted by many noble women inside and outside the ranks of the Woman's Christian Temperance Union. Over one of the windows, in full sight of the great crowd of voters, was the motto, "O, woman, great is thy faith! Be it unto thee even as thou wilt."

At the South Atlanta lunch room, near the courthouse, "the battle flags" sent by the women of Spartanburg, S. C., to be used by the boys when marching, now served the purpose of inspiring mottoes. One of these banners bore the inscription, "Save the Boys," and the other read, "Am I my Brother's Keeper?" Here scores of busy women, including some sweet young girls, dispensed lunch all day with deft and willing hands.

The colored women generously co-operated in furnishing and dispencing the lunch, and many a sable voter found ready admission and cheer at the lunch rooms if he only wore the blue ribbon. The Atlanta University students donated thirty gallons of milk.

We could never find space to record the names and deeds of the workers—the noble Christian women of Atlanta—but we must say that Mrs. Witter and Mrs. Gates were ubiquitous, both at the lunch room and the prayer-meeting. Early in the campaign many ladies did valiant service in persuading voters to register, and
in circulating a petition which was numerously signed by the women of Atlanta, begging the men to vote for prohibition. The ladies also did good service in distributing large quantities of temperance campaign literature, which was not simply thrown into yards, but on various streets, and for several days the ladies placed it under front doors and then rang the bell to make sure of its being received.

The all-day prayer services, at Trinity and First Baptist churches, were well attended, and were sweetly solemn, restful, and tender. A spirit of great faith, amounting to assurance of victory, rested all day upon our women. Some of the leaders and others alternated between the prayer-meeting and the work of the lunch rooms.

At 3 p.m., at Trinity Church, the service was led by that veteran Christian temperance worker, Mrs. A. C. Kiddoo, who was full of faith and joyful trust. The day had been cold and raw, but at that hour the sun broke through the clouds and shone in at the windows of old Trinity, while our hearts were illumined with peace and joy from the Son of Righteousness Himself. That morning at the First Baptist Church, we had resolved that whatever the result of the election might be, we would reconsecrate ourselves afresh to the work on the following day, and now at Trinity we made the same solemn resolve. Under the influence of a holy benison, notices were written and carried to all the daily papers that on the next day, whatever the result, the Woman's Christian Temperance Union would hold a prayer, praise and consecration service.

MIXUTES OF NOVEMBER 26, 1885.

By 3 p.m., a goodly number of the Woman's Christian Temperance Union and its friends had met in the parlors of the Young Men's Christian Association. The news had hours before reached us that prohibition for our county of Fulton and city of Atlanta, had been carried by a majority of 228 votes. Considering the strong efforts put forth by the whiskey side, this was estimated as a great victory. Many of us had assembled that morning, on this day of double Thanksgiving, at our respective places of worship; but now we had met "with one accord in one place," to render unto God our praises for the victory He had given the right over wrong. Mrs. E. C. Witter, the president of the Atlanta Union, presided, and conducted the devotional exercises, which were opened by singing, "Praise God from whom all blessings flow." After this we sang "Come, thou fount of every blessing." Then Mrs. Witter read, in the 15th Chapter of Exodus, the song of triumph and ascription of praise to God which was sung by Moses, the Children of Israel, and Miriam, when they had crossed in safety through the Red Sea. Then we sang "All hail the power of Jesus' name," and a psalm of rejoicing and praise was read, followed by prayer. Before this, all through the campaign, we had received letters of sympathy from various parts of the United States, and assurances of remembrance at the Throne of Grace had come along from the local Woman's Christian Temperance Unions of our State. Now we had telegrams of congratulation from the Woman's Christian Temperance Union of Knoxville, Tn., and from the Union of Mobile, Ala. There was also a telegram from Ex-Mayor Wm. B. Mason and Col. John Dietrich, of Plainfield, New Jersey. All these gave the glory where it rightfully belonged—even to our God. With full hearts we now sang, "Sweet Canaan," and were led in another earnest prayer.

Mrs. Harper was now called on to report her work among the colored people. Passing by all that she had done among them through the weeks of the campaign, she said she had spent all of election day with the women in their prayer services at their churches. She stated that at these churches, from Tuesday night until Thursday morning, the women had had, at all hours, hot coffee ready for the prohibition voters. Speaking of the all-day prayer service, she said, "I never heard women who in their prayers seemed to get any closer to God than some of the old aunts" (old colored women).

"But," said Mrs. Harper, "much as I love the colored work, I love the prison work more." She then stated that on the 22d day of November she had visited the convict camp at Bolton, near the Chattahoochee River. It was camarion
Sabbath. "Think of it," said she, "communion among the convicts! And I communed with them, the solemn Methodist communion service being conducted by the Rev. Walter Branham of the North Georgia Conference."

Mrs. Harper then stated that a calendar for prisons and jails had been prepared by the National Superintendent of prison work, and asked for contributions that she might supply Fulton county jail and other prisons with these calendars. A collection for this purpose was taken up.

The secretary then said there was something else, not on the programme, which she would like to say. Permission being granted, she made a brief appeal to the ladies present not belonging to the Woman's Christian Temperance Union to cast in their lot with us, saying we had so many lines of temperance effort all could find some work to do. Young ladies were especially urged to come forward now, and help to keep public sentiment up to that point where the law for prohibition could be enforced. Fourteen names were obtained for membership.

Probably nothing in the whole meeting was more encouraging than the oft-repeated assurance that the ladies had enjoyed so greatly the union services of the past three weeks, and the intelligent realization that instead of our work being now ended it was "just begun," as was echoed from lip to lip.

Special prayer was offered for "The Young Men's Prohibition Club."

By the waning light of the short autumn day we dispersed to our homes, and this delightful Thanksgiving service became a memory.

"Subsequent to the election we received glowing letters from Mrs. Sibley, from Miss Frances E. Willard, from Miss Esther Pugh, from Mrs. Ebya J. Thompson (the first Crusader), from Dr. B. F. Ward, the scientific temperance physician of Winona, Mississippi, and both before and after the victory we were cheered by the appreciative messages of Professor H. A. Scomp, of Oxford, and also by the sweet words of Mrs. Scomp.

"The Year 1886.

"In March, 1886, Miss Stokes made a successful organizing tour through portions of Southwest Georgia, speaking at Talbotton, Geneva, Butler, Fort Valley, Montezuma, Americus, Albany, Tifton, and Sandersville, receiving hospitality and co-operation from the best people of that section.

"We come now to speak of the Fourth Annual Convention of the State Union held at Macon, in the Mulberry Street Methodist Church, April 21, 22, and 23, 1886, which proved to be eventful and full of results. It was marked by the spirit of supplication. The very first hour, when the devotional exercises were being conducted by the consecrated Mrs. Witter, proved a Bethel to our souls. Revs. J. O. A. and W. F. Cooke, Rev. A. M. Wynn, Dr. Potter and the venerable James E. Evans were present, to aid by prayer and counsel and commendation, of woman's work. A graceful tribute was also paid by Mr. Walter B. Hill, and Mr. J. G. Thrower spoke of woman's aid in the recent local option campaign at the capital. The reports of the local unions also went to show the heroic deeds done by women in the recent campaigns of Dodge, Harris, Greene, Pulaski and Baldwin counties. The prayers of the union were asked for Newton and Washington counties, and on the second day the wires brought the glorious news that they had voted themselves free from the curse of barrooms.

"The business talent shown by the officers and members was as 'a revelation unto many.' The grand address of Mrs. Sibley, the rare qualifications of Miss Stewart, the tact and wit of Mrs. Walter B. Hill, and the impassioned eloquence of Mrs. Chapin, made a good impression in favor of woman's work.
"It was resolved to again memorialize the Legislature for a physiological instruction law, and to ask that better regulations be made in regard to the women and juvenile prisoners, confined in jails and convict-camps and chain gangs. A telling report was made by Mrs. Belle Everlyn on Influencing the Press. Spicy and suggestive was Mrs. Dr. Blanchard's report on State and County fairs. Mrs. Harper was too ill to be present, but had prepared most able reports on Prison and Jail Work, and on Legislative Work. If this entire sketch had been devoted to her self-sacrificing labors among the prisoners, then the half would not have been told.

"A very able paper on Health and Heredity was read by Mrs. S. M. Hicks, M. D. By recommendation of Mrs. Chapin the department of social purity cooperating with the White Cross was adopted, and Mrs. J. E. Bryant was chosen State Superintendent. The financial report showed a total expenditure for State work, including the expenses of organization, to have been but §195.

"On the 1st of July, 1886, the barrooms of Atlanta were closed, and a memorable thanksgiving service was held by the local union. In this month also a paper on Physiological Temperance Instruction was read by Miss Stokes before the Atlanta District Conference of the Methodist Episcopal Church South, and the conference passed resolutions 'indorsing the noble work of the Woman's Christian Temperance Union,' and 'seeking to have textbooks on temperance introduced in all the schools.'

"The temperance cause was also much advanced by a pamphlet published by Dr. Joseph P. Logan, of Atlanta, entitled: 'The Relation of the Medical Profession to the Use and Abuse of Alcoholic Liquors.' The pamphlet was a reprint of the paper read by Dr. Logan the preceding April before the State Medical Association, taking the broad ground that alcoholic remedies are not essential, but injurious. A generous supply of these pamphlets was donated by Dr. Logan to the Woman's Christian Temperance Union. The Georgia Union, throughout all its auxiliaries, was also greatly aided by large and gratuitous supplies of the telling and timely pamphlets of Mr. Walter B. Hill on 'Prohibition' and on kindred topics.

"In October the State Corresponding Secretary began to send out a petition in the name of the people of Georgia, asking the Legislature to enact a physiological instruction law. These petitions were sent to every Union in the State and to places where there were no unions, and returned numerously signed and, in several instances, accompanied by letters of most hearty indorsement. These petitions came from every section of the State and were signed largely by voters, containing the names of eminent educators, physicians and lawyers, as well as farmers, mechanics, and business men. The Faculties of Emory College, Wesleyan Female College, Mercer University, Middle Georgia and West Georgia Agricultural and Mechanical Colleges, and Shorter College—all signed in their official capacity: while the Board of Education of Augusta, and the officers of the Rome public schools did the same.

"A memorial asking for physiological instruction (with reference to the effects of alcoholic beverages and narcotics) to be given in all schools under State control, was presented by Mrs. Sibley, Miss Stewart, Miss Stokes, and other representatives of the Union, to the joint educational committees of the Senate and House, on the 26th of November, 1886.
"A bill, good and strong, was framed by Hon. C. R. Pringle and introduced into the Senate, where it was defeated by a tie of 20 to 20, but was afterward reconsidered and passed by a substitute for the original bill, the substitute simply allowing the study of physiology to be added to the list of studies already provided for public schools.

"The reports from the local unions during 1886, showed increased activity; especially was this the case with Macon, where an additional impetus had been given by the Woman's Christian Temperance Union booth at the State Fair, by the Anti-Treating Society, and by their systematic distribution of temperance literature.

"In Augusta, Atlanta, Rome and Americus, good work had been done in the line of social purity, co-operating with the White Cross. Northeast Georgia, whose mountains are so often associated with the moonshiner, had done some heroic temperance work, in many lines also, as evidenced by the reports of the gifted Mrs. Inez Gibson, Mrs. Mary A. Houston, and the self-sacrificing Mrs. E. V. Woodruffe.

"But our sketch must close, and close abruptly with the closing days of 1886, to which we have brought our history, leaving our readers to follow for themselves through other channels, the subsequent story of the Woman's Christian Temperance Union of Georgia."

Such is the history of the Georgia Woman's Christian Temperance Union as prepared by Miss Stokes, who is perhaps better acquainted with that story than any other person, living or dead. The faithfulness, zeal, and ability displayed by this organization have perhaps never been surpassed. The labors, prayers and tears, the lowering clouds and the glinting sunbeams, the darkness that endured for a long night and the joy that came in the morning, we see all portrayed in this record of Georgia's noble daughters.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION IN THE CITIES.

The prominence given to the Atlanta Union in Miss Stokes' excellent sketch has not been unmerited. As we have seen, it was the first Union in the State. Located in the capital of Georgia, it felt the first throbings from the heart of Georgia in all matters pertaining to law-giving. This Union had generally the lion's share in the labor with Legislative committees to accomplish needed legislation. But the other Unions of the State were not less active in their own special fields.

Of the Savannah Union, some account has already been
given. The active President, Mrs. Green, who had invited Miss Willard to Georgia, was only one year with the Union, when the death of her husband brought about her removal from the city. This Union has met weekly since 1882. In March, 1884, a juvenile society was formed, and later on a Young Woman’s Christian Temperance Union, which now has charge of the juveniles. "One of its members," writes Mrs. Webb,

"has opened and maintained a coffee house in the interests of temperance, though not avowedly so, and it will soon have completed its second year, and is now self-supporting through the untiring efforts of its proprietor.

"The Union visits the jail weekly, distributing religious literature and Testaments to the prisoners; also spellers and writing materials, with stamps. They encourage the committing of texts to memory, and hold brief services in the various wards. They also visit the hospitals, and are just now commencing services in the railroad shops. Their primary work is to arouse thought. For this end they have secured addresses from the finest speakers in America, including Miss Willard (who has three times visited Savannah), Mrs. Judith E. Foster, Mrs. Lathrop, Mrs. Sallie Chapin, the beloved, untiring and devoted Superintendent of Southern work, to whose efforts the Union owes more than to any one else.

"The editor of our chief daily paper is a temperance man, though he is not identified with any Society. We generally get our public meetings well reported, and at our late State Convention, held in this city for four days, full reports of every session were given, so that the work was fully brought before the great stay-at-home audience, who (as Miss Willard says) 'hear with their eyes.'

"We have twice unsuccessfully petitioned the Board of Education to adopt teaching in the public schools the effects of alcohols and narcotics, though only asking modestly for an oral lesson to be given once a week by the respective teachers. We distribute select tracts at all our public meetings. We did adopt a plan of hanging them in the street cars and barber shops, but found that the plan did not work. We have had, for nearly two years, a free night school for working boys, taught by the same devoted worker who directs and maintains the coffee house.

"While Savannah has a good many earnest, pronounced temperance men and women, and its three white ministers of the M. E. Church, and the pastor of the First Presbyterian Church openly preach and teach total abstinence for the individual, and prohibition for the State, yet it cannot be said to have a prominent leader who could mass and direct the temperance forces to best advantage, but we hope and we pray that when the time for decisive action comes, whether Georgia is to be freed from the curse of liquor or not, the man for the occasion will be developed."

Efforts have been made by the Savannah Woman’s Christian Temperance Union among the colored people, and
some success has been achieved, but very many light shy of
the movement. Some of the church officials, too, are them-
selves tainted with the drink habit, and the Union has en-
countered many difficulties. Other parts of Mrs. Webb’s let-
ter belong under different heads.

THE MACON WOMAN’S CHRISTIAN TEMPERANCE UNION
has, since its reorganization by Miss Willard in 1883, been
in regular working order. Not all the departments planned
by the National Woman’s Christian Temperance Union have
been organized, as Mrs. Walter B. Hill, the zealous President,
writes, “but the promise is good for future developments.”
The departments organized are the following:

1. Juvenile work (Loyal Legion of boys and girls) in charge of three Woman’s
   Christian Temperance Union workers.
2. Health and Heredity.—This work consists mainly in the distribution of
   papers on these subjects, and in the holding of ‘Mothers’ Meetings.’
3. Scientific instruction in schools and colleges on temperance subjects.
4. Influencing the Press.—This work here consists in the selection and pub-
   lishing (in all newspapers within our reach) of such temperance news items as may
   be worthy of special notice.
5. Organization of Students’ Leagues in Schools of Higher Education.—This
   work has not been advanced because of the ill health of the lady in charge. It is
   just now changing hands.
6. Department of Sunday School Work and of Sabbath Observance.—This
   consists in arranging for temperance lessons at intervals in the Sunday Schools,
   temperance gospel meetings, and the distribution of literature tending to the abolish-
   ing of all improper work upon the sacred day.
7. Social Work.—The Woman’s Christian Temperance Union has started the
   work at the State Fair. At the last fair there was a Woman’s Christian Temper-
   ance Union booth, from which a huge quantity of leaflets, cards, papers, and
   pledges were distributed among the visitors.
   “The arrangements for regular pastors’ meetings have not been completed,
   but they will begin in the autumn.
8. Flower mission work was begun bravely, but this year it has been a
   failure.
   “During the year 1886, the Macon Woman’s Christian Temperance Union
   rented and paid for its own headquarters. The present year it has the use of the
   assembly room of the Young Men’s Christian Association, a temporary arrange-
   ment.
   “Last year three gold medals were awarded for best essays on temperance
   topics, two at Wesleyan College, one at Mercer. The competition brought out a
   number of highly creditable essays. This year the gold medals were not offered,
   owing to Woman’s Christian Temperance Union expenses in department work.
THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

"Of the lecturers who have been here, I can give the record of those I remember. 'Mother Stewart' of Ohio, was the pioneer. Miss Willard has been here twice. Mr. John T. Waterman has the honor of giving us the first downright 'temperance' speech heard in Macon for years (from a gentleman). This was four years ago, and his audience could have been counted on the fingers. Last winter Mr. Fiuch spoke here, and Mr. Waterman had the pleasure of seeing the audience count up into the thousands. Mr. Meade and Mrs. Chapin have each spoken twice in Macon. Mrs. Mary Lathrop of Michigan, spoke to a large audience in February last.

"The Woman's Christian Temperance Union tried for a long time to have public meetings at regular times, but it was hard work to get the speakers. Now we can get speakers by the dozen, but it is hard work to get the money.

"The work among the colored people is fast gaining ground, but the credit is not due to the Woman's Christian Temperance Union. There are Woman's Christian Temperance Union women who are interesting themselves in this direction, and the influence is being felt; but the greatest force for temperance work among the colored people is Mr. Lathrop of the colored Congregational Church in this city. He has been pastor of this colored charge for a number of years, and is also connected with the Lewis High School. He publishes a little weekly paper, 'The Helping Hand.'

"The colored people are publishing a weekly paper, the 'Sentinel,' which takes a stand against the barrooms, and for prohibition.

"I would like to add, in regard to Woman's Christian Temperance Union work, that we put a great deal of energy into the distribution of reading matter. We have a large bookcase filled with papers, magazines, and books, and we give away and lend out constantly."

Such are the work, the objects, and the methods of the Macon Woman's Christian Temperance Union as detailed by its zealous and untiring president. The Union is regarded as a model, and its leaven is doing much to leaven the city in which it has its home.

THE COLUMBUS WOMAN'S CHRISTIAN TEMPERANCE UNION dates its birth from Miss Willard's second visit to Georgia in January, 1883, when the indefatigable National President organized a Union with thirty members. Mrs. Mann, wife of the pastor of St. Paul's Church, was the first President. The principal departments were filled, and the ladies went to work with a will to do something for their city.

The Union had grown to fifty members by the end of the year, but it suffered the loss of its good President at this time, as she with her husband, according to Methodist usage,
was sent to other fields of labor. Mrs. E. Swift was chosen to fill Mrs. Mann’s place, Mrs. McAlester became Vice-President; Mrs. Dr. Blanchard, Recording Secretary; Miss T. Griffin, Corresponding Secretary; Miss B. Bedell, Treasurer. The Union at this time was much helped by a public address made by Col. Mobly of Hamilton. The Band of Hope was now organized by Mrs. McAlester and Mrs. Blanchard. Thirty children were enrolled, and before the end of the year the number had increased to more than one hundred. The ladies were compelled to labor hard to keep up the interest among the children.

This year Miss Griffin and Mrs. Blanchard were appointed to edit a column in the weekly paper, and the column has since been kept up, Mrs. Blanchard having long had the sole care of this department. This plan, we may remark, has been one of the most successful yet tried in the South for getting temperance facts before the people. The masses can in this way be reached through the press, when temperance periodicals themselves have been financial failures.

The Presbyterian and Methodist Churches of Columbus, at the request of the Union, introduced the temperance lesson system into the Sabbath schools, but although the superintendent of the department did her utmost, the results were not so gratifying as were anticipated, and other methods were substituted with better success. The jail department was turned over to the Young Men’s Christian Association, the ladies furnishing literature, etc., for that work.

In 1885 Mrs. McAlester was made President, an office which she has well and faithfully filled ever since.

Mrs. Blanchard writes:

"In April Mrs. Sallie Chapin visited us, and gave several lectures in her noble way, that made great impression on all. She also visited and lectured to the colored people, and we tried to organize them for temperance work. Revs. M. Thomas and J. M. Davis organized the men into Good Templar Lodges, and kept them up until 1886, when being refused representation in the Grand Lodge at its session in Columbus, they disbanded, and that was the last of temperance among them for a time."
In February, 1885, Ex-Governor St. John came, and lectured to a full house. The Band of Hope furnished the music, and it was grand. Oh, the good that man has done! He gave us two lectures which were very much appreciated.

In May the Union determined to do something to reduce the sale of intoxicating drink in this city. We knew that prohibition was not then to be thought of. Our people were not yet enough indoctrinated in temperance sentiments. High license was the next best, so we then thought. Our Worthy President and the writer visited the mayor and every alderman and other city officials, and they promised us to do all they could for high license. They kept their word, and the saloons were reduced the first year from fifty-nine to twenty, and the arrests that year were five hundred fewer than the year before, and the floating population had increased by one-third. Mr. Dunlap gave us several lectures in August of this year.

The State Woman's Christian Temperance Union met with us in May, 1885. It was a time long to be remembered by us, and much good temperance seed fell upon the hearts of many youths, that will bring forth good harvests in days to come. At this convention more than 150 children had pledged themselves to the temperance cause, and the melody of their temperance songs made the hearts of the old to rejoice. But death or removal had deprived us of some of our best members. Before this we had succeeded in introducing scientific temperance instruction into some of our schools. Many interesting stories might be related of the effects of temperance training even among the smallest children. One I must tell. A little girl, only five years old, came with her sister to the Band of Hope. After a while she wanted a badge, and I gave her one. Her father was a mechanic and every morning before breakfast he took his toddy, which he also gave to his children. When it was offered to this little girl she said, 'No, I am a temperance girl.' For some days this went on, when the little girl said, 'Papa, the lady at the Band of Hope says if you will take one cup of coffee you will be much better off. Now, Papa, don't drink that toddy, but take this coffee,' and with her arms around his neck she succeeded in getting him to let the toddy alone. 'And now,' said his wife, who told this to me, 'if he ever touches it, I do not know of it. He does not have any at home, and I know he makes more money, all through the work of little Susie.' Oh, the good these children can do and are doing!

The Union secured the signatures of several hundred of our best citizens to the council to introduce temperance scientific instruction. We also addressed our representatives in Congress urging the passage of the Education bill. More than 200 children have taken the pledge and they are faithful to their vows. The Good Templars have a large Lodge here, and many of the young, as well as of the old, are enrolled among its membership. Although we observe the days of prayer, and have meetings in our churches, yet, I regret to say, we have not as much interest in these now as formerly. Many believe they are doing no good, and become discouraged, yet good is accomplished. We no longer hear of street difficulties so frequently as before temperance work began here, and not half as much whiskey is to-day sold in Columbus as four years ago. We are at work slowly, but we keep at it, and now, in 1887, we have begun work among the colored people again. Having explained our purposes to the colored pastors, they consented to help us. Rev. J.
M. Davis was anxious to have all the help he could get, anything that would help the morals of his people; he cared nothing about representation in conventions, he wanted his people improved. 'I wish,' he said, 'that five hundred ladies would come to our church and talk to my people. Something must be done, or the rising generation will be lost, and the white people must help us. Yes, Madame, come, and if I can do anything to help the temperance cause, I will do it.' So a day was appointed to organize. The women, I am happy to say, they turned out in large numbers, and they are now very enthusiastic in the work. They seem to realize that it is for their good, and that they must use their influence over the men, and we hope for much good from the Union organized among them.

'High license, we think, has done good, but oh, for the day when the streets of our city shall no longer display the death-dealing signboard along their length! This of all cities, needs prohibition. We have so many poor among us, so many factory operatives, and something must be done for them. We hope, are long, to have a Band of Hope among these factory children. Many of them have taken the pledge, but we want more. Much temperance literature has been distributed among them, and much effort is made in their Sabbath Schools to teach them temperance. We never let an opportunity pass in the Sabbath School without impressing temperance lessons. The Infant class teacher, a good Woman's Christian Temperance lady, had told her pupils never to touch anything that would intoxicate. A little girl of three summers heard her, and that night, when preparing to go to rest, she closed her prayer with this, 'Oh, dear Lord, please keep mamma, and, oh, God, keep my papa from strong drink, do, dear Lord, for my sake.' Her father, much surprised, heard this petition, and turning to his wife, said, 'You taught her that.' 'No, I did not,' was the answer. The little girl said, 'No, Papa, my teacher told me to say that, and if I did, God would hear me, and keep you from it.' The dear little one has never forgotten to make that a part of her prayer.

'A little boy of five was the instrument in breaking up one of the largest and most dreaded barrooms in this city—one that was kept in the back room of a family grocery. The little fellow went to the bar and asked the young man who kept it to let him talk with him. He insisted that if he left the bar, his father could get no one else to keep it. 'Then,' said the young man, 'I can find no other work.' 'What! you, a strong man, and can't find work? Why, I am a little boy, and I would do as the ladies say to do.' 'And what is that?' 'Why, work on the railroad, plow—do anything but sell this to men, that will kill them, and make their families poor.' Don't you know that what you sell will not kill the body alone, but the soul also?' 'How do you know that?' 'Why, Mrs. B. and Mrs. McC. tell us, and I know it is so.' Thus the child continued for a long time, till his father told him if he would usurp, he would quit selling, and so he did.

'The Woman's Christian Temperance Union has not done much of which to boast, yet a great change can be seen in the morals of the city. There is a great lessening of brawls in the street, and places, a few years since regarded as unsafe for ladies to visit, are to-day as quiet as any other part of the city. The papers advocate high license, and I fear our people are content with it, and will not work
The Woman's Christian Temperance Union. 

for prohibition; but I hope for the time for prohibition to come, and we shall be ready for the conflict.

"But I ought not to close this sketch without mention of Mrs. McAlester, our faithful President, who, while her health permitted, was instant, in season and out of season, for every labor, and who, after her health failed, yet cheered us on with words of encouragement in our work for 'God and Home and Native Land.'"

Thus writes Mrs. Blanchard, herself one of the most faithful of Georgia's workers in the temperance vineyard, and the prime mover and main support of some departments of work, especially that among the colored people of Columbus, to which work she has devoted much of her time and energies.

Notes on Prison Work of Georgia Woman's Christian Temperance Union.

"At a meeting of the Atlanta Woman's Christian Temperance Union, in June, 1882, a new member, recently from Louisiana, asked, 'Have you undertaken hospital or prison work?' Not so intended, it was considered as a suggestion, and the questioner, Mrs. E. E. Harper, appointed 'a committee of one' to inaugurate that work in Georgia. Too conscientious to decline, yet protesting, on the grounds of ignorance of that kind of work and the fact that she was an entire stranger in both city and State, she (relying on the prayers of the Union and trusting in Him who can use the weakest instrument to accomplish great things) promised to try, and do what she could.

"The hospital work was carried on by regular weekly visits (and, when occasion demanded, oftener), reading the Bible, praying with and talking to the patients in the 'Beneficent Home,' at that time the only hospital in Atlanta. By the first of 1883 the prison work was so enlarged that it was not practicable to do effective work in that line, and so, with much regret, regular hospital work was abandoned—Mrs. Harper only visiting occasionally for religious service, and annually during Flower Mission. The Young Men's Christian Association still hold service there on Sunday afternoons.

"Mrs. Harper began her 'prison work' by visiting Fulton county jail, with the Young Men's Christian Association committee on Sunday afternoon, June, 1882. The first time she asked to be excused from taking any part in the services; the second visit she read a chapter from the Bible, in a trembling, faltering voice, and when called upon to 'say a word,' could only shake her head, with tearful eyes, too much overcome by timidity and the surroundings, to utter a word. A prisoner seeing this, said, 'Never mind; it's mighty good in her to come. Next time she'll do better.' Feeling the unintended rebuke, she resolved to take courage, and with the Master's help, do her duty or resign.

"Obtaining a permit from the sheriff, she began, in July, the regular Wednesday service, which has been carried on since then uninterrupted, save by sickness, absence from the city, or too inclement weather.

"Fulton county jail is large and comfortable (for a prison), well arranged for religious service, and the jailer a kind, humane, and patient man, treating the
prisoners with great consideration, while the neatness of the prison speaks well for
his care. One enters the men's apartments through a large grated door (unlocked
only by the jailer), steps into an iron cage, into which opens the reception cell,
where certain prisoners are allowed, by special permit, to see near relations, and
where they remain locked in until the relative is let out through the large door;
then the prisoner is searched and taken back to his cell, or into the main corridor.
Standing in this cage until the outer door is locked, and the door of the cage opened
from the outside, by sliding a large iron bar, one steps into the wide corridor, on
either side of which are the cells (two tiers); at the end opposite the cage are two
large windows. Between these Mrs. Harper stands, or sits, while the prisoners
range themselves on the right and left. After service a signal is given the jailer,
the iron cage is opened, she goes in, that door is barred, then the large door
unlocked; in short, Mrs. Harper goes in and comes out in precisely the same way
that a prisoner does, for there are no wardens, only the jailer and one assistant, and
it is this fact, together with the oppressive surroundings of a prison, that causes
most women to shrink from such work.

"The women's apartments are in the main building over the office; and are
well arranged with a much easier entrance and exit—only one door—into a large
room with the cells opening into it.

"Service hymn selected by prisoners, prayer, hymn, reading a chapter from the
Bible, twenty minutes' talk, doxology, distribution of papers, tracts, etc., then general
conversation, private talks with individuals; if there are any sick she is invited
to visit the cell where lies the sick man. Frequently she is given a letter to read
from some wife, or mother, or sister, containing a kindly message or allusion to
herself. Then she visits the women, holds service, then the trusty moonshiners
who occupy that part of the building intended for a private residence. She found
two men accused of murder and manslaughter, who would not attend any religious
service but hers; one she persuaded to attend the Young Men's Christian Associa-
tion; the other had lost faith in mankind, said to Mrs. Harper, 'My mother was a
good woman, you are a good woman, but there are no good men.'

"FLOWER MISSIONS.

September 19, 1883, like our prison work, was such a novel thing that the
prisoners did not at first understand, when a committee from the Woman's Christi-
An Temperance Union went with Mrs. Harper. After short service, bouquets tied
with white ribbon and text cards attached, were distributed; some grabbed the
flowers as if fearing they would suddenly vanish; some held them in an awkward,
half-ashamed manner, but the majority enjoyed it.

"June 9, 1883, the flower mission was better understood by the public and the
prisoners; the larger quantity of flowers contributed; the careful toiletts and reverent
manner of the prisoners; some fastened the flowers on their bosoms and prome-
naded up and down the corridor; others held them and enjoyed the perfume; others
put them in tin cups with water; one man said, 'I'm going to put mine in water,
but I want to enjoy them awhile, they are so sweet.' Another standing near
said, 'The verses are sweeter than the flowers.' One prisoner brought a white
boy (12 years old), and showing his card, said, 'Do you think this is good for him?'
"Heaven and earth shall pass away, but my words shall not pass away.' He was told
that the verse was \textit{good} for the boy as for all of us. A young man asked, \textit{What does mine mean?} \textit{Teach me good judgment and knowledge.} Many came to have their verses explained, and the last words as Mrs. Harper and the committee left, were: \textit{Thanks, a thousand thanks for the flowers, the verses, and the singing.} Service at flower mission is similar to regular Wednesday service, except there are more hymns sung, and a shorter talk. Bouquets \textit{are} sent to the State and county officials, the jailer and assistant, and to the city hospitals.

"December, 1883, the Atlanta Woman's Christian Temperance Union gave prisoners in Fulton county jail a thanksgiving dinner. Liberal contributions from many not connected with the Union, provided an abundant supply of good things, with many baskets of fragments. After singing and prayer, Mrs. Harper and the committee distributed the good things so heartily enjoyed, and thought much good would result. As this dinner was somewhat misunderstood, it remains the first and last. Mrs. Harper is so anxious that no reproach shall be brought on the work, honestly endeavoring to let her zeal be tempered with discretion.

\textbf{Convict Camps.}

"March, 1883, Mrs. Harper was appointed State Superintendent of Prison Work, and as each Superintendent is expected to build up and develop her department, she found much difficulty. She was a stranger and unacquainted with the work, the work was a new thing, there was a difference of opinion as to whom she should apply to for a permit (it is her custom always to go to headquarters); some said the Governor, others the Principal Keeper of the Penitentiary, and yet others the lessees. There was some confusion and much delay, owing to the death of Gov. Stephens. Mrs. Harper made more than one appointment to meet a friend who was to introduce her to some of the officials; time was passing and nothing done. At last she plucked up courage and went to Capt. J. W. Nelms, principal keeper of penitentiary, who received her when she introduced herself, as only a Southern gentleman can. When stating her desire, his cordial manner greatly relieved her embarrassment. \textquote{Certainly, I will give you the permit to visit the camps,' but as he began to write, a gentleman sitting near said, \textquote{It would be very unpleasant for Mrs. Harper to visit the camps and be refused admittance, as she probably would be.'} He then explained that the lessees had decided to admit none save on official business—stating that a Miss \textemdash; had been very kindly received at Dade Coal Mines, shown every attention and allowed the freedom of the camp, and afterward wrote a very sensational and untrue account of the treatment of convicts in Georgia, which was published in a Northern journal and widely copied as the evidence of an eye witness. Somewhat discouraged and utterly at a loss what to do, Mrs. Harper left the office. Having made every effort in her power and failed, she could only commit matters to the Master, sure that if he intended her to do the work the way would be opened for her, meantime she would wait and pray.

"Some weeks after her visit to Capt. Nelms she went to the Legislature to hear the local option bill discussed. Passing Capt. Nelms' office, he called her in and said, \textquote{I've been thinking about you and your request; you must apply to the Governor.' \textquote{But I don't know the Governor.' \textquote{Never mind, I'll introduce you.' So an appointment was made, and in a short time Capt. Nelms went with Mrs. Harper to Gov. McDaniel. He asked what the services were to be, the object and inten-
tion of the work, and then indorsing it in a very kindly manner, advised a written
application. This was promptly made and Mrs. Harper received an order requir-
ing all camps to admit her on Sundays. She began this work by visiting a camp
just outside of Atlanta (which had been there for a long time) very frequently; then
the two on the Chattahoochee River; then Dade, and afterward others as oppor-
tunity offered. For more than a year there was a camp on the North side; the
nearness of these and the Chattahoochee camps gave opportunity for frequent visits
and faithful work. The convicts watched for her coming and gave hearty welcome;
everybody was kind and polite, thus making her work much easier. The convicts
called her a preacher despite her earnest protests; 'There comes our preacher,' they
would say. Almost weary of protesting one day she said very forcibly, 'You must
not call me a preacher, it is not right,' then laughingly: 'you'll get me into trouble,
for my Church strictly forbids women to preach.' They looked crestfallen, when
one said: 'Just let us call you our preacher, won't you?' What could she say? She
smiled and said nothing, but of course felt gratified and encouraged.

"Service at convict camps is the same as at the jail. Many of the convicts
crowd around her after service, yet not one has offered to shake hands unless she
first extended hers.

"Mrs. Harper's great dread was the application for her to beg a pardon or
otherwise interfere with their sentence; but not one has asked this. She has some-
how made them understand that her mission is spiritual, that her only object is to
lead them to the Saviour and help them to obtain a grander pardon and a larger
liberty.

"Her work has been greatly blessed; letters from wives and mothers thanking
her for the good advice that has led to better things in their loved ones. Letters
and visits from discharged prisoners and convicts encourage and strengthen her in
the work.

"She has always found the camp less sad to her than the jail, and feels 'more
liberty,' as the preachers say; but the clanking of the chains as they kneel for
prayer still causes a silent shudder and shrinking. She is always glad to testify to
the unvarying courtesy and polite, nay, kindly consideration, of all the officials,
State and county, with whom she has come in contact. From the Governor to the
humblest convict guard, there has been no lack of attention, and in all these five
and a half years not one unpleasant thing has occurred. She feels under special
obligation to Capt. Nelms, Col. Towers and Capt. Woodruff, of Chattahoochee
camp, and loves to tell of the 'aid, counsel and comfort' given by Capt. Poole, the
jailer of Fulton county.

"Mrs. Harper reports an incredible number of papers, magazines, lesson
books, leaflets, tracts, with many Bibles, Testaments and hymn books (Ludden &
Bates, of Savannah, gave 500) distributed in jail and camp, the contributions of
Sunday Schools and citizens of Atlanta. Contributions have come to her from
New York, Philadelphia, Chicago, Baltimore, Spartanburg, Greenville, and other
parts of South Carolina; from Maine, Michigan, Massachusetts, Connecticut,
Rhode Island, Pennsylvania, and Virginia.

"The prisoners are very attentive. Mrs. Harper often says she wishes all
speakers had such eager attention as is paid to her poor talks, and in the jail there
is rarely a visit when she is not given letters to read from mothers, wives or children containing messages for her, and among her most prized possessions are a picture from a little boy she never met, sent to the kind lady who made papa a good man, and a shell from a little girl, ‘because she gave papa a Bible and he loves to read it.’ These men were converted in prison and are living good lives since their discharge.

“The most painful thing to Mrs. Harper is the status of our juvenile offenders. She is convinced that the jail is no place for them, and believes that one week in our county jail is worse for a boy than six months in the convict camp, or one month in the chain gang. She is assured that we will soon have a house of correction, and for this earnestly prays and hopefully waits.”

Such is, in brief, the prison work of the Georgia Woman’s Christian Temperance Union, the facts of which history have been contributed, at the author’s request, by Mrs. Harper herself. It is a story well calculated to touch every heart, and yet the modesty of Mrs. Harper has not permitted her to give herself due credit for the results brought out of the movement which she inaugurated, and in the carrying on of which she has been the principal human agent. Doubtless most of the good effected will be known only when “the books shall be opened;” and yet how much of good results are we able to see, even with our blurred mortal vision. Will not the State of Georgia heed the warning, and separate the juvenile offenders from the old and the hardened in crime?
CHAPTER XLV.

OTHER ORGANIZATIONS OF THE POST BELLUM ERA. SONS. OF TEMPERANCE.

Of this Order, down to the time of the voluntary surrender of its charter in 1872, by the Grand Division, in consequence of the famous resolution of the National Division at Boston in 1871, we have already made mention. For several years thereafter, the Order was practically dead in Georgia. The Good Templars and the Friends of Temperance had absorbed nearly all the working factors in temperance reform. Yet there were still many left who cherished in their hearts, a filial love for the grand old Order which had been the sheet anchor of temperance in former days.

"In the latter part of 1878, through the labors of E. L. Neidlinger, P. W. G. P., of Savannah, the Order was revived in Georgia, and the Grand Division was re-organized. Representative Neidlinger took his seat in the National Division at the Washington session in 1879. At the close of 1879, the Grand Division reported five Divisions and one hundred and sixty-three members of the Order in the State, and in the following year, three Divisions and sixty-nine members.

"In the winter of 1884 the labors of Prof. McCarron met with considerable success; but the revival was short-lived. At this time (September 1886), but a solitary Division remains in active operation in Georgia,—‘Stonewall,’ of Savannah, which reports regularly to the National Division.”

The following list of Divisions was furnished to the author by Mr. E. L. Neidlinger, of Savannah. These Divi-
sions, except the first, were formed for the most part, if not entirely, by Prof. W. F. McCarron.

No. 1. Stonewall Division, Savannah.


No. 27. Ringgold Division, Ringgold.


Probably, of the above Divisions, none save that of Savannah has more than a nominal existence. The stunning blow given to the Order in the South, at Boston, in 1871, as well as the growth of other orders, has most probably put the seal upon any future efforts in behalf of this grand old organization in Georgia. Yet, the glorious memories of the "Sons" in other days, and the great work they wrought in retrieving Washingtonian disasters, in bringing victory out of defeat, and in the probable redemption of the State from the liquor thraldom, but for the terrible pressure of the slavery question, must always enshrine the Order in the affections of all true Georgians, who love the temperance cause and appreciate the instrumentalities used to advance it.
OTHER ORGANIZATIONS OF THE POST BELLUM ERA.

Another Order which has for several years ceased from any active work in Georgia is "The Friends of Temperance." Although this Order still is effective in some other States, yet it is now known no more on the soil where its cradle was rocked.

KNIGHTS OF JERICHO.

The Knights of Jericho were active for several years after the civil war and under revised rituals, constitutions, etc., gathered in a considerable membership. But this Order like the Friends, is now a stranger on Georgian soil. The same fate has attended

THE TEMPLARS OF HONOR AND TEMPERANCE.

Of this Order two Temples in Georgia belonged to the post bellum period, viz.: One in Griffin, founded by W. E. H. Searcy, and another in Atlanta, organized by James G. Thrower. The Templars, never strong at first, were, in the latter period, even more feeble in point of numbers in their reorganization.

Another ante bellum organization which has faded from the memory of the present generation, not even having undergone a revival in later times, was that of

THE CADETS OF TEMPERANCE.

A close examination of the records of the National Secretary of the Cadets, has failed to find any trace of this juvenile organization, once the protegé of the Sons of Temperance. Indeed, the national officers in New York and Pennsylvania, seem to have little or no knowledge of the former status and work of the Order, so far as Georgia is concerned, yet under the auspices of the "Sons" the youthful organization was for several years, in quite a flourishing condition.

Another juvenile organization which has had no resurrection, was

THE COLD WATER ARMY.

Some companies of this organization had continued, it seems, to maintain their status until the outbreak of the
great conflict, and, it is possible, that some other companies.
like that of Savannah, may have entered the Confederate
Army in a body, it is to be hoped with a better fate than
that of the brave boys who died at the first Manassas.

THE RECHABITES.

As stated in a former part of this work, only two Tents
of the Independent Order of the Rechabites, were established
in Georgia, prior to the Civil War. These were at Atlanta
and Augusta, respectively. These Tents were short-lived,
and until recently, the Order seems to have made no further
efforts in Georgia.

In March, 1886, however, Georgia Tent No. 151, was
organized in Savannah. It now has a membership of fifty.
The Chief Ruler is C. O. Godfrey, Esq.; Secretary, Thos.
M. Haynes. Except this Tent, the author has been unable
to find any trace of the Rechabites in Georgia.

CATHOLIC TOTAL ABSTINENCE SOCIETIES.

Georgia had delegates in the meeting in Philadelphia
in February, 1872, at which was formed the Catholic Total
Abstinence Union of America.

This Union has received the pontifical blessings of
both Pope Pius IX, and Pope Leo XIII, the latter promis-
ing plenary indulgence both to present and future members,
who may be truly penitent and confess their sins, and re-
ceive the holy communion.

Members of the Union are required to approach holy
communion at least once a year; and are recommended to go
four times.

The constitution and laws of every society must be
approved by the pastor before they go into effect.

No society can be enrolled or retained in the Union
without the consent of the pastor.

No secrecy, passwords, or the like, can be tolerated, and
no member of a secret society condemned by the church, can
be received into a Union.
Rev. John H. Campbell of Philadelphia, President of the Total Abstinence Union, writes that "The total abstinence movement in Georgia has never been very strong."

Savannah now, as in the days of the great temperance champion, Father O'Neil, is the center of the Catholic total abstinence effort. There are three Catholic Total Abstinence Societies in the city.

The St. John the Baptist Society was organized by authority of Bishop Perseco in March, 1873. Its pledge is as follows:

"I promise with the Divine assistance, and in honor of the sacred thirst and agony of our Lord and Saviour, to abstain from all intoxicating drinks; to prevent as much as possible by advice and example the sin of intemperance in others, etc."

The membership of this society is sixty-five, ranging in age from seventeen to sixty, though most are from seventeen to thirty. For boys under seventeen and above ten, a Cadet Corps is organized. This society seems admirably adapted to do efficient work among its people. The officers are:


The St. Patrick's Society is equally large, but of neither this society, nor of that of the Ladies' Society also in connection with the Church, has the author been able to procure more detailed accounts.

There may be a number of Catholic Total Abstinence Societies in other parts of the State, but if so, the author has failed to obtain any account of them.

THE GOOD TEMPLES OF THE RIGHT WORTHY GRAND LODGE OF THE WORLD.

This Order, so far as Georgia is concerned, has its membership almost entirely among the colored people.

After the great schism in the Good Templar Order at Louisville in 1876, the English and Scotch delegates, under the lead of Messrs. Malins and Gladstone, withdrew, and formed that wing of the Good Templars to which they gave the name of Right Worthy Grand Lodge of the World. Most of the English and Scotch lodges, as also most of those
in the English colonies, connected themselves with this new organization, and it was evident that strong efforts would be made to detach the colored people of the South from other temperance organizations and attach them to the Right Worthy Grand Lodge of the World, or the English Good Templars. We have already spoken of the efforts to heal the breach and to restore unity of organization, as well as of effort, among the Good Templars throughout the world. Only within the present year has the reunion been accomplished, and may it be perpetuated.

Mr. Malins himself has acknowledged that the efforts of the Order, which he helped to form among the colored people of the South, have proven a failure. Fortunate indeed, it seems, for both races that a reunion has been effected.

For statistical information in regard to the work in Georgia under the auspices of the Right Worthy Grand Lodge of the World, the author is indebted to the kindness of Miss Jessie Forsyth, formerly Right Worthy Grand Vice Templar of that Order, and, since the reunion of the bodies, now holding the same position in the United Order. Miss Forsyth writes:

"The Order was introduced into Georgia in 1879, by the late Rev. Charles P. Williams, a Massachusetts man and teacher of a colored school. I find no records of the names of any lodges before that of 'Gilbert Haven' No. 4, instituted, January 17, of that year, at Clark University, Atlanta; 'Emancipation' Lodge, No. 5, was instituted at Jonesboro about the same time. Then came 'Fred Douglass' Lodge No. 6, January 28, at Cuthbert; 'Henry Wilson' No. 7, January 30, at Americus; 'James G. Blaine' No. 8, at Barunesville, February 7; 'William Ross' No. 9, at Orchard Hill, Feb. 21; 'Morning Star' No. 10, at Haven, March 10; 'Charles Sumner' Lodge No. 11, April 4, at Jackson Academy, Forsyth; 'E. O. Fuller' Lodge No. 12, April 11, at Zebulon; 'Pride of Lumpkin' No. 13, May 13, at Lumpkin.

"The Grand Lodge of Georgia was instituted by Brother Williams at Griffin, July 2, 1879, with eighteen Subordinate Lodges. The Grand Worthy Chief Templar was Rev. J. T. White and Grand Worthy Secretary Brother Williams. At the time of reporting in March, 1880, the Order was in good condition, and there were twenty-one lodges in the State.

"In 1880 Brother Williams was elected Grand Worthy Chief Templar. The institution of 'Richard Allen' Lodge No. 26 is reported for December, 1880. The Grand Lodge met July 5, 1881, at Atlanta, and reported a gain of seven lodges in the year."
"After this date the Order began to decline in Georgia, owing to the illness and subsequent death of Rev. Chas. P. Williams. In 1883 Prof. Wm. P. Hastings, of Tennessee, went on a lecturing tour through Georgia and made an effort to revive the work. He secured the assistance of Brother Z. V. Spencer, of Atlanta, who became Grand Worthy Chief Templar. Under his leadership the Order continued to revive until his removal to Alabama in 1884. Since that time until the annual session held May last, Rev. E. L. Hammett, of Rome, has been Grand Worthy Chief Templar, but the present Chief Executive is C. P. Lovett of Griffin, Georgia.

"I do not think that there have been any Minutes published. The present strength is unknown, as the Grand Lodge is in a rather disorganized condition."

KNIGHTS OF TEMPERANCE.

"This Order was instituted in the city of Atlanta, Georgia, September 8, 1881, and is intended to supply a want that has been long felt among some of the most earnest men and women now engaged in the temperance and prohibition work. Its aims are to unite all persons who are opposed to the liquor traffic with all its attendant evils, and who are determined to use all honorable means to prevent the manufacture, sale and use of the same, in one of common brotherhood, bound together by such bond of union as will best tend to promote the objects aimed at, and cement them as a social band of brothers and sisters, fighting one common enemy."

From the obligation we take the following extract:

"I do further sincerely promise, that during my connection with this Order, I will not make, buy, sell, furnish, use, or cause to be used as a beverage, any spirituous or malt liquors, wine, or cider, or any other intoxicating drink, whether enumerated or not, and that I will use all honorable means to prevent their manufacture or use, and the traffic therein. * * * I also promise that I will aid a brother, the wife, mother, sister, or daughter of a brother, and the widow of a deceased brother when in trouble or in need, if in my power so to do, and will ever hold inviolate their purity.

"The first Council of the Order was called 'Diamond' Council, No. 1, and was composed of the following members: J. O. Perkins, T. S. King, Robert Miller, L. F. Perkins, W. T. Buzbee, A. S. Dyor, J. N. Smyth, E. T. Plummer, N. W. Perkins, Miss Wintie Johnson, Miss Jennie Miller, Miss Mattie Perkins, Mrs. Mary Kirk, Mrs. W. T. Buzbee. This Council now numbers some 200 members. Three other Councils have been organized with large membership. The Grand Council of Georgia was organized January 2, 1884, and J. O. Perkins was the first Grand Commander, and T. S. King, first Grand Recorder. The present Grand Commander is D. Morrison, and J. O. Perkins is the Grand Recorder.

"During the great campaign in Atlanta, the members of the Diamond Council, No. 1, resolved themselves into a Prohibition Club and helped to win the glorious victory, and now we are at work again in earnest, and expect to spread our noble Order—the Knights of Temperance."
This Order has thus far been confined to Atlanta, but it has been an active agent in its own field of work.

**ANTI-TREATING SOCIETY.**

This society is of recent origin, and is, as yet, confined to the immediate locality of its birth, i.e., to Macon and vicinity. Although only a few months old, it numbers several hundred members, and is one of the factors in the anti-liquor contest. Many men will enter such a society, who will not enter one of the *close* societies, nor assume the teetotal life pledge.

*The Anti-Treating Society is the outcome of a remark by the late Mr. S. H. Jemison, a lawyer and, at the time, a member of the Legislature. Mr. Jemison, although neither a prohibitionist nor a total abstainer, yet declared that most drunkenness was the result of social drinking, and in bars. Mr. Jemison some time afterward was drinking with a party of friends in a barroom, when an acquaintance who had not been invited to drink became insulted, drew a pistol, and in the altercation both he and Jemison were fatally wounded.*

Jemison's death recalled his remark about social drinking, and the Anti-Treating Society was formed. The Society distribute pledge cards on which the following is printed:

"I (A B) do solemnly swear that I will not drink with, or ask any one to drink, in any public place or elsewhere, any spirituous, or malt liquors, wine, or cider; nor will I engage in any game of chance in any public place or elsewhere for liquor in any of its forms, either spirituous or malt, as a forfeit.

"Executed in duplicate at Macon, Georgia, this ——— day of June, 1887.

"N. B. This card is retained by the person signing it."

There are now sixty members in Macon, and seven anti-treating societies have been formed in other Georgia towns. Queries from many parts of the United States and from other countries have been received asking for information; and similar societies will probably be formed in many other towns and localities.

**COLORED SOCIETIES.**

Quite a number of societies have been formed among the colored people of Georgia. So far as close societies are concerned these movements have all been *post bellum.* Just after the close of the great civil conflict, when freedom had
been given to the negro, it was found that intemperance was increasing among the freedmen at a fearful rate. Notwithstanding all the clandestine traffic carried on by the low groggeries with the slaves of the South, yet it remains as a fact incontrovertible, that at the outbreak of the war the four millions of Southern negroes were the soberest people who spoke the English language. But with the close of the war, and the huddling of the former slaves about military posts, and into the towns and cities, the growth of the drinking habit was fearful. Unfortunately, the negro seemed to regard indulgence in drink as one of the necessary accompaniments of freedom—a kind of badge of liberty; and it is a fact which all temperance workers among the negroes will readily attest, that the most potent argument which crafty liquor venders and low politicians have put into the negro's mouth, to offset every appeal to him to join in the crusade against the traffic, is that it is a question of personal liberty, and the surrender of this right is but a step toward a return into slavery. Thus the clanking chains of this liquor bondage were made by base, designing men to appear to the poor dark-skinned captive the veriest emblems of freedom!

But another grave question—one of the gravest in view of the importance of the results—was that of the social status—the equality—which temperance societies, by their very organic form, instituted among their members. All good men saw the necessity for action to save the colored people, but how was that action to be taken? The temperance society seemed clearly to offer the most effective method for work; but how was such an organization to be made to work? To attempt a union of the races in society effort, was to bring certain and swift destruction upon the Society. We have already seen how even the mooting of the question, before the experiment had ever been attempted, burst in sunder the two great orders of the temperance reform, viz.: The Sons of Temperance and the Good Templars. The whites of the South would not take hold of an order, whatever its purpose, which so revolutionized the social status,
and without the whites' co-operation there was little probability of making any permanent headway among the negroes. Patriotic philanthropists struggled with the problem. Many thought it best to establish new orders for the colored people which should be separate and distinct from the orders already existing, and which latter were to be the property of the whites. In pursuance of this view several orders were established, and became quite popular for a time with the former slaves.

The leading Good Templars of America thought to meet the difficulty by a system of dual Grand Lodges with a common international head, and separate subordinate lodges, a plan which seems eminently wise in its far-sighted forecast of results. Not so the English Good Templars. Not troubled with this great social problem, the English representatives, as we have seen, were bent upon compelling the Jews and the Samaritans to have dealings with each other upon such terms as John Bull should prescribe. If the missionaries in the East were to demand an abrogation of immemorial customs, e.g., the abandonment of the veil and of the seclusion of the women, how much of success would they likely meet? Christ did not so instruct his apostles.

Among the temperance orders established for colored people, the most important in the South were the True Reformers, the Vanguard of Freedom, the Good Samaritans, the Sons of the Soil, besides the two wings of the Good Templars, which were also planted here.

THE GOOD SAMARITANS

cannot be accounted among the post bellum Orders as to origin, since this organization was founded in New York in February, 1847; nor was it then, nor is it now, an exclusively colored organization. So far, however, as the Georgia Samaritans are concerned, the Order belongs to the colored people.

The Good Samaritans boast to have been the first temperance order to receive women into their ranks, viz.: In
1848, yet even the year before this, in September, 1847, colored men were admitted, the first order which had, as yet, opened its doors to the negro race.

The dramatized parable of the Good Samaritan is used as an initiatory ceremony, and six degrees are attached to the Order's working.

The Good Samaritans claim to have a larger percentage than any other order, of reformed drunkards. They have also a juvenile branch with ritual and private work for its youthful members.

"Although from choice, the subordinate lodges preserve their color character, the subordinate and grand bodies being composed of white or colored, and each retaining this feature, yet in the National Lodge this feature is lost, and here the colors mingle without any qualifying restraint; and though it frequently occurs that the colored members far outnumber the white, yet never has it been known that any advantage was taken, all seeming to lose sight of the distinction and to aim at the Order's general good."

For the very excellent account of the Good Samaritans in Georgia, the author is indebted to Smith W. Easley of Atlanta, one of the most intelligent colored men in the State:

"On the 9th of July, 1875, the first lodge of the Order was organized here with twenty-eight members, with S. B. Baily as worthy chief, and myself as recording secretary, which position I held until September, 1882. On the 16th of March, 1876, another lodge was organized here with 164 members. Rev. J. A. Wood, Worthy Chief; D. T. Howard, Past Chief; A. W. Upshaw, Recording Secretary.

"January 1, 1877, a lodge of 149 members organized at Palmetto. Rev. Taylor Slaughter, Worthy Chief; Rev. J. B. Lofton, Recording Secretary.

"May 28, 1877, a lodge of ninety-eight members was formed at Savannah. Moses Caston, Worthy Chief; J. H. Brown, Recording Secretary.

"A lodge with seventy-six members was formed October 12, at Newnan. Rev. Samuel Smith, Worthy Chief; C. V. Smith, Recording Secretary.

"On the 10th of May, 1878, another lodge with sixty-four members was organized in Savannah, and five days later a lodge of eighty-five members was organized at St. Mary's. Hon. Thomas Butler, Worthy Chief; W. A. Bowman, Recording Secretary.

"On the 20th of May a lodge with 124 members was instituted at Darien. Hon. James B. Bennett, Worthy Chief; Rev. S. H. Smith, Recording Secretary.

August 17, 1879, a lodge was organized at LaGrange, having seventy-three members, and having J. H. Dismukes as Worthy Chief; and J. W. Jackson as Recording Secretary.

September 1, 1880, a lodge of 184 members was instituted at Rome. Amos Black, Worthy Chief; T. E. R. Pearson, Recording Secretary.

April 23, 1883, a lodge with fifty-four members was established at Griffin. James M. Pitts, Jr., Worthy Chief; ——— Budman, Recording Secretary.

May 17, 1884, a lodge of forty-four members was organized at Riverton.

November 20, 1884, a lodge with thirty-four members was established at Brunswick. Rev. S. Smith, Worthy Chief; C. W. Smith, Recording Secretary.

These lodges were all organized by me. We were then under the jurisdiction of the Right Worthy Grand Lodge No. 1 of New York.

From the 4th day of March, 1876, to the 20th of July, 1885 (when the Grand Lodge of Georgia was formed), I was the District Deputy for Georgia, to organize lodges in this State. I should have said that the first lodge in Georgia was formed by Rev. W. G. Strong of Mobile, Ala.

On the 20th of July, 1885, the Grand Lodge was organized, with myself as Right Worthy Grand Chief, James M. Pitts, Jr., Right Worthy Grand Secretary; Peter McMurray, Right Worthy Grand Treasurer; J. M. Marshall, Past Grand Chief, and Mrs. Emma B. Easley, Past Grand Presiding Daughter.

Another lodge was organized that year at Griffin, and Dec. 31, 1885, a juvenile lodge was organized, and another on the 15th of January, 1886. I have just forwarded a charter to Mrs. Laura D. Allen of Forsyth, for the organization of a juvenile lodge at that point.

On the 9th and 10th of last June (1886), at the Grand Session in Rome, Peter McMurray was elected Right Worthy Grand Chief, and myself Right Worthy Grand Secretary. The whole number of members at this date is 3,629.

I know nothing of the ‘Sons of the Soil,’ or of the ‘Vanguard of Temperance.’ I have heard of them, but as to their aim and object I know nothing. When I first entered school, in 1868, I took a temperance pledge. From then until to-day I have been battling against King Alcohol. I found in the Good Samaritans a pledge similar to that of my boyhood; so I have done all of my work within that Order.

The author has been unable to gain any information as to the “Vanguard of Temperance,” or the “Sons of the Soil.” If either order has made any headway in the State, it seems impossible that nothing should have been heard of it.

THE TRUE REFORMERS.

Incidental allusions were made to this Order in the story of the Good Templar schism, which culminated in the Friends of Temperance on the one hand, and in the Right Worthy Grand Lodge of the World, or the English Good Templars, on the other. We have seen how it was resolved
in 1872, to establish an order for the colored people, and that Col. Hickman was charged with the preparation of a ritual, etc., for the new organization. The Order was established in Georgia, in 1873, and spread rapidly over the State, soon gathering in a large membership.

The lodges were called “Fountains,” and the State institution, the “Grand Fountain.” Being an offshoot of Good Templary, the vows, etc., as to total abstinence, were similar to those of the latter order.

The colored people seemed so well pleased with their new Order, notwithstanding Mr. Malms’ sneer at it as the “Kitchen Order,” that when, in 1877, under the dual Lodge system of the Good Templars, it was proposed to incorporate the True Reformers as a wing of the latter, the “True Reformers” were quite loth to give up their organization, but finally consented, and thenceforward the Order was known no more.

Of the Good Templars who were thus the offspring of the True Reformers, a prominent colored temperance worker writes: “The Order was in a very good condition until it fell into the hands of W. A. Pledger, who became Grand Worthy Chief Templar. It afterward got into the hands of politicians, and, as a consequence, it soon faded into oblivion. However, it appears to have taken life again; for last July or August (1886), a State Grand Lodge was organized, with Rev. E. R. Carter as Right Worthy Grand Chief Templar.”

COLORED WORK IN SAVANNAH.

From a letter written by Rev. D. Sherrill, pastor of the Colored Congregational Church in Savannah, we may extract the following:

“...The temperance work among the colored people of Savannah, so far as I know, is about confined to my own enterprises.

“For six years in connection with the Congregational Church we have given the third Sunday night of each month to temperance work. Addresses, songs, recitations, and papers by such persons as we could secure, with not a few lectures on Wednesday nights by such strangers as we could secure, as in the instance of your own visit with Mrs. Chapin.

“About five years since, I organized what I call ‘The Temperance Army.’ We

1To Mrs. Webb.
use the triple pledge and represent its parts by the colors, red, blue and white, the alcohol pledge being necessary to membership, the others optional.

"The 'Army' has now seventeen corps, over each of which is placed a leader, whose duty it is to secure new recruits and bring them to the monthly meeting to be mustered, and also, and chiefly, to visit each member of his corps each month, to see that the pledge has been observed, and to learn what the member has done for the cause.

"The roll now numbers about 700 names, and is about as good a system, and as easy of administration as anything I know of. Each recruit receives a badge at muster, and is expected to wear it at all convenient times.

"Two persons have general care of the roll, and of the literary part of the monthly programme.

"In Beach Institute (300 pupils) temperance instruction is given from textbooks, and orally, in all the grades through the entire year, and the attempt is made to pledge every one who attends the institution even for a short time. The members of the Temperance Army and of Beach Institute are in all parts of the city and in all the churches, so that now there is a goodly amount of temperance material almost everywhere, which can be depended upon when the fight comes here.

"There may be other organized work here, but if so I do not know of it."

Such is the work among the colored people of Oglethorpe's own city.

Of the active efforts of Rev. Mr. Lathrop, pastor of the colored Congregational Church of Macon, we have already made mention, as also of the efforts of the colored pastor of Columbus.

COLORED CHURCHES.

EXTRACT FROM A LETTER OF REV. S. E. LATROPE.

"The temperance work among colored people in Georgia has been somewhat spasmodic and irregular, but nevertheless has apparently accomplished a good deal. Systematic instruction in temperance textbooks, also by lectures, experiments, etc., has been given in all the schools supported by the American Missionary Association—in Atlanta, Macon, Savannah and other places. The advanced pupils in Atlanta University, Clark University, Lewis Normal Institute at Macon, and other schools, have been thoroughly taught, and in going forth to teach the hundreds of summer schools among their own people, have been supplied with quantities of temperance literature (especially that printed by the National Temperance Society) which has been widely distributed and has accomplished great good. These students have themselves taught temperance in their day schools and Sunday Schools, have organized various temperance societies, and in many cases did most effective campaign service as speakers to their people in the various prohibition or local option campaigns. Much has been done in this way to create temperance sentiment.

"The Congregational, Presbyterian and Methodist Churches supported by these missionary societies, have likewise done much in this line. The ministers are, with-
out exception, temperance men, and in their sermons, in their Sunday Schools, in public teaching, and in private example, have helped on the cause very largely. This is true both of the white Northern missionaries among the colored people and of the native colored preachers who have been trained up in the schools of these denominations. The Congregational Churches in particular have been known as champions of the temperance cause, and their ministers and members have done much for the creation of temperance belief and practice.

"There have been various societies organized (generally in connection with churches) which have done much likewise. The 'Mead Temperance Society' of Macon did an effective work in connection with the Congregational Church there, holding temperance meetings in various colored churches, having lectures, essays, concerts, debates, 'chalk talks,' illustrated lectures and many devices to build up sentiment in the right line. The 'Dual Lodges of Good Templars' organized in 1884, have also done good work. In a few places there were colored branches of the Woman's Christian Temperance Union organized, and some other societies of various names. The colored Knights of Labor have been very successful in building up true sentiment.

"There have been also lecturers sent out by the National Temperance Society of New York who have done a good deal, especially Rev. C. H. Mead, who for several successive years visited the larger towns of Georgia and gave effective lectures, especially to colored people, reaching the religious conferences, churches and schools in many places and doing them good.

"Among the colored newspapers of Georgia which have been champions of the temperance reform are the 'Georgia Baptist' of Augusta, Rev. W. J. White, editor; the 'People's Defence' of Augusta, Prof. R. R. Wright, editor; the Macon 'Sentinel,' Wright and May, editors. The 'Helping Hand' is a little monthly missionary sheet, published by Rev. S. E. Lathrop, missionary of the American Missionary Association in Macon from 1878 to 1887. This paper has had an average circulation of 2,000 copies, has been an uncompromising advocate of total abstinence and prohibition, enforcing these lessons by stories, arguments, poems and pictures in the columns of the paper, and has had undoubtedly no small influence in creating a healthy and wholesome sentiment in this line.

"The Congregational Church in Georgia numbers fifteen churches and 1,000 members. It was first introduced into Georgia in 1865, immediately after the war, by the missionaries and teachers of the American Missionary Association. At every annual meeting of its State Association there have been the most uncompromising utterances and resolutions on the subject of temperance and prohibition, of the liquor traffic. Its preachers and teachers are everywhere known as radicals on these subjects. Its schools have been the training ground of many bright young men whose voice and vote have aided powerfully to carry the local option elections in many counties. Its conference has voted to use only unfermented wine upon sacramental occasions.

"The above sketch is brief and imperfect, but I hope may be useful in some degree.

"Yours for the cause of temperance and righteousness,

"STANLEY E. LATHROP,

"Missionary American Missionary Association."
Like the whites, nearly all the colored people of the State, belong to, or are under the influence of some branch of either the Methodist, or of the Baptist Church.

THE AFRICAN METHODIST EPISCOPAL CHURCH.

Of this church Bishop L. H. Holsey writes:

"It has been our aim all along to create and maintain, not only sentiments of temperance but total abstinence from strong drink among our people; and among the ministers and the leaders of our church the sentiment is all right. No man can be a preacher in our church who is known to indulge in strong drink as a beverage, and all of the traveling preachers are temperance workers. As a Church we are formally opposed to the manufacture, sale and use of liquor as a beverage, though it is allowed when prescribed by a physician. The preachers generally have engaged on the dry side in all the campaigns in the State, and in many instances the dry ticket could not have triumphed without them. The Sunday Schools often are resolved into temperance societies, though without special constitutions or regulations. All the pupils are taught to abstain from strong drink. The utterances of the Conferences are always for prohibition. I never knew one among us to be otherwise. A majority of the papers of the colored people are likewise for temperance.

"All the teachers (colored) in the public and private schools are for temperance, so far as I know, and it is generally deemed that a teacher who would take the opposite side, is not a suitable one to be employed in that important work. All of our colleges and denominational schools are sound upon the question, the fruit of which is seen throughout the avocation of the instruction of the young.

"I think the statistics of our Church in the State would run about thus:

Ministers—Traveling and Local .................. 350
Members .............................................. 22,000
Churches .............................................. 350

The African Methodist Episcopal Church was established in Georgia in 1865, Conference organized in Savannah in 1866. In 1884 we find the following resolution passed by the North Georgia Conference:

"That we, the members of the North Georgia Conference take definite steps to form temperance societies in our Sabbath Schools, and thereby instill in the young 'temperance,' one of the main principles underlying gentility, by which means we will be enabled to foster the future church (the children) under the hallowed wings of respectability and self-respect.

In 1885 we have the following from the report of the Temperance Committee:

"Throughout the entire State we are glad to say that our ministers have acted grandly in helping to push on the glorious cause of temperance. God grant that the time will soon come when the hydra-headed monster shall forever be destroyed. Be it

"Resolved, That we, as ministers of the North Georgia Conference, do all in our power in favor of temperance. We still urge that the laws in our discipline be strictly enforced.

"R. Brooks,  
"J. S. Flipper,  
"H. Redding,  
"S. J. West,  
"M. E. Cox."

The Macon African Methodist Episcopal Conference for 1885, as per Committee's report, praises temperance, local option, etc., but thinks "the prohibitionists are carrying the subject of intemperance too far to accomplish the good aimed at, and by so doing may overshoot the mark; yet our hopes are that the tidal wave may never stop until intemperance with its supporters is dead, and men, women and children can walk unmolested through this broad land."

The Georgia African Methodist Episcopal Conference at its Quitman session in 1887 adopted the following report of the Committee on Temperance:

"We, your Committee on Temperance, beg leave to make our report. We have given the subject of temperance much consideration, and there is no subject that requires more time and thought upon the part of the Christian Church. We do not advocate the theory of being temperate, but we make it in a fuller and stronger sense, that we as Christian ministers and members of the Church of Christ claim that we must have total abstinence. If we conquer, we must have it. A man who can control himself will not find it difficult to lead a life of temperance. We as ministers, must first taste of the fruits of the vineyard, and then teach others the same. We pray that prohibition will cover in time the land. All of which we most respectfully submit.

"R. V. Smith,  
"J. B. Lofton,  
"H. Wells,  
"Peter Jones,  
"J. F. Campfield."

The membership of the African Methodist Episcopal Church in Georgia is:

North Georgia Conference, 12,311; Georgia Conference, 13,766; Macon Conference, 2,845.
Rev. A. W. Watson of Cave Spring who furnished the foregoing details of African Methodist Episcopal history, adds:

"The Bishop always asks this question: 'Do you drink?' and if the answer be 'Yes,' then this further: 'Will you stop drinking, and smoking, and chewing tobacco?' If the minister should answer with an ambiguous 'I do not know, Sir,' the Bishop responds, 'Go to your seat then.'"

Many of the ministers of the African Methodist Episcopal Church have been conspicuous for their efforts among their people in behalf of prohibition. In the recent contest in Rome and in Floyd county, Revs. A. W. Watson, E. A. Shepard, W. H. Foster, and C. H. Carter, were all members of the Prohibition Executive Committee of Floyd county, and their names along with those of several other colored ministers, are mentioned in terms of highest praise by all temperance people who have had intimate acquaintance with the history of that glorious battle.

Two of the ministers of this church, Bishop H. M. Turner and Dr. W. J. Gaines, in the famous Atlanta contest, acquired a national reputation. The great tent meetings, and the earnestness and fervor of their appeals, did very much to bring about that glorious triumph which proved Atlanta the queen of American cities as to the matter of morals, but of this in its proper place.

THE METHODIST EPISCOPAL CHURCH.

This church embraces both white and colored ministers and members. In Georgia, however, a very large majority of its membership is colored.

Probably, if that church were to be selected, which is bitterest and most uncompromising in its warfare against the liquor traffic, the choice would, with very general unanimity, fall upon the Methodist Episcopal Church. We have seen how stringent were Wesley's rules of 1743, upon this subject. We have also remarked the retrogression of the church, which reached its lowest estate about 1812, when the General Conference, after four times tabling James Axley's famous resolution forbidding stationed or local preach-
ers to retail spirituous or malt liquors,—finally defeated it. The shame of this action, which then belonged to our common Methodism, the church soon began to retrieve. Axley—the Nemesis of the recreant Conference, pursued the church with his Resolution, and in 1816 it was adopted.

After the great schism in 1844, when the church, to a certain extent, had eliminated the slavery question, temperance began to receive more attention, and in 1848, the Methodist Episcopal Church swung back to Wesley’s rule of 1743, and this is her statute on the subject to-day.

In 1860 the General Conference resolved against the renting of buildings for the sale of intoxicating drinks, and the selling of grain to be manufactured into liquor, and ministers and members were urged to co-operate, in all proper efforts, to secure prohibition in their several States.

In 1868 the report passed by the Conference, classed with intoxicating liquors also ale, lager beer, cider, wines, etc.

In 1872 the General Conference affirmed the absolute need for total legal prohibition, and pledged the members of the Conference to use their utmost endeavors to bring about the enactment of such laws, and warned the members of the church against signing a petition for license to sell liquor, or voting to grant license. Tantamount to this was the report adopted by the Conference in 1876; and in 1880, a chapter was introduced into the Discipline which made it the duty of preachers and of presiding elders to see that unfermented wine be used at the sacrament whenever practicable.

The general rules are, 1, Prohibitory of drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity. 2, Buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, are described as imprudent, or un-Christian conduct, to be dealt with: For the first offence,
by reproof from pastor or leader; for the second, reproof by pastor, accompanied by one or two discreet members; for the third, by expulsion.

Dr. Buckley, from whose article the above has been, for the most part, extracted, adds: "Probably there is no body of men and women of any considerable size in the world, who purchase and use so small an amount of intoxicating liquors as a beverage, as the Methodist Episcopal Church, while the number of societies employing fermented wine at the holy communion is diminishing with each succeeding year. Also the great majority of its ministers and members are vigorous advocates of legal prohibition."

IN GEORGIA.

The Savannah Conference of the Methodist Episcopal Church at its last session, held in Griffin, in December, 1886, adopted the report of the Temperance Committee, which declared the evils of the saloon to be "simply unreportable" affecting "public order, public health, public decency, increasing taxes, imperiling property, endangering life—the prolific source of crime, poverty, orphanage, disease, death, open, public, notorious, civic, social. There is not one solitary privilege that can be afforded the dramseller consistent with the public good. The saloon exists as a moral abomination."

This report, couched in about as vigorous terms as the English language will allow, concludes with the following resolutions:

"Resolved, I, That as a Conference, we pledge both in our practice and preaching, to be true to the principles laid down in the discipline, believing that science and experience unite with the Holy Scriptures in condemning all alcoholic beverages as neither useful nor safe;' and regarding 'voluntary abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government,'"

"Resolved, II, That as ministers of God, and helpers of humanity, we shall take a firm and uncompromising stand in every contest against rum, and that we shall bring our members up to the standard of our church law upon the subject of the prohibition of the rum traffic.

"Resolved, III, That we are opposed to the license of the traffic in rum, as both
wrong in principle and a failure in practice, and that we protest against such an unrighteous compromise, which gives a legal right to do a moral wrong.

"Resolved, IV, That we still affirm our faith in the local option prohibitory laws of this commonwealth as right, wise, and practicable.

"Resolved, V, That we rejoice in the brave and effective work accomplished by many of our ministers of the Methodist Episcopal Church in the contests against liquor, and promise that we shall preach on temperance, enforce the discipline, and educate our people to uphold and enforce all prohibitory legislation, against the traffic in ardent spirits.

"W. P. Thirkield, "S. C. Upshaw, "J. H. Grant, Committee."

The Minutes of this session state that the report was very freely discussed. "Col. J. E. Bryant, being present, was requested to speak. His remarks in advocacy of temperance and prohibition were well received and highly appreciated," also "Mr. Hanleiter, the chairman of the prohibition committee (of Spalding county), and the Bishop's host was introduced and made some thrilling remarks on the line of temperance."

The total membership of the Conference as reported at Griffin was somewhat more than 16,000.

Among the colored ministers of this church in Georgia who are best known to the writer as temperance champions, are Dr. C. O. Fisher. Rev. E. L. Hammett, Rev. J. B. L. Williams, and Rev. S. C. Upshaw.

Clark University, with President E. O. Thayer at its head, has been, and is, a power for temperance among the colored people. Its Faculty are active workers, and the students who have attended the institution are almost universally found in the prohibition ranks in all the local contests where they reside.

COLORED CONGREGATIONALISTS.

Of the position of Atlanta University under the care of the Congregational Church, on temperance, etc., about the same account may be given as of Clark University. The Faculty are pronounced in favor of temperance, and of prohibition. The author has unfortunately failed in his effort

1Bishop Fowler.
to get more accurate information in regard to the temperance work in this institution.

Of the great temperance work of Rev. S. E. Lathrop, Congregational Church in Macon, not only as a pastor, but also as a teacher in the Lewis high school, and as editor of a paper in the central city, we have already had an account, and also of Rev. D. Sherrill's efforts in Savannah.

Thus in the three cities, Atlanta, Macon, and Savannah, we have found the colored Congregationalists active in organized efforts in behalf of temperance.

The Congregationalists are confined to the cities, so far as the author has been able to ascertain.

THE COLORED PRESBYTERIANS

are not numerous in Georgia. There are two distinct churches, viz.: The Northern and the Southern. The utterances of these churches, while probably identical with those of their white brethren upon all moral questions and in favor of temperance, the author has not in his possession, and the same must be said as to the colored Baptist churches, whose records the author expected to receive from Rev. W. J. White of Augusta, but they have not come to hand.

THE COLORED BAPTISTS

are numerically among the strongest churches in the State. According to the Minutes of the State Baptist Convention (white) there were in 1886 in the State thirty-nine colored associations, with 1,263 churches and 134,629 members.

Rev. W. J. White, of Augusta, editor of the "Georgia Baptist," and a most intelligent colored minister, had engaged to write up his church upon the temperance question, but sickness having prevented his work, the author has not been able to gather any such complete material for the work as he could have desired. Rev. E. R. Carter, pastor of Friendship Baptist Church, in Atlanta, and Chief Templar of the colored Good Templars of the State, writes of his church as follows:
"At a recent convention held in Brunswick, Ga., two and a half hours were given to the discussion of prohibition, and some of the ablest speeches I ever heard were made. Every one said, 'Down with the rum traffic,' and vowed to fight it wherever it should be met.

"At a Sunday School convention in Augusta a few days ago the same stand was taken, and strong resolutions were offered and adopted against the traffic.

"I know of no denomination that has done more to down the traffic than the Baptists. Not only do great representative bodies, but also single churches condemn the traffic.

"Among the most prominent temperance champions are: Rev. E. K. Love and Rev. Alex. Harris, of Savannah, who fight liquor as St. Paul fought the beasts at Ephesus; Rev. C. T. Walker, Rev. Geo. Dwelly, Rev. H. Morgan, Rev. J. T. Tolbert, Rev. W. J. White, of Augusta, who are doing the same; Rev. C. H. Lyons, of Rome, who did much to dry up Rome recently, and I could name hundreds of others who are working after the same fashion. All these are Baptists, and if there wasn't another Baptist doing anything for the cause, yet I feel strong enough in it to represent the whole church. As to prohibition in Atlanta, it never would have been here but for the negro. He voted it here, and he will do the same thing again."

The great services rendered by Rev. E. R. Carter in the Atlanta campaign, as well as in other prohibition contests, have made his name well known all over Georgia. Indeed, the Atlanta contest itself gave a kind of national reputation to all the principal actors who took part in it.

The Baptist Convention reported in 1886 a total white membership in the State of 130,781; of colored, 134,947; in all, 265,728. This includes about 12,000 Anti-Missionary Baptists.

The two Conferences of the Methodist Episcopal Church South (North and South Georgia) report for 1886 a white membership of 120,092. This does not include about 1,000 preachers, traveling or local. Add the white membership of the Methodist Episcopal Church, of the Methodist Protestant Church, and of the Congregational Methodist Church, and the total of white Methodists in the State must exceed 130,000. There are probably nearly or quite as many colored Methodists, though the author has been able to obtain only partial statistics of these.

It seems, therefore, that the Baptists and Methodists of Georgia together amount to more than a half million of members, or about one-third of the entire population of..."
the State. At least another third of the population may be counted as religiously under the influence of one or the other of these churches. What a fearful responsibility, for the morals of the State must rest upon these two churches. Each has time and again vowed eternal hostility to the liquor traffic. Are they not able to sweep it from the land?
CHAPTER XLVI.

THE (WHITE) CHURCHES IN THE POST BELLUM PERIOD.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."
—II. Corinthians, VI: 17.

THE PRESBYTERIANS.

The Old School General Assembly in 1865 adopted as its deliverance a paper presented by Dr. David Elliott which declared that the church “must purge herself from all participation in the sin by removing from her pale all who are engaged in the manufacture and sale of intoxicating drinks for use as a common beverage.” The church planted itself upon the platform that such manufacture and sale are a violation of the word of God and of the law of the church, and those members engaged therein must, upon persisting therein, be expelled from the church. When the Old and the New School Churches were reunited in 1862, this deliverance of the former body remained and was reaffirmed by the church in 1871 and in 1880. Therefore it stands as the law of the Presbyterian Church to-day.

In 1871 the Assembly declared those who rented their premises for the carrying on of the traffic, or indorsed licenses for legalizing it, were complicit in the traffic.

In 1883 Dr. Herrick Johnson’s amendment was adopted by the Assembly, viz.::“In view of the evils wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanking the utter extermination of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law.”
In 1885 the Assembly proclaimed "the entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which the Assembly looks forward, and for the accomplishment of which it expects the earnest, united, determined, and persistent labors of all its ministers and people in connection with the religious and sober citizens of our common country."

The church also favored the prohibition by the Federal Government of the manufacture and sale of liquor in the Territories. She has also been a staunch advocate for temperance work in the Sabbath Schools, and also champions "the engrafting of scientific temperance instruction into the public school system of every State in the Union."

THE GEORGIA PRESBYTERIANS

have not, as the writer has learned from several ministers of the Synod, made any specific deliverances upon the temperance question, using only the general law of the Church as their own deliverance upon the subject.

OTHER PRESBYTERIAN BODIES.

Of the Associate Reformed Presbyterians and the Independent Presbyterian Church (of Savannah), we have already spoken and no new utterances of either of them, in Georgia at least, have been made in the post bellum era.

THE CUMBERLAND PRESBYTERIANS,
in their General Assemblies, have ranked among the foremost of the fighting hosts on the temperance question.

In 1878 the Assembly "most heartily indorsed and approved every laudable effort that is being made for the suppression of the traffic, and recommended all ministers and members to co-operate with every movement for the accomplishment of this glorious end."

It also recognized the right of the State to make and enforce laws to regulate, modify, restrict or abolish the whiskey traffic, for that "no man can claim license to deal in
MRS. W. C. SIBLEY,

President Go. W. C. T. U.
intoxicating liquors as a beverage, as a matter of right, and no State can grant such license as a matter of moral right.”

In 1879 it is the sense of the Assembly “that the traffic in alcoholic liquors as a beverage, should be regarded by all civilized people as an illegitimate and criminal business, against which we utter our most solemn and emphatic protest,” also “that church members who will not give up all connection with the traffic and use of alcohol as a beverage, and absent themselves, as far as possible, from the places where this deadly foe is kept, should be regarded as guilty of unchristian conduct and liable to the censure of the Church.”

In 1881 the Assembly advises the people to “favor the passage of prohibitory laws and to vote for men who will both make and execute such laws.” The members are urged to “act consistent with their professions at the ballot-box, as well as elsewhere.”

The Church condemns the manufacture, sale or use of all alcoholic drinks as beverages, as a violation of God’s Word.

It condemns “moderate drinking,” as without Bible warrant, wrong in practice or in precept, and contrary to all physiological and moral principles.

It condemns licensing the traffic, as wrong from whatever standpoint. It indorses total abstinence, and commends “moral suasion” for the home, the school and the church, and prohibition by the State of the manufacture and sale of all alcoholic liquors as beverages.

The position of the Cumberland Presbyterian Church, as will be seen, ranks with the most advanced adopted by any of the churches in dealing with the great evil.

THE CHRISTIAN CHURCH.

The statistics and some account of the introduction of this church into the State and its history here, have been given in a former part of this book.

Rev. Alexander C. Smith, Secretary of the State Meet-
ing of the church, writes: "Our members generally are in hearty sympathy with the great temperance movement, and at our State meeting in Augusta, in 1885, the following proceeding explains itself:

"R. M. Mitchell offered the following, which was unanimously adopted: Resolved, That this convention put itself on record as being in full accord and harmony with the grand temperance movement, and heartily in favor of prohibition.

"Our preachers, almost without exception, are strong advocates of temperance, and many of them have delivered public addresses, notably, Bro. C. S. Lucas, Pastor First Christian Church, Augusta. The great majority of our members believe that the use of all alcoholic drinks as a beverage, is a great sin, and should be heartily condemned.'"

THE METHODIST EPISCOPAL CHURCH, SOUTH.

After the great schism in the Methodist Episcopal Church in 1844, the Southern Church was organized. The discipline contains this chapter on temperance:

"Let all our preachers and members faithfully observe our general rule, which forbids drunkenness, or drinking spirituous liquors, unless in case of necessity.

"In cases of drunkenness, let the discipline be administered as in case of immorality, drunkenness being a crime expressly forbidden in the Word of God. In cases of drinking, except in cases of necessity, let the discipline be administered as for imprudent or improper conduct.

"Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage; and if any shall engage in such manufacture or sale, let the discipline be administered as in case of imprudent or improper conduct."

At the last General Conference, held in Richmond, Va., in 1886, on motion of Rev. W. A. Candler of Georgia, the words, "immoral conduct" were substituted for "improper conduct," at the last of the foregoing resolution, though after a hot debate.

In 1865 the Georgia Conference was divided into the North Georgia and the South Georgia Conferences.

THE NORTH GEORGIA,
at its twelfth session, in 1878, appointed a special committee on temperance.

At the session of 1880, held in Rome, the Temperance Committee, with Dr. A. G. Haygood as Chairman, brought
in a lengthy report, which depicts in terms long ago stereotyped upon every intelligent mind, the miseries of the liquor traffic. The report quotes the opinions of Judges Hillyer, Hopkins, and Pottle, and of Hon. John Milledge, City Recorder of Atlanta, all declaring liquor responsible for most of the crimes of violence with which these officers had had to deal. The Internal Revenue Reports, with their hollow mockery of figures, those numerical gauges of crime, were not omitted in the Committee's Report:

"It is recorded also that 'a reputable United States district attorney said a few days ago to a member of this committee, There are seven hundred illicit distilleries in Georgia alone. There were also 616 "licensed" distilleries, and 2,372 retailers, besides hundreds of druggists and of so-called grocers; scarce one liquor vender, either licensed or unlicensed, who would not sell to minors when he thought it probable that he could escape detection.'

"Let there be no more tampering with the business. Prohibition, pure and simple, we must have. The greatest obstacle in the way is the despair of unbelief. Men think the evil too great to be overcome. But the evil ought to be removed, and whatever in God's world ought to be done, can be done. Inaction cannot be the policy, for the same rule applied to church work against sin, would close all the church doors. But the eternal powers are pledged to help in the conflict.

"1. Let us seek to cripple the traffic in every way possible, by enforcing existing laws, as, e. g., those against selling to minors.

"2. Put the boys on the stand, and form, if necessary, a syndicate of outraged fathers, for the employment of the best lawyers the bar affords.

"3. Pass laws making liquor dealers as responsible as possible for the damages resulting from their trade.

"4. Nominate in every local election a 'dry ticket; stand by it with Christian courage, and vote for it until it is elected, if it takes a lifetime. Every new manifestation of the evils of drunkenness will strengthen the convictions and sentiments that may be counted on to carry forward the great reform. Every outrage, every act of violence, every murder, every wrong, and every crime originating from whiskey, will confirm the argument and rivet conviction in favor of prohibition.

"5. Let Christian people express their convictions at the ballot box by always voting for sober men who are engaged in a legitimate business; thus they will make themselves felt and respected.

"6. Let us continue to call upon the Legislature for the enactment of local option laws to enable us to vote out the traffic whenever and wherever we can. If the Legislature refuse to grant so reasonable a petition, elect representatives who will grant it.

"Let us raise the standard of public opinion on temperance by showing the evils attendant upon dram-selling and dram-drinking. No such argument, so
potent and so forcible was ever presented by another subject. As Bishop Pierce has said: 'A broadside of Sinaitic thunder was needed to clear the murky air, which threatens to suffocate us.'

"Let us teach at home to the children the sin of intemperance. It is a proper subject to be taught against in the schoolroom. Let good women banish strong drink from their tables. All honor to brave Mrs. Hayes who for four years banished liquors from the 'White House.' May the wife of the President elect follow her illustrious example.

"Let all pastors enforce the discipline against drunkenness and liquor vending. No deliverance is to be expected from this liquor plague until the church shall do her duty. The Cross must wave above every great forward movement in morals, Politicians and political parties will never close the barrooms. The church should not be deterred by the cry of 'Hands off in politics.' Prohibition is not a political question. A Christian minister may, with all propriety, take a leading part in such a contest. If any political party’s life is bound up in the liquor traffic, then let that party be buried out of sight."

The battle must be pushed until prohibition shall cover this land. We offer the following resolutions:

"Resolved, I, That the members of the North Georgia Annual Conference hereby declare their unalterable purpose to use their best endeavors to promote the cause of sobriety.

"Resolved, II, That we congratulate all counties and municipalities in Georgia, that have already freed themselves from the liquor traffic.

"Resolved, III, That we commend their example to our fellow citizens in those communities that are still under the yoke.

"Resolved, IV, That we will use our best efforts to secure in every neighborhood in our territory, the suppression of the liquor traffic."

The author has abbreviated or synopsized this report, which on account of its great length, could not be inserted, but the import of its utterances has not been altered.

The session of the Conference in 1881 had its Temperance Committee, with C. D. McCutcheon as chairman. The report as read by Rev. W. H. La Prade, urged persuasion in pulpit, in Sunday Schools, in the community, and at home; also the circulation of temperance literature, and the impressing upon people "the moral and Christian responsibility which attaches to the prerogative of voting, with special reference to the liquor question."

The Temperance Committee of the Conference of 1882 had A. G. Haygood as its chairman. Nothing new was added to former declarations of the Conference as to temperance and the liquor traffic.
The Temperance Committee of 1883 had W. C. Dunlap for its chairman. This exceptional feature is found in the report:

"We have heard, with great pleasure, the communication from the Woman's Christian Temperance Union of this State, and we most heartily commend the efforts of these Christian women to rid our land of this great curse. The President of the organization, Mrs. W. C. Sibley, in a letter to a member of this Conference, requests that preachers in charge appoint from the female members of their charge one delegate to the Conference of that body (the Woman's Christian Temperance Convention) to be held in Augusta, January, 1884. We respectfully suggest, that when practicable, this be done.

"We further suggest to the preachers in charge that whenever practicable, especially in towns and cities, 'Gospel Temperance' services be held, and (we) would also recommend special 'Gospel Temperance' instructions in our Sunday Schools."

At the Conference of 1884, J. W. Lee was Chairman of the Temperance Committee. The Report closes with the following resolutions, which were adopted:

"Resolved, I. That we regard prohibition as the only rational and practical solution of the whiskey problem.

"Resolved, II. That we will use our influence to create, organize, and intensify prohibition sentiment.

"Resolved, III. That we thank Dr. A. G. Haygood for his excellent sermon—'Save our Homes'—published by J. W. Burke & Co., and that we commend its extensive circulation among our people.

"Resolved, IV. That we will endeavor to have all prohibitory laws in the different counties of the State enforced."

The Minutes of this Conference for 1886, give a total white membership of 77,090; of colored, 36; of local preachers, 420; and of traveling ministers, 211.

THE SOUTH GEORGIA CONFERENCE OF THE M. E. CHURCH,

was organized in 1866 upon the division of the Georgia Conference into two bodies, viz.: The North and the South Georgia Conferences. In 1874 South Georgia voted as follows upon the change of the General Rule in regard to "drunkenness and drinking spirituous liquors," which proposition was submitted by the General to the annual Conferences: Clerical, ayes 53; nays 34. Lay, ayes 10; nays 14.

The first Committee on Temperance was appointed in

1 Furnished by the Secretary, Rev. R. B. Bryan.
1879. The report for this year expresses gratification at the fact that history proves that Methodism was the first organization in America to inaugurate the temperance reform. Her standard has been high and duty is plain on this subject.

"Resolved, I. That we urge upon all our members the important and imperative duty of refraining from the use, manufacture, or sale of intoxicating liquors as a beverage.

"Resolved, II. That as ministers and members of the South Georgia Conference, we pledge ourselves to do all in our power, both by precept and by example, to eradicate the evil of intemperance from our land.

"No Temperance Committee was appointed for 1880 or 1881. In 1882, a preamble and resolutions of considerable length were adopted. The preamble is as follows:

"WHEREAS, Intemperance is declared by our discipline to be a 'crime expressly forbidden by the Word of God,' and

"WHEREAS, It entails upon its victims moral ruins, and upon society crime and financial waste, filling 'penitentiaries, jails, insane asylums, and poorhouses'; and

"WHEREAS, These evils flow directly from the traffic in intoxicating liquors, as it is now carried on, Therefore resolutions were adopted congratulating the church that the General Conference had taken so decided a stand at its last session by denying the privileges of church fellowship, not only to those guilty of intemperance, but also to those who engage in the manufacture or sale of intoxicating liquors to be used as a beverage.' Thus purified, the church may go on with undiminished strength in her warfare against the great iniquity.

"England and America are roused to the necessity of suppressing the evil both by moral suasion and by legal restriction. The barrooms are Satan's most potent weapon for the destruction of the souls of men. They render intemperance easy, they seduce the young; they tempt the struggling victim who attempts to reform. It is the instigator of crime, the foe to the church. Thence issue murder, insanity, want and woe. It destroys intellect; home, manhood, wastes property, wrecks happiness; tears and bleeding hearts are in its wake, and its woes are unutterable.

"It is the duty of all communities, where possible, to close these dens and prohibit the traffic, and to withhold public trusts from all who employ liquor to attain them; for 'a wrong not resisted is approved.' People who fail to do their duty in stopping the traffic must, in no small measure, be responsible for its continuance.

"Complete success, with appetite so much depraved, can hardly be expected now, yet protection to the young thus given, can make the crime as rare as any other form of vice.

"The report for 1883 declares it too late to make an argument on such a subject. The heart of Christendom is profoundly stirred at the magnitude of the evil. We rejoice at the great progress the cause is making in our land. The good effects of prohibition are everywhere manifested in the good order which is following in its wake. 'Especially are our Christian women, our wives, mothers, and sisters stirred as never before; and their prayers, voices, and efforts, are being employed to urge forward the glorious cause.'
"Now it is especially necessary to create a public sentiment against this curse and in favor of the best plans to destroy it. More public conscience, more keen emotions for the right are needed. We must agitate, agitate; silence, indifference, inaction are the foes most to be dreaded. We must take high ground, and use our best endeavors to move forward this work.

"We believe in Bible and Christian temperance, approve justifiable prohibitory legislation against both manufacture and sale of spirituous liquors as a beverage; we will sustain good men and measures in carrying out this resolve. We urge our preachers to preach and lecture upon this topic as often as they may think best, also to distribute tracts and literature to enlighten the people.

"The report for 1884 repeats in substance what has been formerly said about the liquor traffic and its evils, as well as repeats the exhortation to Christians to do their duty against it. No Methodist can engage in the manufacture or sale of liquor, or use it, save in the cases of necessity. The law must be strictly construed and unswervingly enforced. It is immoral and damaging to Christ's cause for our members to rent property to be used for the sale of liquor. We sympathize with such movements as have for their object the legal suppression of the traffic.

"While disclaiming any intention of bringing politics into the church, we claim it as a right to express our convictions in the pulpit and elsewhere upon all moral questions that may agitate the political world. ‘And as measures depend upon the men intrusted with them, we hold it safest to commit the government to temperate and temperance men.’

"Resolved, That we will, as pastors, whatever influence may be brought to bear upon us, keep our skirts clear by faithfully enforcing the provisions of the Discipline.

"Resolved, We will, as lay members, discourage and discountenance, by precept and example, the manufacture, sale, or use of ardent spirits, except in such cases as are of obvious necessity.

"Resolved, We will, as citizens, throw the weight of our influence against every candidate for public office in our State, who, we have reason to believe, is in league or collusion with the liquor interest.

"Resolved, The Secretary of the Conference is hereby instructed to forward immediately a certified copy of this paper to Hon. C. R. Pringle, chairman of the Committee on Temperance of the House of Representatives."

Fifteen members of the Conference were placed upon the Committee in 1885, a sort of estimate of the magnitude of the subject. The report declares temperance and prohibition to be so wedded that it was now impossible to speak of one without the other. The latter is only the natural outcome, or expression of the former. Mr. Wesley's rule has never been surpassed, nor his characterization of the liquor venders as the "murderers by wholesale of His Majesty's subjects." The rule adopted by the Baltimore
Conference in 1784, was the first and most significant step taken in America in favor of temperance. Popular sentiment and law are now approaching that high standard.

The gracious influence of the Woman's Christian Temperance Union is heartily acknowledged. Their gospel methods and Christian bearing have strengthened the hearts of the men in the work.

The report for 1886 is lengthy. While Methodists have generally abstained from the use of liquors, except in cases of sickness, yet it has happened that the amount of sickness was so great as very forcibly to suggest the idea that disease had been courted for the sake of the remedy. These cases, however, are exceptions, for which we should feel thankful. There is a deepening disgust and abhorrence for the whiskey traffic. The Church has been growing in grace. No one now can remain in our communion who uses or sells intoxicating drinks, unless church and pastor are faithless to their vows and treacherous to the Lord who bought them.

The serpent of the still, less honorable than the serpent of the rattle, does not give warning before it strikes. The evil cannot be overstated. Language bends and breaks in the attempt at adequate description. It is the curse of the ages, the devil of society, and "the dynamite of civilization." What shall we do with it? Fight it from pulpit, press, and ballot-box, and give it neither treaty nor armistice forever. It has taken the sword, let it perish by the sword. Robberies, rags, wails, poverty, and degradation, it has given for gold. It has assaulted purity and manliness continually; it must die.

The morning cometh. Prohibition like another John, heralds its approach. "May the Lord charge it with the lightning, and giving it the breath of continents and of the whole earth, impart to it from His right hand a momentum that will level the temples and desolate the dominions of Bacchus forevermore."

Such is the voice of the South Georgia Conference.
THE POST BELLUM PERIOD.

THE BAPTIST CHURCH.

The Minutes of the Baptist State Convention for 1848-9-50-51, the author has had no opportunity to consult.

In the Convention for 1853, this resolution, offered by Dr. J. H. Campbell, was adopted:

"Resolved, That we will ever unite our efforts and fervent prayers to Almighty God, that the awfully demoralizing influence which is, and has been, so extensively felt from the use and retail of intoxicating drinks, may be removed from our land."

The Minutes for 1866 contain this resolution:

"Resolved, That the Georgia Baptist Convention testifies its entire disapprobation of church members, dancing, playing cards, even for amusement, visiting theaters and circuses, and drinking spirituous liquors as a beverage."—Motion of D. K. Moreland.

The next record in the Minutes of the Convention does not appear until 1869, when a temperance committee, of which Rev. W. T. Brantly was chairman, reported. The report notes a marked decline in the interest once felt in temperance. Temperance organizations are unknown in many places, where they once flourished. Public sentiment, too, had become vitiated, and there was no condemnation proportionate to the magnitude of the evil. The churches, too, were not so diligent as duty demanded, in withdrawing fellowship from the intemperate, and drunkenness was on the increase in the churches. Avarice and sensuality conspired in the manufacturing and supplying of the beverage; therefore,

"Resolved, That this Convention observes, with profound regret, the growing disposition to indulge in intoxicating liquors as a common beverage, and that we earnestly exhort our brethren to abstain from all such indulgence themselves, and, by all prudent means, to persuade others to the same course."

From 1869 there was yearly appointed a committee on temperance.

In 1870 the Committee's report discovers some gleams of light stealing through the cloud, "flattering signs of a return to sobriety, in habit, as well as in thought; brethren are exhorted to watchfulness and steadfastness, and abstinence from the use of ardent spirits."

"Resolved, That the churches be advised to exercise diligence, firmness, and
love in the suppression of the vice of intemperance, and if need be, to withdraw from all who will not obey the injunction, 'Be sober.'"

G. A. Nunnally, Chairman.

The Report for 1871 remarks a great decrease in intemperance as compared with former years, and far fewer cases of church discipline for this offence. But the standard of the churches varies much in this regard. In the majority of them, no hard drinker is tolerated; in others, however, men "notoriously intemperate" have been retained. Those churches should at once purge themselves of this sin.

Public addresses and lectures, the report says, have been the chief means in promoting this reform; but some of these addresses have been wanting in dignity comporteable to the gravity of the subject. More seriousness would have been more effective. Temperance should be regarded as a great religious, rather than a mere moral reformation. Preachers should rather fill the place of lecturers, and sermons take the place of addresses. The Bible should be made the authority and the standard, by which the subject should be tried. There was not enough temperance preaching. Let the subject be preached upon, and let the awful sanctions of the Word, rather than temperance statistics, be quoted to enforce the lessons.

The 1873 Report reaffirms all the past deliverances of the Convention on this subject, but fears that intemperance is largely upon the increase. No soft language should be used to describe this sin of intemperance. It is to be detested, loathed, abhorred. The whole system was without a redeeming quality, from the fashionable wine glass, through all its seductive stages, to the manufacture, sale, and use of ardent spirits; total abstinence for the individual; prompt, decided discipline in the churches; especially for him who, for gain, furnishes the fiery liquid.

The Report for 1873, reports progress in the temperance cause in the State. Temperance organizations are
sprunging up all over the land. The tenacity with which some church members, and even officers, hold to their bottles, is a hindering cause to the progress of the work; such stumbling blocks should be cut off. The report rejoices in the juvenile work now going on, on temperance lines, also in the fact that steps have been taken by the Legislature looking to the establishment of an inebriate asylum.

The year 1874 still marks great progress. Prohibition has come to many places; in others the traffic has been greatly diminished. Formerly, many of the church members manufactured, sold, and drank spirits without incurring discipline; now few churches will tolerate such conduct. Their pastors were censured for preaching on, and working for temperance. Now such work is all but universally commended.

Then temperance had few open advocates, now it has 10,000 active adherents and 50,000 sympathizers in the State. Ministers should lead in this conflict; they should so guide public sentiment as to make the manufacture and sale of liquor odious, and labor to banish it from the State.

The Report for 1875 finds a doubling of the temperance workers since last year. There are now 20,000 active workers; many communities have been rid of the scourge, many petitions for local option indicate the sentiment of the people, and no former Legislature was ever so favorable to such legislation. Ministers, who once opposed, now champion the reform. Forward is the word. Let ministers everywhere preach on the subject; let churches discipline members who sell, or drink, ardent spirits; let all Christians practice total abstinence to help save others, save our sons and daughters. The grave is a sweet refuge in comparison with the drunkard’s doom, or the fate of the drunkard’s wife.

Col. J. J. Hickman was present at this meeting, and addressed the convention. A hearty indorsement of his work was adopted by a rising vote of the convention and congregation.

1 L. R. Gwaltney, Chairman.
2 L. R. Gwaltney, Chairman.
This in the Report for 1876, was adopted:

"We are gratified, from information received from all parts of the country, at the interest manifested in the temperance reform, and especially congratulate the denomination at large upon the improved state of the churches upon the subject of sobriety; and it is our earnest prayer to God that the time is not far distant when the traffic in intoxicating beverages and the use of same in moderation, shall forever cease among the members of our churches."

The Report for 1877 is hardly so sanguine as some of the preceding, though there is abatement of the evil in many localities, and the churches are more careful to enforce discipline; yet the fear is expressed that there is no abatement of the evil in general. Let there be more earnest effort on the part of Christians; for "no drunkard shall enter into the kingdom of heaven."

The Report for 1878 arraigns the liquor traffic for its terrible iniquities, and while having no pet theories to advance as to remedies, yet plants the church on the solid rock of opposition to liquor, urges the pastors to denounce the intemperate use of alcoholic liquors and opium, and the churches in their discipline to give voice to their convictions.

The Report for 1879 counsels non-fellowship with members who "sinfully use, or sell, ardent spirits," or who "seek to increase their fortunes at the sacrifice of the peace and the good order of society."

The sentiment of the church upon the subject is found to be in a healthy condition, and they are "comparatively free from the evil."

The Report for 1880 finds improvement in all the associations with a single exception; but the work could not be done until that standard was reached which forbids the making, buying, selling, touching, tasting, or handling the poisonous drug as a beverage. The moderate use of intoxicating beverages is a baneful practice, fraught with evil and evil only. There is fear that the churches have too far com-

---

1 W. D. Atkinson, Chairman.
2 J. G. Gibson, Chairman.
3 A. J. Battle, Chairman.
4 M. B. Wharton, Chairman.
5 B. M. Callaway, Chairman.
mitted the work to temperance organizations, hence apathy in the church.

The Committee for 1881, while arraigning the traffic for its countless villainies, yet, in view of differences of opinion as to methods, made two recommendations, viz.: 1, That the churches discipline members for making, selling, or using liquors as a beverage; and 2, That all Christians unite with their fellow citizens in devising and executing some plan for the suppression of intemperance.

The Committee of 1882 reported great advance, especially in the spread of prohibition over the State, and the better enforcement of the laws, also commended the active work of the Christian women of the State and country, "who, actuated by a noble patriotism, and sustained by an unwavering faith and reliance in God, have not ceased in their endeavor to counteract the evil, and redeem the land from this terrible curse." The Committee recommended: 1, That pastors, churches, and Sunday Schools renew their efforts; 2, That by example and sympathy, they encourage all organizations striving for the same end; 3, That we appeal to our brethren to aid and support, as citizens, the making and enforcing of laws intended to suppress the traffic; 4, That another committee be appointed with similar powers to the one of last year, i.e., to address the people of the State upon the subject.

G. A. Nunnally, W. L. Kilpatrick, J. G. Gibson, H. D. D. Straton, J. G. Ryals, and J. L. Underwood were appointed to issue this address.

The Committee for 1883 report the outlook never before so bright; most encouraging are the reports as to the results of prohibition. The sentiment in favor of prohibition is strong and emphatic, "but the people need the courage of their convictions." The public conscience needs quickening. The good is attributed to the agitation in conventions,

1 A. Van Hoose, Chairman.
2 G. A. Nunnally, Chairman.
3 R. B. Headden, Chairman.
conferences, associations, to the papers and the preachers who have spoken boldly for the cause. Therefore

"Resolved, I. That this Convention offers its heartiest sympathy and encouragement to every commendable effort to limit or suppress the sale of intoxicating liquors in our State.

"II. That we recommend the discussion of temperance in every association connected with this body, and also from the pulpits of all our churches.

"III. That we appeal to our brethren in all parts of the State to take the speediest and most effectual steps to arouse the public conscience to the point of practical effort in suppressing the liquor traffic.

"IV. That the Committee appointed by this body at its last two sessions be continued, with similar powers and instructions."

The report for 1884, as amended, congratulated the State on the growth of prohibition, and indorsed local option as the best plan. After prohibition, high license is, perhaps, next best; the Legislature is desired to enact a general local option law for counties and municipal districts. The Committee acknowledges the receipt of a highly esteemed communication from the W. C. T. U., and have been much affected by this appeal of noble women in a noble cause. "Certainly, their organization is worthy the co-operation and the prayers of all good people." The Union is, however, advised to cease the agitation about the use of wine at the Lord's supper, as such discussion will do the cause harm.

The report for 1885 still notes great progress, with fair prospect that prohibition will soon become the law of the State; great improvement in the morals of counties under prohibition and a lessening of crime, and the sentiment stronger for the law than ever; no retrogression. It is the duty of individual Christians, and of churches, to aid, by every means, the moulding of popular sentiment until the curse of the liquor traffic shall no longer rest upon the State. Morality of the highest type must belong to Christianity, allegiance to Christ commits the man to co-operation with every enterprise intended to promote temperance, upright-ness, and purity. "To be a member of a Baptist church is to

1 H. H. Tucker, Chairman.
2 John D. Stewart, Chairman.
belong to the best temperance society ever instituted." But effort should not be confined to church organizations. "All discreetly conducted associations engaged in this cause should have our sympathy, our prayers, and our co-operation."

The Committee for 1886 indorsed most heartily the report of the preceding year, also the efforts made and making "under the law to drive the liquor traffic out of our bounds."

"The cause of temperance demands, not mere speeches, but action—individual and united, continuous and decided action until there is not a whiskey shop on Georgia soil. And when we get the traffic out, let us watch and work to keep it out. Let our watchword as Christians be, 'Take no back step, make no compromise, offer no license to the existence of this deadly evil.'"

Such have been the deliverances of the Baptist Convention of Georgia on temperance, prohibition, and the liquor traffic. We have seen these utterances grow from moderation in 1828, to the steady call for the extirpation of the traffic in 1886.

THE CONGREGATIONAL CHURCH

in Georgia is of post bellum growth, its first church having been established in Atlanta in 1867. Next year a church was founded in Macon, and in 1869 the third was organized in Savannah. The Statistical Report for 1886 gives for the State fourteen churches, eleven ministers, and 1274 members.

The church takes very high temperance ground. The following resolutions were passed by the State Association in 1885:

"Resolved, i. That this Association repeats its often expressed conviction of the great need of absolute temperance and sobriety, especially on the part of all Christian people.

"II. We believe the liquor traffic to be an unmitigated curse, and we urge all who are in any way connected with our work to oppose, in every honorable way, the manufacture, sale, and use, of intoxicating drinks.

"III. We believe it the duty of every Christian to be a temperance reformer at

\[1\] W. A. Overton, Chairman.
home and abroad, in the pulpit and the pew, in the shop and on the farm, both in precept and example.

"IV. We oppose the use of fermented wines at the communion table, for we believe that great harm has followed from such use. We recommend systematic temperance instruction in our day schools and in our Sunday Schools, also, the formation of Bands of Hope, and other similar organizations for the children.

"V. We rejoice at the rapid progress of prohibition in our State, as shown by the fact that 110 out of 137 counties in Georgia have, by their own vote, prohibited the sale of liquors within their borders.

"VI. We also desire to put on record our profoundest sympathy with the friends of temperance in the mighty struggle now going on in our capital city, Atlanta; and we shall pray that the result of this agitation shall be for the banishment of liquor saloons from this beautiful and enterprising city, where we have been so kindly received.

&S. E. LATHROP, &
&S. McQUEEN, &
&H. W. PORTER, &

Following this report came a rousing address on "Temperance at Home," by Rev. G. V. Clark, in which parents were urged to set an example of total abstinence before their children. Rev. C. W. Francis followed, urging temperance instruction and temperance textbooks for the school.

In 1886, the Association adopted the following:

"WHEREAS, Intemperance is a great evil, destroying the bodies and the souls of men, women, and children; therefore be it

"Resolved, That we recommend our churches to keep the temperance question before the people constantly. Also that our churches should never use fermented wine at the communion table. Also, that our pastors should preach temperance sermons at least once a month.

&J. H. H. SENGSTACHE, &
&N. B. JAMES, &
&A. SIMMONS, &

Of the labors of Rev. S. E. Lathrop in behalf of temperance, we have already had some account; also of the "Temperance Army" of Rev. Dana Sherrill in Savannah. Both these ministers are powerful factors among their colored brethren and among the colored population of their respective cities, and their work is felt as a mighty influence for good.

Of the work of the other Congregational ministers, the author is not so specifically advised, though these are doubtless laboring on the same line with the preachers above named.
MISS M. H. STOKES,
Cor. Sec'y of the Ga. W. C. T. U.
CHAPTER XLVII.
LIQUOR AND EDUCATION. LOCAL OPTION PARTIES.

‘And Saul said unto Samuel: But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said: Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.’

—I Samuel xv., 21-22.

The Educational Fund of Georgia, at the outbreak of the civil war, was made up from the following sources, viz.:

1. From the dividends upon the capital stock of the State in the Bank of Georgia, the Bank of Augusta, and the Georgia Railroad and Banking Company.

2. From the net earnings of the Western and Atlantic Railroad, as follows: $100,000 to be annually appropriated therefor, and to be paid out by the State Treasurer upon the Governor’s warrant; also, as any portion of the public debt is paid from the net earnings of the road, the treasurer must issue script or education bonds therefor, giving the amount, which bonds were to draw six per cent. interest. Bonds should also be issued for any part of the $100,000, which might remain in the treasury at the end of an educational year, and these were also to bear six per cent. interest, to be paid to the school fund. Any of the State’s money loaned out, or on deposit under act of Dec. 11, 1858, which might afterward be paid in, was to be likewise made to pay that amount of the public debt, and six per cent. script bonds should be issued therefor.

3. From any unappropriated balances remaining in the treasury at the time of distributing the Education Fund, which were also to be treated as a principal for which six per cent. script was to be drawn.
4. From any money donated by will, deed, or otherwise, for such purposes.

The General Assembly could, however, discontinue the appropriation of the net earnings of the State road, and of the balances in the treasury.

Under the Constitution of 1877 the general educational fund was to be made as follows:

"The poll tax, any educational fund now belonging to the State (except the endowment of, and debt due to the University of Georgia), a special tax on shows and exhibitions, and on the sale of spirituous, or malt liquors—which the General Assembly is hereby authorized to assess—and the proceeds of any commutation tax for military service, and all taxes that may be assessed on such domestic animals as, from their nature and habits, are destructive to other property, are hereby set apart and devoted to the support of common schools."

This is the general tax law of the State as to public schools; but counties and municipal corporations might, upon certain conditions, receive authority to establish and maintain public schools by local taxation, but no such local law could take effect until ratified by a two-thirds vote of the locality concerned.

Existing local school systems were not to be affected by the new constitution, nor should schools, not common, be deprived of participation in the State's educational fund, in so far as pertained to pupils therein taught in the elementary branches of an English education.

At the request of the author, Dr. Gustavus J. Orr, the able and faithful School Commissioner of Georgia, prepared a tabulated scheme of the school revenue from liquor licenses. This table will be given below. As explanatory of this tabular statement, Dr. Orr says:

"In ascertaining the State's actual fund for a given year, it is necessary to take the sums paid into the treasury from the first of July, in the year preceding, to the 1st of July, in the given year. This is not true however, of the poll tax.

"The sum given as derived from the tax on liquors, in the year 1886, was that paid into the treasury from this source, from the 1st of July, 1885, to the 1st of July, 1886. Since the 1st day of July, 1886, there has been paid in from this source, $10,817.31. How much more will be realized between now and July 1 I am unable to say. Whatever this sum may be it will go into the school fund of 1887."
LIQUOR AND EDUCATION. LOCAL OPTION PARTIES. 755

"It would have been possible for me to have given the exact State School Fund for the years 1880, 1882, and 1884, but to have done so would have required much additional labor. The approximations given for those years were made by me, in each case, before the year had entirely closed, and the element of uncertainty was the amount of the poll tax, which, although a part of the State School Fund, does not come to the State Treasury, but is paid direct to the County School Commissioners by the tax collectors. The approximation as stated, is so close as to be correct for all practical purposes. It is not now possible, however, to state the exact fund of 1886, but of this approximation the remark made holds good.

"In any estimate of what has been paid out for public schools, the amounts raised by cities and counties under local laws should be included. These sums are generally raised by a direct tax on property, and in no case, so far as I know, is there set apart, for school purposes, any revenue derived from liquor.

"The enumeration of children of school age taken in 1875 was used for that year and the three years following under then existing laws. The enumeration taken in 1882, was incorrect as returned. It was corrected for many counties under authority from the State Board of Education. The corrections were made only in the totals; hence I have had to make a calculation, in order to separate between the races. The figures given, however, are correct for all practical purposes. The enumeration has not been taken since 1883, except for certain counties. A slight correction was allowed in 1883 and others in 1884. The legislation on this matter has been somewhat peculiar, and to give a full explanation of the whole thing would require a small volume. Since 1884 the school population, as a basis for the apportionment of school funds, has remained at the same figures. In fact, however, I doubt not but that it has greatly increased. The enumeration will be again taken in the year 1888."

TABULAR STATEMENT.

<table>
<thead>
<tr>
<th>Year</th>
<th>White</th>
<th>Colored</th>
<th>Total</th>
<th>Amount from Liquor Tax</th>
<th>Total School Fund</th>
<th>Amount raised from Local Taxes in Cities and Counties under Special Laws</th>
</tr>
</thead>
<tbody>
<tr>
<td>1879</td>
<td>256,319</td>
<td>197,125</td>
<td>453,444</td>
<td>$7,474.50</td>
<td>$315,748.31</td>
<td>$115,600.00†</td>
</tr>
<tr>
<td>1880</td>
<td></td>
<td></td>
<td></td>
<td>35,384.29</td>
<td>346,273.91</td>
<td>125,239.92</td>
</tr>
<tr>
<td>1881</td>
<td></td>
<td></td>
<td></td>
<td>42,242.59</td>
<td>363,677.32</td>
<td>134,855.96</td>
</tr>
<tr>
<td>1882</td>
<td>205,545*</td>
<td>242,816</td>
<td>448,361</td>
<td>44,767.71</td>
<td>441,114.88†</td>
<td>142,720.30</td>
</tr>
<tr>
<td>1883</td>
<td>265,740*</td>
<td>242,817</td>
<td>508,557</td>
<td>51,554.14</td>
<td>460,334.16</td>
<td>147,838.73</td>
</tr>
<tr>
<td>1884</td>
<td>266,061*</td>
<td>242,661</td>
<td>508,722</td>
<td>71,684.07</td>
<td>483,633.11†</td>
<td>181,917.30</td>
</tr>
<tr>
<td>1885</td>
<td></td>
<td></td>
<td></td>
<td>77,082.60</td>
<td>502,115.52</td>
<td>209,463.49</td>
</tr>
<tr>
<td>1886</td>
<td></td>
<td></td>
<td></td>
<td>71,237.19</td>
<td>490,831.44†</td>
<td>209,463.49</td>
</tr>
</tbody>
</table>

* White and colored separated by an estimate but a very close one.
† Estimated, but a very close approximation. Correct for all practical purposes.
‡ Estimated.
§ Estimate from preceding year; probably too small.

Dr. Orr adds: "Some money was raised for school purposes during reconstruction days from a liquor tax. None ever reached the schools except the sum of

1 In accordance with the provisions of the new Constitution.
85.64, which seems to have gone into the school fund of 1873. The remainder was diverted to other purposes."

From this careful estimate prepared by the learned State School Commissioner, we may be able to get a clear idea of the part contributed by liquor to popular education in Georgia.

If, therefore, we estimate by a per capita calculation, supposing the whole liquor tax paid directly to the schools, each pupil received from this fund for the years respectively:

For 1879, not quite two cents; 1880, somewhat more than eight cents; 1881, not quite ten cents; 1882, not quite nine cents; 1883, a fraction above ten cents; 1884, a fraction above fourteen cents; 1885, a fraction above fifteen cents; 1886, a fraction above fourteen cents.

We find, moreover, that this State liquor tax appropriated to public schools bears the following proportions to the whole school tax for the respective years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Proportion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1879</td>
<td>1 to 42</td>
</tr>
<tr>
<td>1880</td>
<td>1 to 10</td>
</tr>
<tr>
<td>1881</td>
<td>more than 1 to 10</td>
</tr>
<tr>
<td>1882</td>
<td>1 to 10</td>
</tr>
<tr>
<td>1883</td>
<td>1 to 9</td>
</tr>
<tr>
<td>1884</td>
<td>1 to 7</td>
</tr>
<tr>
<td>1885</td>
<td>1 to 7</td>
</tr>
<tr>
<td>1886</td>
<td>1 to 7</td>
</tr>
</tbody>
</table>

From the general school fund of the State a number of salaries and other expenses must be paid, of which the liquor tax must pay its pro rata; so that, in fact, the amount estimated above as coming to each pupil from the liquor fund is really considerably too high. Yet we have seen above that the largest amount per capita for any one year scarcely reached fifteen cents, and yet for 1885 and 1886 the actual amount, as ascertained by close calculations for those years, was less than seven cents for each school.

With these plain, simple results, from data which cannot be disputed, what becomes of the arrogant boast so often heard from liquor advocates, that the liquor tax is the "basis of the public school system"? With this State tax paying less than seven cents for the schooling of each community,
yet thousands of times the argument, flimsy as it is, has been pressed upon the ignorant, that the prohibition of the liquor traffic would ruin the public schools! The absurdity and the falsehood of such assertions can only be matched by their unblushing impudence; yet doggery keepers and low politicians will doubtless continue to impose upon the credulity of the ignorant with such miserable arguments.

Of course the pro-rating above given does not apply to such local taxes as special legislative enactments may permit certain districts or municipalities to impose, but these laws are for but very small areas.

THE STATE LUNATIC ASYLUM

has for many years cost the State more than one hundred thousand dollars annually; yet the Superintendant asserts that most of the inmates are sent thither as a result of liquor drinking. Probably similar facts would be brought out if the investigation were extended to other eleemosynary institutions supported by the charity of the State.

Considered from an educational standpoint, no investment could show less profitable returns than the expenditures undertaken by the State in throwing its guarantee of protection over the liquor traffic, in exchange for the tithings which rum doles out, under compulsion, for benevolent purposes.

THE LOCAL OPTION IDEA,

now so popular in Georgia, is not altogether of post bellum growth. As we have seen, in Hancock and in one or two other counties, for a few years before the war a law prevailed making the granting of license contingent upon the consent of the voters within a given radius, and so long ago as 1833 the counties of Liberty and Camden had the option, through their inferior courts, to grant or to refuse liquor license. There were isolated examples in which the consent of the people, either directly or indirectly, was a leading factor in the saloon licensing.

After the Reconstruction period had passed, and the
attention of legislators began to turn more earnestly to the liquor traffic, we find that a favorite method of choking spirits-vending was to demand the signatures of a majority, or of two-thirds, or even of three-fourths of the voters, or of the resident landholders within a radius, usually, of three miles of the proposed place of sale, to the applicant's petition for license. This was a form of local option, since the vending must depend upon the consent of the people. It was but natural that the application of this principle should extend from smaller districts to counties, for more or less of friction must obtain in county legislation, where different parts of the county are under different laws. After the adoption of the constitution of 1877, the county idea grew very rapidly, and special acts of the General Assembly were applied for and granted, submitting the question of licensing to a popular vote, but there was much experimenting before general local option was reached.

August 18, 1879, Mr. Russell (by request) read a bill in the Senate "to prevent the sale of spirituous liquors (in the State) after Jan. 1, 1880, except in incorporated towns, villages and cities, having by law authority to grant licenses." This bill was (on the 23d) tabled, and heard of no more.

November 11, 1880, Mr. Westbrook introduced a bill into the Senate "to regulate the sale of intoxicating liquors in militia districts where the qualified voters so determine." This bill also died prematurely.

July 6, 1881, Mr. Sweat read a bill in the House to "prohibit the manufacture, importation, sale, or furnishing after May, 1, 1882, of intoxicating liquors in this State."

July 7 Mr. Cook introduced two bills into the House—one providing for the submission to the legal voters in each city and town of the State, the question of prohibiting the sale of intoxicating or alcoholic liquors; the second, to prohibit the sale outside of incorporated towns and cities.

July 8 Mr. Northen introduced a bill "to suppress the evils of intemperance in this State, and to establish a local option law."
July 11 Mr. Branson introduced two bills—one "to make intoxication, under certain circumstances, a misdemeanor," the second, "to abolish tippling houses, and to suppress dram-drinking."

July 12 Mr. Stanford introduced a bill to make the "Three-mile law" of Burke, Jefferson, and Washington of general application.

July 13 Mr. Julian introduced a bill to prohibit the sale of intoxicating drinks within two miles of any church or academy outside of incorporated towns.

Some of these bills died in the very article of birth; others died of tabling, re-commitment, strangling amendment, or some other of the numerous ailments which seize upon bills unpopular with the majority; not many were brought to a violent death by a direct vote.

July 4, 1883, Mr. Irwin introduced a bill to submit the question of prohibition of the sale of malt or spirituous liquors to the qualified voters of any county. This bill died with the Temperance Committee.

July 6, 1883, Mr. Whatley introduced a bill "to submit the prohibition of the sale of spirituous, vinous, and malt liquors to the voters of this State."

November 13, 1884, Mr. Hoyle introduced into the Senate a bill "to prohibit the sale of intoxicating liquors within the State of Georgia, except for certain purposes." This bill the Judiciary Committee reported favorably, recommending that it be re-committed to the Temperance Committee.

November 20, 1884, Mr. Northen introduced into the Senate the bill which, after various modifications, eventually became the Local Option law of the State. This bill provided for the submission of the question to the voters "in any district, incorporated town, city, county, or other place in this State."

A great deal of indefiniteness as to the peculiar kind of legislation wanted continued to prevail, and bills to prohibit the traffic at once by legislative action were frequently introduced. It took the temperance sentiment of
the Legislature several years to crystallize around local option. In the midst of the many general bills presented, it seems somewhat remarkable that no proposition for a prohibitory amendment to the State Constitution should have been offered, but, so far as the author has been able to discover from a somewhat cursory examination of House and Senate Journals, no constitutional amendment was ever proposed.

Of the Local Option law, Hon. C. R. Pringle, the champion of the bill in the House, says:

"The first local option bill was drafted by me, as a substitute for one then before the Committee on Temperance, of which I was chairman, in 1882. There were several bills then before the Committee on Temperance, and none of them met the views of all the members of the Committee, and the Committee asked me to draw a bill, and this bill was introduced as a substitute for one of the bills which was then before the Committee, and was introduced by Hon. R. C. Humber, then a member from Putnam county. This substitute had a hard road to travel, but it finally passed the House by a constitutional majority, receiving just eighty-eight votes, but it failed in the Senate.

"I was re-elected to the next Legislature, and again made Chairman of the House Temperance Committee.

"At the fall session, near the beginning, I called a meeting of the State Executive Committee, and consulted with them as to what kind of a bill was best. Several bills were presented, and discussed freely, and the Conference recommended a local option bill drawn by myself, very similar to the one that was drawn by me, and which had failed to pass the previous Legislature.

"To insure its passage, it was deemed best to introduce two bills, one into the House, the other into the Senate, and whichever should first pass in the chamber where introduced, should be pressed, and the other withdrawn. So I wrote out a copy of the bill, and gave it to Hon. W. J. Northen, and he introduced it in the Senate, and I introduced it in the House. A large number of bills was then before the House, and since there was but little business before the Senate, I did not push my bill—only had it read one time, then held it up, and Mr. Northen pushed the Senate bill, and got it passed, though not in a shape to suit the views of its friends; but he could do no better with it. The bill was then sent to the House and referred to the Committee on Temperance, and that Committee decided that, as the bill was so badly mutilated, it would be best to put in a substitute for it. A substitute, differing but little from the original bill, was prepared and introduced into both Senate and House, and upon this substitute was made perhaps the hardest fight ever made in the Georgia Legislature. The anti-prohibitionists tried to delay the final passage of the bill until the next summer session. We knew we had strength enough to pass the bill in the House, and we did not think it necessary to speak on it. We merely tried to meet the objections of the enemies of the bill and bring it to a vote, and they resorted to every kind of subterfuge to prevent a vote from
being taken, and finally, when we found that if we did pass it, it would lodge in the Senate again, we decided to make it the special order of the day for the Monday following the meeting of the session in July, 1885, which was on the 13th of that month.

"The journal of the House for that session shows what another hard fight we had to get rid of the objectionable amendments offered by the liquor men. Most of the time was occupied in debate. I spoke two hours and ten minutes at the outset, besides fighting on the side issues. Dr. Felton spoke about one hour in favor of the bill, and many others spoke against it. It was an up-hill business for the whiskey men, for the bill, as amended, passed the House on Saturday, the 18th. But then it had to go back to the Senate, to have the House amendments concurred in. The Senate again put some very objectionable features into the bill, and it was delayed there for some time. When it did pass the Senate, it was three or four weeks before the House took it up. The delay was for two reasons. First, We wanted our friends to get all their local bills on temperance that they liked better through before the general bill became a law; and secondly, we wanted to get the sense of our friends in the House, and I might say, also, in the State as well, as to whether we should pass the bill in the shape in which it left the Senate or not. I made the bill the special order for Tuesday, Sept. 8. The bill was then brought up. The agreed to, and the bill was finally passed."

Perhaps so determined an effort to smother the will of the people and to prevent it from expressing itself in legislation, was never before made in the Georgia Legislature since the American Revolution, as was made by the whiskey members in the Assembly of 1884–5. Knowing themselves in a hopeless minority, yet backed by the Liquor Dealers' Association of the State, they fought out the battle by craft and subterfuge, in the hope of so delaying the bill as to prevent its passage, or to so amend it as to render it comparatively ineffective. It is not unlikely that the temperance cause would have been more advanced if the specious objections of these filibusters had succeeded, and the bill had been defeated. The whole scheme was thoroughly understood by every intelligent man in the State, and the suppressed indignation at the thwarting of the popular will by the devices and intrigues of these tricksters was growing into a storm of fury which would have swept the State at the next election.

This popular demand, in such an event, would probably have formulated itself into a call for a prohibitory amendment to the State Constitution, and this good year of 1887
would then have seen Georgia, as well as other States, in the throes of a State battle. Then, too, one of the objections often made to local option, viz.: That it allows, in effect, to a few counties a kind of monopoly of the liquor traffic, would have been removed, and the cause would have grown stronger thereby. Schiller has said: "Divide the thunder into single tones, and it becomes a lullaby to soothe children; but pour it forth in one quick peal, and the mighty sound shall shake the heavens." So of the combined temperance sentiment of the State demanding the destruction of the liquor traffic. United for a State battle it would have swept the foul dens of liquordom from our State. It may be unfortunate that the thunder collected for that single onset has been divided into the low tones of local contests, whose reverberations do not so paralyze the enemy, but that he rallies and finds a new retreat not far away, where he may re-collect his forces.

One of the strong features of which the local option bill was shorn in its passage through the Senate, was that which provided for no future election in a county which had once been carried for prohibition, while a county won by whiskey might, after two years' time, be again the theater for a temperance battle. An advantage pertaining to the original bill was in its removing the question from the domain of local politics after a county had once been carried for prohibition. Under the law, as enacted, the question was inevitably engrafted upon local, and thereby upon State, politics. Before this issue old party lines cannot stand. The question is not asked as to the candidate's party fealty, but rather: "Is he a Prohibitionist or an Anti?" On this issue the contest is made up, and the candidate's availability is measured by that standard. Party lines, as formerly drawn, break before this issue, the matter of a candidate's services to his party becomes of little esteem before the burning question of the hour. A striking instance of this is found in the case of the distinguished author and champion of the bill, Mr. Pringle himself, who—a life-long Democrat,
faithful to his every trust, and of unblemished integrity—yet received in the contest of 1886, in which he was elected to the State Senate, the full brunt of the liquor antagonism. Despite party lines and platforms and the persistent ignoring of the liquor question and the attempt to relegate it to the vote of the counties, and apart from all personal considerations, yet this one question constantly faces the Prohibitionists, and it makes the real issue for the politics of the future. The availability of the candidate turns upon his attitude toward prohibition. This question cannot be eliminated from the political canvasses of the future, until the status of the subject shall have been placed upon a basis of constitutional adoption beyond the power of the candidate, if elected, to reach. But the power which enacted the local option law can amend or repeal it, and we may expect cliques, rings and combinations of all sorts to labor assiduously for the abolition of a law so odious to the liquor interest. Fortunately, however, most of the prohibition territory of Georgia is not affected directly by the general local option law. It was under prohibition before. But Georgia Prohibitionists owe it to themselves to push forward the work until its legal status shall be grounded upon the fundamental law of the land—the State Constitution.

**HIGH LICENSE**

In Georgia has most frequently a signification almost unknown at the North. There it means the imposing of such a fee as to drive the small retailers out of the business, and turn the traffic over to the wealthier dealers, who, as we are commonly told, can be more easily watched by the police. In Georgia, high license usually means a tax so high that it cannot be paid; therefore prohibition comes as the intended result. Many counties have license fees ranging from $1,000 to $10,000. Of course it was not presumed that any applicant for license would, or could, pay any such sums. It was the short road to prohibition; it avoided elections and other agitations of a popular character, and reached the end sought
by the quickest way. Men might deny the Legislature's constitutional right to impose prohibition outright upon a county; but the right to levy a license fee was, from time immemorial, among the State's prerogatives, and annual acts for raising revenue for the support of the State Government, had regularly imposed such license exactions. As there was no legal limitation as to the amount of such fees, any sums desired might be fixed, and there was raised no objection as to the constitutionality of the measure. Thus, through a legal technicality, the law could be made to do the thing desired, viz.: Prohibit the traffic. It may certainly be argued with much force, that the educating effect of such a law, i.e., prohibitory high license, is not of the best type, in so far as the morals of the people are concerned. It certainly does not teach the popular mind to look upon law as the highest expression of popular judgment as to the right in morals. It rather favors the idea that an end may be gained, even in morals and in religion, by subterfuge or trickery. The law is not made to put the seal of its condemnation upon the traffic because it is wrong, but a money consideration is fixed, and, if any applicant should, unexpectedly, appear who would pay the fee assessed, the traffic at once becomes legal, and its rightness then is made to turn on a question of dollars and cents. Certainly the highest forms of moral conviction are not to be promoted by such an attitude of the civil law. High license in attempting to fix a money value to the iniquitous system, even though for the purpose of suppressing it, still seems to come under that condemnation, so well expressed by Pierpont's stirring lines:

"And will ye give to man a bill,
Divorcing him from Heaven's high sway?
And while God says, 'Thou shalt not kill'—
Say ye, 'For gold, ye may—ye may?"

The author is aware that this view of that kind of high license, which is intended to be prohibitory in its results, does not agree with the cherished opinions of many honest, sincere prohibitionists, who believe the liquor traffic an evil,
LIQUOR AND EDUCATION. LOCAL OPTION PARTIES. 765

only an evil, and that continually, and who are struggling bravely to overcome it. But are not such good temperance people looking to the immediate end to be gained, rather than at the means thereto? Is not this pricing of wrong an element of weakness in that moral education which we would impress upon the people, and especially upon the young? Suppose the Legislature should attempt to suppress bawdy houses and prostitution in any county of Georgia by affixing a license fee of $10,000 upon such houses, would not the whole State cry out in indignant fury against so infamous a statute? The very thought of a money standard affixed, even for the suppression of such an evil, would be accounted an outrage upon the moral and religious sentiments of the people. But even as prostitution is fought against as an evil not to be allowed under, much less sanctioned by, the law, so the liquor traffic is an unmitigated evil, tried by whatever standard of right. Why then, should not both kinds of wrong-doing stand in the same attitude to the law? We hold the liquor traffic a crime against the divine law; is not the very suggestion of a money commutation therefor, most weakening to the moral lesson which law would teach? Is it likely that an evasion, or a violation, of a law thus appraised at a money value, would bring the same qualms of conscience to the offender himself, or subject him to the same public odium which the violation of other laws for the morals of the people always brings with it? Dare the thief publicly boast of his thefts, or the adulterer to name before men the victims of his lust; yet to evade liquor laws is counted rather a proof of smartness, than as involving disgrace. Can we hope to have the public mind class the liquor traffic where it belongs, until the civil law stands toward it in the attitude of uncompromising hostility—a hostility which nothing but the extirpation of the traffic can appease?

THE INTERPRETATION OF THE LOCAL OPTION LAW.

Just after the prohibitory law went into effect in Atlanta, a case arose in regard to the Atlanta brewery which
involved several legal points of great importance as to the construction which was to be given to the law by the courts. The act declared it unlawful, and prescribed penalties for any person in a county which had adopted the local option law “to sell or barter for valuable consideration, either directly or indirectly, or give away to induce trade at any place of business, or furnish at other public places any alcoholic, spirituous, malt, or intoxicating liquors, or intoxicating bitters, or other drinks which, if drank to excess, will produce intoxication.” The sale of domestic wines or cider, the sale of wines for sacramental purposes, and sale or furnishing by licensed druggists of pure alcohol for medicinal, art, scientific, or mechanical purposes, were excepted; but wines or cider should not be sold in a barroom.

The city council of Atlanta, on the 21st of June, 1886, passed an ordinance declaring “that on and after the 1st day of July, 1886, any person, firm, or corporation who shall keep for unlawful sale in any store, house, room, office, cellar, stand, booth, stall, or other place, any spirituous, fermented, or malt liquors, shall, on conviction, be punished by fine not exceeding five hundred dollars, or imprisonment not exceeding thirty days, either or both, in the discretion of the court.”

In September, 1886, under this ordinance, Menken, the agent of the Atlanta Brewing Company, was fined for keeping for unlawful sale spirituons and malt liquors.

Menken claimed that only as an agent was he in possession of the beer, that the charter granting the brewery company the privileges under which it was acting, was issued long before the enactment of the Local Option law, that the right to sell and deliver beer in the city must be allowed, otherwise the manufacture at the brewery, would be ruinous, since the owners could not compete in a foreign market with other brewers, and that therefore their property to the amount of more than $100,000 would be rendered nearly valueless.

It also appeared that when Menken was arrested, he was
in the act of delivering some bottles of beer at the house of one Bailey in Atlanta, who testified that he had purchased the beer at the brewery, and that it was delivered at his house as per contract.

Chief-Justice Bleckley held in his decision:

1. That whether the delivery of the beer was to fill past or present orders, that the having the beer in possession for such delivery was for the consummation of an unlawful sale since the delivery in this case constituted part of the terms of the sale; for the beer, while in transit from seller to buyer was still in possession of the seller, who must sustain any loss from destruction while it was on the way; be responsible for any damage caused by it; or be entitled to recover damages from any one who should destroy or injure the goods; therefore the owner or agent is amenable to the city ordinance for keeping in possession such goods for unlawful sale.

2. Menken’s plea that he was only the agent, not the owner, could have no weight in law, since the agent’s possession is that of owner, and participation in any unlawful act on the part of an agent renders him equally culpable with the principal.

3. The counsel for defence had assumed the admitted principle that a municipality could not punish any offence which was a violation of a statute of the State; and the State law made the sale not the keeping of liquors for unlawful sale an offence. The city ordinance, however, made the keeping of liquors for sale an offence. But the Supreme Court held that there was no conflict of jurisdiction here, the ordinance does not trench upon the State law though ‘it hovers on the margin of the statute, yet it nowhere overlaps the text.’ The keeping of the liquor for unlawful sale violates the city’s ordinance, whether a sale is made or not. The selling violates the statute of the State, but this does not cancel the violation of the ordinance. An offence committed against one jurisdiction cannot be wiped out by committing another against another jurisdiction. The only object of the ordinance is to prevent preparation for violating the statute. It would be singular if those who prepare, but go no further, could be punished under the ordinance, while those who prepare, and then go on to violate, could not. So to rule would be like holding that to carry a pistol concealed is an offence only when there is nobody shot. That an offender will be liable to prosecution under the statute for unlawful selling, when a sale is consummated, will not hinder his being punished under the ordinance for keeping for unlawful sale.

4. If it has not been heretofore sufficiently decided, we decide now that the local option legislation of this State is constitutional as a valid exercise of the police power. Historically considered, there is no subject more completely amenable to this power than the sale of intoxicating liquors. Georgia is upon record as being familiar with the exercise of the power both before and since the Revolution. Her governing authorities long ago branded distilled spirits as ‘dangerous’ to the public, and even malt liquors have from the dawn of her history been subjected to some degree of police control.”

The Court then proceeds to give a brief résumé of the
police regulations over the traffic in the State's history, all of which have been given fully in previous pages of this work.

It is conceded by the Court, that the effect of the law has been "calamitous in the extreme" to the Atlanta Brewing Company. But the law makes no provision for compensating the corporation for its loss or for any part thereof. The Federal Constitution, and that of Georgia, declare that private property cannot be taken or damaged without due process of law and ample compensation. The Court denies that the corporation has been deprived of its property, or that the property has been taken. The company retains its property and the use of it as before; neither the plant nor the investment, nor property, real or personal, has been taken. Nor has there been any damage, in so far as the meaning of the State Constitution extends. "It is as sound and complete in every respect and as fit for enjoyment, use and disposition with this law in force, as it would be without it." The value of the property was, no doubt, greatly impaired, and that too, as a remote result of the law, but to reduce the value of property by the casual effects of a law passed for a wholly different object, is not to damage the property in any legal or constitutional sense. Almost every new law acting vigorously upon commerce, local or general, impairs the value of more or less property. Certainly the State Constitution was not intended to make the State

"an insurer against all shrinkage of values that might result from the passage of laws intended for the public good. Can it be seriously thought that the State must literally pay its way to the establishment of a sound and wholesome system of internal police and public order?

"The local option law rests in no degree upon the power of eminent domain. It does not contemplate either the taking or the damaging of any thing. It is an exercise of the police power of this commonwealth, pure and simple. The incidental effects upon the value of this brewery and its fixtures, result not from any interference with the property, but solely from the inability of the owners to adjust their old business to the new law. These effects, if they can be called damage at all, are *damnum absque injuria*. The law does not take or damage the property of these owners for the public use, but only prevents them, to a certain limited extent, from taking or damaging the public for their use. This is their real griev-
MISS EMMIE STEWART,

Rec. Sec'y Ga., W. C. T. U.
Liquor and Education. Local Option Parties. 769

ance, and for that they have no remedy. Where business and law conflict it is the business that must give way, not the law.

5. As to the question of vested rights which the fourth section of the act covers, the Court holds that the rights involved were those previously acquired, to sell by virtue of license previously taken out and paid for, but there is no right after the act goes into effect to obtain new license, or to sell without license. The charter was obtained in 1876, and was therefore subject to modification as declared in the Code.1"

Such are the rulings of the Supreme Court as to the local option law.

The Non-Partisan League.

This organization was founded in Boston January 1, 1885. Its moving spirits were Dr. Daniel Dorchester—the learned author of "The Liquor Problem in all Ages," as well as of many other temperance publications—and Mrs. J. Ellen Foster, the distinguished Iowa lecturer and lawyer.

The immediate causes which led to the founding of this society, were the discontent of many Temperance Republicans with the organization of the National Prohibition Party, and their opposition to the candidacy of Governor St. John for the Presidency in 1884. This opposition to a National Party did not take very definite shape until after the Presidential election. As soon as it became evident that the candidacy of St. John had been the immediate cause of Mr. Blaine’s defeat, the rage of the leading Republicans knew no bounds. The denunciation of the Prohibition party and the burning of St. John in effigy, were some of the avenues through which this fury sought to vent itself. In the midst of such scenes—when many prominent Temperance Republicans believed that great damage to the cause was likely to ensue—was organized the Non-Partisan League. The League advocates temperance education, prohibition of the liquor traffic in the State, and the use of all legitimate action to secure prohibition. Nearly all the non-partisan leaders champion National, as well as State prohibition; but the platform does not give any definite utterance on this point. Several able documents have been issued by the League, some against the

1 See Section 1682.
liquor traffic, others defending the course pursued by the 
League as to temperance politics.

Dr. Dorchester was made President of the League; Mrs. 
Foster, General Secretary; Rev. Dr. Plumb, Recording 
Secretary, and Hon. Joseph D. Weeks, Treasurer. Among 
the numerous Vice-Presidents are found the names of two 
Southerners, viz.: Dr. A. G. Haygood of Georgia, and Dr. 
O. P. Fitzgerald of Tennessee.

The League has not, so far as the author can learn, made 
any headway in the South. As a unifying measure for pro-
hibitionists seeking legislative suppression of the traffic, the 
influence of the League has not been felt. Democrats, 
Republicans, and other partisans have fought out the local 
battles of prohibition in blissful unconsciousness, for the most 
part, of the existence of the Non-Partisan League.

The League has many members of commanding ability. 
As a walking cyclopedia of temperance history its President 
has hardly an equal, and such names as Edward Everett 
Hale, Dr. A. H. Plumb, and Judge Daniel Agnew add towers 
of strength to the society.

Southern Democrats did not, however, sympathize with 
the popular indignation manifested through the North at 
Mr. Blaine's defeat, and hence a common motive, as well as 
a common bond, for a Non-Partisan Union was wanting. 
The Republicans of the South seem to have concerned them-
selves as little as the Democrats, about the operations of the 
League, since no propositions for work on the line laid out 
by the League, have been made by them.
CHAPTER XLVIII.

MISCELLANEOUS. THE CONGRESSIONAL TEMPERANCE SOCIETY.

Of the old Congressional Temperance Society, organized in 1833, an account has been given in a former part of this work. The total abstinence pledge was adopted in 1842, when Tom Marshall declared that the old Society had "died of intemperance, holding the pledge (moderation) in one hand, and the champagne bottle in the other."

Since the war a kind of reorganization of the Society has been effected. Hon. Henry Wilson, Senator Ferry, Mr. McCrary, Secretary of War; Mr. Thompson, Secretary of the Navy; Ex-Justice Strong of the Supreme Court; Senator Dawes and Hon. Robert B. Vance, have been Presidents.

The influence of the Society has undoubtedly been very great in the cause of reform. Congress is not now the drunken body which Henry A. Wise pictured it more than a half century ago. Vice-President Wilson said a few years ago: "Congress is cleaner than formerly, when party managers found it necessary to act as assistant doorkeepers, watching their men, lest they should go out and get too drunk to vote."

Yet, although there has been great improvement in Congress, still much remains to be done. Public business is still delayed by the bad habits of some of the honorable members, and the influence of wickedness in high places is still felt upon the morals of the land.

Dr. J. W. Chickering writes that since he has been Secretary of the Society—some ten or twelve years—he has not "had the pleasure of recording a single Georgia name upon its roll," a matter which Dr. Chickering much regrets.
Only the names of James M. Wayne and Lott Warren are found in the ante-bellum records, though for a number of years, the records were not properly kept.

**POLITICAL PARTIES.**

Since the war political parties have avoided the temperance issue with assiduous care, so far as relates to the State politics.

**THE NATIONAL DEMOCRATIC PLATFORM**

of 1868 says nothing about temperance, either pro or con; of 1872 is very indistinct, but "demands for the individual the largest liberty consistent with public order." What does that mean? The platform of 1876 enumerates among "the noblest products of a hundred years of changeful history, the liberty of individual conduct unvexed by sumptuary laws." This is getting out of the mist, but unfortunately, on the wrong side. Another plank denounces "the policy which thus discards the liberty-loving German and tolerates a revival of the coolie trade in Mongolian women, imported for immoral purposes." This plank is clearly intended to hold Germans on one end, and Californians on the other; of 1880 declares for "no sumptuary laws; separation of Church and State for the good of each; common schools fostered and protected." Of course, "sumptuary" here means temperance or prohibitory laws; of 1884 says, "We oppose sumptuary laws which vex the citizen, and interfere with individual liberty."  

The National Democratic party has thus, for twelve years, committed itself to the side of liquor aud against temperance laws.

The Democratic party of Georgia has made no utterance on the subjects, so far as the author has been able to ascertain; though the local option law and other temperance legislation enacted for the last fifteen years have been passed by Legislatures almost wholly Democratic in politics.

1 These extracts are from the "Political Prohibitionist," p. 27.
of 1868, is silent on temperance.

Of 1872, the sixteenth plank reads: "The Republican party propose to respect the rights reserved by the people to themselves as carefully as the powers delegated by them to the State and Federal Government. It disapproves of the resort to unconstitutional laws for the purpose of removing evils, by interference with the rights not surrendered by the people to either the State or National Government." This is the famous "Raster Resolution."

Mr. Raster, the author, says, "It was adopted by the Platform Committee with the full and explicit understanding, that its purpose was the discountenancing of all so-called temperance (prohibitory) and Sunday laws, etc."

The year 1876 is silent on temperance.

The year 1880 is silent on temperance, but talks thus in Plank 8: "The equal and steady and complete enforcement of the laws, and the protection of all our citizens in the enjoyment of all privileges and immunities guaranteed by the Constitution, are the first duties of the nation." This weathercock can turn in any direction.

The year 1884 is silent on temperance. Plank 4 lays it canonically to be the "first duty of a good government to protect the rights and promote the interests of its own people. The largest diversity of industry is the most productive of general prosperity and of the comfort and independence of the people." One might construe this as a deliverance on political economy, though it is hardly likely that the authors were looking toward that point of the political compass.

It is clear from these utterances that both party national platforms are bidding, as far as possible, for the liquor vote. It is attempted to keep fair weather with the powerful temperance element, but at the same time, to court the liquor power with assurances, open or disguised, of protection to its interests.

1 "Political Prohibitionist," p. 17.
In Georgia the Republicans have, for many years, had no State organization, nor have they run candidates for State offices. In Presidential years, however, conventions have been held and a State electoral ticket has been put into the field. At the State Convention held in Atlanta April 9, 1884, the following resolution was adopted by a more than two-thirds vote:

“We believe that the liquor traffic is a fruitful source of crime and poverty, and we pledge ourselves to do all in our power to promote the cause of temperance in our State.”

Col. A. E. Buck, who furnished the above to the author, adds:

“I believe the above is all the formal action taken by our party.”

This resolution is surely conservative enough not to offend anybody. It leaves a large margin of interpretation for the word temperance. Moderate drinkers, total abstainers and even those who believe in temperance for other people, may all find room here. Then equal freedom of construction may be put upon the methods by which temperance is to be promoted. Moral suasion, low or high license, prohibition outright: take your choice. It is evident that the most to be made of this resolution is that it is an abstract sentiment in favor of temperance. Yet some of the truest, hardest workers in the temperance cause are to be found among the Georgia Republicans, although the mass of the voters of that party in the local prohibition contests have been found on the other side.

Politically, neither party has indorsed either prohibition or any other form of temperance legislation. Such indorsements have come from churches, schools, societies, etc., and

1 The National Convention of Liquor Dealers went further than this at Chicago in October, 1886, viz.: “We most earnestly favor temperance and most thoroughly condemn intemperance, and appeal to every member of the trade to make proof of this declaration in his daily life and the daily conduct of his business.”
MISCELLANEOUS. 775

the Legislature has been compelled to hear the voice of the people.

THE PROHIBITION PARTY

in Georgia can hardly be said to have ever had an organization, though some slight attempt was made in September, 1884,1 to put an electoral ticket in the field for St. John and Daniel. A meeting was called for Saturday, Sept. 13, to be held in the Good Templars’ Hall in Atlanta “to nominate a presidential ticket for St. John and Daniel.”

As a very small crowd attended, the meeting, after a number of speeches, adjourned to Sept. 27. A committee of four had been appointed at the first meeting “to write letters and investigate.” The committee, it seems, did not investigate, but nevertheless submitted majority and minority reports. The latter, which favored an electoral ticket, was adopted. Upon this the secretary and the chairman left their places, and another chairman was appointed. Another investigating committee of twelve members was appointed. “The committee sent out 167 letters. The replies stood about in the ratio of five for, to three against, a ticket. The committee thus recommended putting out a ticket, and called a meeting for the 17th of October. This convention met. It doubled the other two in attendance, and put out the Prohibition ticket before the people.”

The ticket thus put out was as follows:

“Presidential Electors—At large, John F. Hobbs, J. O. Perkins; 1st District, John L. Harden; 2d District, C. P. Bodinefield; 3d District, Alien R. Johnson; 4th District, J. M. Oakley; 5th District, T. T. Mattox; 6th District, J. R. Chapman; 7th District, W. J. Manly; 8th District, Geo. W. Rush; 9th District, V. R. Smith; 10th District, M. M. Conner.”

The St. John vote is generally put at 184, though the “Political Prohibitionist” gives it at 168. This was “an unor-

1Since writing the above the author has learned of Dr. J. O. Perkins, that an electoral ticket for Dow and Thompson was put into the field in the autumn of 1880. The personnel of this ticket was as follows: J. B. G. O’Neal, J. H. Coron, J. H. Mays, N. Shellenor, J. M. Arrowood, J. A. Kennedy, W. M. Boswell, R. A. Mc-

ganized sentiment.” Very few of the Georgia prohibitionists knew even that any electoral ticket had been put out, and no organization was attempted.

Gov. St. John, with Prof. A. A. Hopkins, visited Georgia in the spring of 1885, and lectured in the chief cities. The Governor writes of this trip as follows:

"I visited Georgia in March, 1885, under the auspices of the 'National Prohibition Lecture Bureau,' 32 East Fourteenth street, New York. I lectured on the subject of national prohibition of the importation, manufacture and sale of intoxicating liquors as a beverage, at Columbus, Augusta, Savannah, Brunswick, Macon and Atlanta. I had very large audiences everywhere, and was never treated better in my life.

"I announced myself at all these points as being squarely in favor of a third or Prohibition party. I felt as free and as safe in expressing my political convictions in Georgia, as I would in any Northern State, and I can say the same of Kentucky, Tennessee, Alabama, Louisiana and Mississippi.

"May God bless the workers and the cause throughout the world.

"Very truly yours,

"JOHN P. ST. JOHN."

Of the National Prohibition Bureau's work in Georgia Prof. Hopkins, the general manager, writes:

"I visited Georgia in the winter of 1885, to arrange for Gov. St. John's appointments in that State, and in March he and I together filled engagements in Columbus, Macon, Augusta, Savannah, Brunswick and Atlanta, having large and enthusiastic meetings at every place. The Atlanta local option fight and victory had its inspiration, as I have been assured, in the great meeting held there, which you will remember. That was March 26, and the last appointment (save one in Memphis) that Gov. St. John had in the South.

"I have not been into Georgia since for any platform service. * * * Our Prohibition Bureau this past winter sent Mrs. Mary T. Lathrop there, and she spoke in Rome, in Macon, in Augusta, in Savannah and in Brunswick. * * *

"Yours cordially,

"A. A. HOPKINS."

There is something reassuring in Gov. St. John's declaration that he "felt as safe in Georgia as in any Northern State.” Doubtless he had reason to feel safer. The burning of him in effigy; the denunciations of him on the platform, and by the press; and the obliteration of his name as the designation of a county; none of these happened to the gallant Governor in the South, and, least of all, in Georgia.
THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE.

This noble organization was established in 1865. Until its establishment, the temperance literature of America could hardly be said to have had any local habitation. Perhaps no other attempt at publication has ever accomplished so much on so small a capital. Before our civil war temperance publications had no headquarters. True, quite a number of periodicals were issued, most of them ephemeral as to their lives. Many tracts, sermons, etc., were printed, but not many were stereotyped, and few people in quest of temperance literature, knew where to apply for such as might be obtained. Publishers all over the land printed these tracts, etc., which seldom attained to more than a local circulation, though often of superior merit. The establishment of a depot for temperance literature—a kind of central headquarters—gave at once character and permanence to temperance literature.

All denominations of Christians, and all parties, are represented in this organization, of course not as sects, but by their adherents. A simple pledge of abstinence from the use of, or the traffic in, intoxicating liquors, or the providing them as an article of entertainment, or for employes, and the discouraging of their use by others, is required of each member. The payment of $3 constitutes one an annual member, $20, a life member; and $100, a life director.

The Society has received and expended in all something over $1,000,000. It has vice-presidents in every State, "and agents in almost every community." According to its last report (1887) it had 1,593 publications on its roll, ranging from the one-page leaflet to the large bound volume; 153 of these publications are for Sunday School libraries; and the various educational departments are well represented. The "National Temperance Advocate," one of the best periodicals published in any interest, and "The Youth's Temperance Banner," have both been published ever since the
Society was founded; and many temperance song-books have been issued by the Society.

One of the grandest works in which the Society has been engaged, is in the dissemination of temperance literature among the freedmen of the South. The Report says:

"More than $50,000 have been expended in literature and missionary labor gratuitously in the South since the organization of this Society, and we could spend $100,000 a year to immense advantage. Temperance textbooks and catechisms have been introduced into more than fifty colored schools and institutes, and tens of thousands of scholars—many of them now teachers and preachers—have been educated in the principles of temperance and prohibition. In local option and other prohibitory contests, these teachers and preachers have always been found true to principle, and active in the fight."

The Atlanta University has the honor of being the first school to introduce temperance textbooks into the regular course of study, and more than 5,000 colored ministers have been supplied each with a volume of temperance sermons and essays, and hundreds of thousands of copies of the "Banner," and millions of pages of tracts have been sown broadcast everywhere, and their influence has been felt as a mighty power for good. It is a well-known fact that the pupils thus indoctrinated with temperance lessons have almost always been on the side of temperance in all contests.

Rev. C. H. Mead has been the active agent in pushing the Society's work among the freedmen, though others are also in the field, and several colored lecturers are now working among their own people. Chief of these are Rev. J. C. Price, President of Livingstone College, N. C., and Hon. J. J. Spelman, formerly a member of the Mississippi Legislature. But earnest cries for help go up continually to the Society, and not only the colored, but the white, population also have been beneficiaries of the Society. In many of our temperance campaigns, we have received either gratuitously, or at less than cost, consignments of literature to be distributed among the people.

THE PUBLICATION SOCIETY vs. GEORGIA.

At the author's request, Mr. J. N. Stearns, the active agent of the House ever since its establishment, furnishes the
MISCELLANEOUS.

following account of what the Society has contributed to Georgia:

"Our Society has sent gratuitously into Georgia the last fifteen or twenty years, at least $2,500 worth of literature, mostly for the colored people. This has been largely for schools and institutions of learning. * * * * Our special missionaries and our Corresponding Secretary have delivered four or five hundred addresses in the State, free of charge.

"Probably not more than $100 have been contributed in the State toward the missionary work of the Society."

This last item is certainly not very creditable to us, viz.: To have received twenty-five times as much from the Society as we have contributed to it.

This noble Society, which has created such an excellent and such a varied literature, is well worthy of a much more hearty financial support than we have hitherto given it.

Georgia had no connection with the Society for a number of years. Even as late as 1876 the only Vice-President credited to Georgia was Bishop Haven, who was only a kind of transient resident of the State. At present Georgia has five Vice-Presidents of the Society, viz.: U. S. Senator A. H. Colquitt, Rev. Drs. J. B. Hawthorne and A. G. Haygood, Mr. James G. Thrower, and Hon. W. B. Hill.

The House is located at 58 Reade street, New York.

HOME TEMPERANCE LITERATURE.

It is a hard task to undertake a catalogue of the temperance publications, both periodical and single, which have appeared in Georgia since the close of the Civil War. The Noah of this post-diluvian era of temperance literature was Mr. W. E. H. Searcy, of Griffin, Ga., who began, April 1, 1870, the publication of the "Temperance Watchman" at Griffin. This was a monthly, in small magazine form, at a subscription price of $3.00. The next year the form was changed to that of a four-page weekly newspaper, and the price was reduced to two dollars.

In the sketch of the Good Templars we have already had occasion to note the difficulty which the Order had in its attempt to maintain an organ, and the various newspaper

\[1\] Rev. J. N. Stearns,
projects which, from year to year, engaged the attention of
the Grand Lodge.

After the schism in the temperance orders of the South
in 1873, Mr. Searcy and the "Watchman" went over to the
Friends of Temperance, and did valiant service for the new
organization. The Good Templars, meanwhile, used the
columns of the "Sunny South," and of one or two other
papers as their organs.

Indefatigable efforts were made to keep up a paper, and
during most of the years following the Order usually had an
organ at its command. The "Temperance Advocate" was
the longest lived of all these papers. During the latter years
of its publication it was edited by Messrs. Smith and Stong,
who bore up bravely against the slings and arrows of out-
rageous fortune for several years, before the "Advocate"
followed in the wake of the great majority of temperance
periodicals.

The "Temperance Home," edited by J. O. Perkins,
founder of the Knights of Temperance, ran through several
years.

The number of periodicals which have suddenly ap-
peared upon the temperance stage, proclaimed their peculiar
mission and their purpose "to stay," and then quietly disap-
peared, to be heard of no more, is quite beyond the author's
powers to give. Most of the temperance orders of the State
have made more or less effort to sustain organs to champion
temperance in general, and the interests of the Order in par-
ticular. The Woman's Christian Temperance Union, how-
ever, should be excepted. This Order has had no organ of
its own in the State. The ladies have, however, managed to
secure a column in many of the local papers, and the local
Unions have edited and run the column—certainly a capital
plan to reach a large class of readers.

Periodical temperance literature in Georgia, as else-
where, has had a hard struggle to maintain itself. The
religious press has been almost, if not quite, a unit in the
championing of temperance. The dailies and larger week-

lies have generally opposed prohibition, and the growth of
the sentiment has been a natural result of the moral and
religious education of the people, rather in spite of, than
favored by, the secular press. Perhaps nothing else so well
illustrates the strength of the temperance sentiment as this
popular resolve to go in a line counter to that advocated by
the press. In every economic or political question, practical
unanimity among the greater secular papers has always car-
ried the masses.

In prohibitory legislation, however, the case has been
different. On this point the press, with its criterion of pol-
icy, and the moral convictions of the intelligent and the
religious, cannot be brought into accord. Duty with hon-
est men must precede policy.

THE PLATFORM AND THE PAMPHLET.

Of tracts, addresses, sermons, pleas, etc., there has
been no lack. Every local prohibitory campaign develops
quite a number of speakers. The "Atlanta Constitution"
estimates that the Atlanta contest developed the fact that at
least one thousand temperance speakers could be found in
that city alone. Several Georgians have a national reputa-
tion as temperance orators. Perhaps the best known is

SENATOR A. H. COLQUITT.

For more than thirty years Gov. Colquitt has been a
leading figure in Georgia politics. His father, Senator
Walter T. Colquitt, was one of Georgia’s great political
leaders in the ante bellum era, and was himself a fiery tem-
perance orator of the old school, and transmitted his tem-
perance, as well as his oratory, to his distinguished son.
Gov. Colquitt’s success in Georgia politics has been in no
wise due to the barroom influence. This has long been
arrayed against him. “The noisy element of the cities has
been against him. The barrooms and their frequenters have
fought him. His wonderful hold upon the people has
excited the envy of the leading public men, with some excep-
tions. The inability to use him has made him odious to the
average partisan. His impregnable morality and identification with temperance, virtue, and religion, have been a standing rebuke to the vicious and immoral.”

Gov. Colquitt has made temperance speeches through most of the Northern States, where it has long been accounted a marvelous thing for a prominent Democrat to advocate such a cause.

REV. DR. J. B. HAWTHORNE.

This brilliant minister (Baptist) is known not only as a magnificent pulpit orator, but also as one of the strongest platform lecturers of the land. Especially is he conspicuous in the temperance cause. During the Atlanta campaign Dr. Hawthorne was the most constant of all the leaders who were on the hustings, and his great services there can never be forgotten. Dr. Hawthorne is in constant demand as a lecturer, not in Georgia alone, but also in many other States, North as well as South.

REV. SAM JONES.

No man in the American pulpit is to-day better known than Sam Jones. Perhaps the personality of no other preacher, or, indeed of no other man, is so well fixed in the popular mind as that of this extraordinary evangelist. His character, his ways, his methods, all are familiar. Perhaps the attitude of no other man in the South, at least, toward every question which might seem to have a clear moral side to it, could be so well guessed by the masses as that of Sam Jones. Every one feels that he knows what Sam Jones would think and say upon every such question.

Sam Jones’ bitterest invectives and fiercest denunciations have been poured, without stint, upon the liquor traffic. Liquor and liquor men have been scathed and tortured by the scorching lightning from his pitiless tongue, and their hatred of him is as bitter as are his unstinted invectives. In Atlanta, Milledgeville, Rome and many other towns where the prohibition battle raged, Sam Jones’ mighty blows have

Avery’s “History of Georgia,” p. 570.
fallen with tremendous power. In other States his work has hardly been less effective, and he probably would not regard a sermon as finished, until liquordom had received a drubbing.

Hardly less scathing, though much more rhetorical, is his colleague and fellow laborer,

**REV. SAM SMALL.**

Less than two years ago a constant attendant upon the barrooms of Atlanta, as he himself describes it, with hope gone, home gone, character gone, even the love of his wife gone, a moral wreck, and almost wrecked physically, we saw the strange spectacle of this extraordinary man coming from the debauch of the preceding day, to *preach* a sermon to a crowd of curious spectators upon the streets of Atlanta. A few days more and he becomes the companion of Sam Jones, and, like Barnabas, going forth with him on his evangelical journeyings, until the "two Sams" was made a household expression for the nation.

Naturally, sin presented itself to Sam Small in no other form so appalling as in the demon of the dram-shop. That devil he knew best how to cast out, that kind of practical theology he most thoroughly understood, and at once he became one of the foremost temperance lecturers of the land. There is much in Sam Small to remind one of Hawkins, Taylor, Gough, and others of the great temperance speakers who were, like himself, snatched as brands from the burning pit, to become beacons of light upon the walls of the temperance Zion.

**DR. A. G. HAYGOOD,**

though perhaps better known on other lines, is justly regarded as one of the strongest champions of temperance and of prohibition to be found in the nation. He is also one of Georgia's representative temperance speakers, whose services are in frequent demand in other States. Just at this writing, Dr. Haygood is *stumping* Texas in the great prohibition battle now waging in the Lone Star State.

Other speakers, not inferior to any of the foregoing,
though their reputation as temperance orators is probably not so widely extended, might be named. But to mention all would be impossible, and to mention some might seem invidious. Most of Georgia's public men, both of the present and of the past generation, have, at some period of their lives, been found upon the temperance platform. Some, it must be confessed, have departed widely from their own teachings on this head; though few States can show on the whole, so high a standard of morality among their statesmen as is to be found among the leaders of Georgia's politics.

Great numbers of sermons, speeches on temperance, etc., have been published by Georgians, but nothing larger than a pamphlet has been produced so far, at least, as the writer has been able to learn. Writers have treated the subject from the standpoint of the present. The moral, the religious, and, occasionally, the economic, physiological, and other sides of the question, have been presented. Unfortunately, the historical side of temperance and, for the most part, the statistical, have been completely ignored. Temperance, as a plant indigenous to our moral nature, growing always though stunted, and blighted by many an adverse wind, gnarled by outside pressure oftimes into unseemly shapes, temperance thus has never been treated by our writers. Its developing capabilities, and its many forms of growth, have not been noticed; the evolution of the temperance sentiment has not been sufficiently regarded. There is a constant swinging around the circle. Moderation, moral suasion, legal suasion, no suasion, education in the schools, teaching from pulpit and platform, high license, low license, no license, damages recoverable for injuries done by the traffic, "punish the drunkard," etc., all these specifics, and many more, have their advocates. Yet it would seem that a close observance of facts, with their causes and results, ought to have settled the question as to the efficacy of some, at least, of these remedies ere this. Unfortunately, we have often let sentiment alone—the motive power—impel us, without due regard as to the direction. Yet men are always re-
MISS FRANCES E. WILLARD,
President National W. C. T. U.
turning to that as if to something unheard of as yet, which they claim will be a sovereign antidote to the liquor traffic and its serpent trail of ills. But when the panacea is examined, we find that it has been tried in the same, or in analogous, forms time and again, but with only partial success. So with many a circling sweep we revolve around the circle of old opinions and prejudices. Could we but become a race of fact-gatherers, how much our progress in true knowledge might be accelerated.

STATE TEMPERANCE CONVENTION.

For many years after the close of the civil war no State temperance convention was held. Indeed, there was for several years no great temperance society of commanding influence in the State, and the State Convention has always been the outgrowth of society work.

After the rise of the Good Templars most of the active temperance workers of the State became absorbed in that organization, and its Grand Lodge became a sort of substitute for the convention. After the organization of the Friends of Temperance the two bodies did not meet in any common conclave.

On July 4, 1881, a convention was held in Atlanta. The session was a short one, only for one day; but the State Executive Committee was in session for several days thereafter. The principal result of this Convention was to agree upon some action to be taken to secure a general temperance law from the Legislature. A sub-committee was appointed by the State Executive Committee, to draft a bill to be presented to the Legislature. This Committee, consisting of Judges Hillyer, and Underwood, and Col. Pringle, prepared a State bill, which was introduced into the House by Mr. Northen. Col. Pringle, by permission, delivered an address in the Hall of Representatives, in favor of the bill. This is said to have been the first prohibition speech ever delivered in the hall.

Judge John H. W. Underwood was chairman of that
Convention, and also chairman of the Executive Committee. Other members of the Committee were: George Hillyer, John D. Cunningham, C. R. Pringle, George W. Adams, J. H. Seals, John D. Stewart.

THE SECOND CONVENTION

was not held until July 24, 1884. Col. Pringle was made Chairman of this Convention, and C. P. Hansell, J. T. Waterman, J. H. Seals, and Miss M. H. Stokes, were made secretaries. Col. Pringle made a very happy address on taking the chair. Rev. Richard Webb opened the proceedings with prayer.

The Grand Lodge of Good Templars, then in session at Atlanta, entered in a body, and were received by the convention, standing. The Woman's Christian Temperance Union came out in force, and were warmly welcomed. Likewise the Sons of Temperance, Knights of Temperance, and all other temperance organizations had representatives upon the floor. Mrs. Chapin of South Carolina, and F. B. Demaree of Kentucky, were among the visitors.

A committee on permanent organization was appointed, viz.: J. H. Seals, J. G. Thrower, G. W. Adams, A. A. Murphy, C. P. Hansell, Mrs. E. C. Witter, Mrs. R. Webb, and Mrs. A. A. W. Cadwallader. During the Committee's absence stirring speeches were made by F. B. Demaree, Judge J. D. Stewart, T. S. King, W. H. Simpkins, and W. L. Watterson.

In accordance with the report of the Committee, the name of the convention was changed to that of the "Georgia Temperance Association." It was to have a President, Vice-President, Secretary, Treasurer, and an Executive Committee of fifteen, and the meetings were to be held annually upon the call of the Executive Committee. The President was authorized to select the Executive Committee at his leisure.

Hon. C. R. Pringle was made President, Col. J. H. Seals, Vice-President, W. G. Whidby, Secretary, W. A. Hansell, Treasurer. The "Temperance Advocate" was adopted as the Association's organ.
The Executive Committee was requested by resolution, to raise funds to aid in the temperance work in Georgia, and to examine into the feasibility of establishing a temperance assembly in the State to be held annually, and to continue from three to ten days.

THE THIRD STATE MEETING

was held, as its predecessors had been, in Atlanta, commencing June 10, 1885, President Pringle in the chair.

W. G. Whidby was Secretary, Rev. A. G. Thomas made the opening prayer, and Rev. Virgil Norcross delivered a very hearty address of welcome, which was very happily responded to by Judge George N. Lester. Judge Lester said that all the legislation he desired was the passage of the local option bill (then pending). He wished not only to stop the sale, but also the manufacture of liquor, and he hoped to see the day, surely coming, when neither a barroom nor a distillery would be left in the State. He had watched this temperance movement in Georgia, had seen it rise in one form and then seem to go down, only to spring up in a new form. The spirit behind it would not, could not, die. We must keep on in the temperance road, the prohibition road.

President Pringle responded in a lengthy and an able address. He believed in educating the people in organized societies, in common schools, and from the pulpit, that alcohol is a poison, and the liquor traffic a curse. Next support this sentiment by the strong arm of the law, which law must be faithfully enforced. Lack of legal indorsement and support had broken down the Sons of Temperance of the old regime. The Good Templars indorse legal prohibition, hence their work had been much more effective.

In 1859 the Legislature did pass an act to punish a vendor of spirituous liquors, selling to negroes; the speaker, had he been a member of the Assembly, would have moved to include the sons of the legislators, on the ground that they were worth as much as the slaves. From 1870 to 1874, eight or ten prohibitory laws were passed; in 1874, eleven, in
1875, about fifty; in 1882 and 1883 over one hundred prohibitory bills were passed; in 1884, about twenty-five more, and so on.

But this Association did something more than to hear addresses of welcome and responses thereto.

Pressing resolutions in favor of the passage of the local option bill were passed. This bill had not then run the gauntlet of the Senate amendments, and it was in a shape much more satisfactory to the temperance people than in its present form. Strong resolutions in favor of the Congressional Commission of Inquiry and also in favor of scientific temperance instruction in the public schools, were also passed. A hard tussle ensued over a resolution offered by the writer, asking the General Assembly to enact a general registration law. This measure, which had for its object the prevention of election frauds—so often practiced in prohibition elections, was strongly opposed by several members of the association on the ground of irrelevancy to the objects of the association, which were temperance and temperance only. After a hot fight, the resolution was passed by a very large majority, though it was not acted upon by the Legislature at its subsequent session.

This Convention, which the President thought the largest temperance convention ever held in the State, was also the last which has been convened. Certainly it would seem that the interests of the cause might be promoted by such annual convocations. Even if nothing more were done than to mutually encourage, the good effects of the meeting would be felt in the new enthusiasm given to all departments of the work.
CHAPTER XLIX.

PRESENT STATUS OF THE COUNTIES OF GEORGIA.

It is not amazing that there is at present so much indeterminateness about the actual territory of the State which is under prohibition, and the kind of prohibition which is enforced in each county, town, or district. Ask any intelligent man in the State, how many counties have prohibition, and he will probably assume some number between one hundred and one hundred and twenty, or perhaps, answer: "Three-fourths," or "Four-fifths," or "Five-sixths." The simple truth is, that nobody knows. Georgia is flecked and spotted with prohibitory laws of all degrees of rigor, as well as of extent. We have prohibition under special acts, in counties, districts, and towns; prohibition for a radius of one, two, three, or four miles from single churches, academies, factories, or other institutions of a public character; prohibition forbidding the manufacture or sale of any distilled or malt liquors, cider, or wine; prohibition which forbids distilled liquors only, etc., etc. The penalties are almost as various as the varieties of prohibitory enactments. Fines and imprisonment of various amounts and lengths were provided for each case; unless forsooth, it was brought under the famous penal Section 4310 of the Code. Indeed, the exact amount of territory under prohibition could not be ascertained without an accurate survey conducted by skilled engineers, since the prohibition localities often partially overlap one another. 1

The author has been compelled to undertake an immense correspondence over the State to elicit the infor-

1 The author made a complete summary of these local laws but was compelled to omit it here, on account of its bulkiness.

789
mation given in the table below. It was often indispensable to write several times to the same county before the exact status of the liquor traffic could be ascertained. Of course, the number of licenses varies continually, and can only be held to be absolutely true but for some time within the present year.

**Appling.**—By an act of 1877, license was put at $1,000. The whiskey party made an issue with a candidate for the Legislature in 1880, but withdrew their man before the election. Ordinary refused license in 1882, and in 1886 license was raised to $10,000. No distilleries and no saloons in the county.

**Baker.**—Issues five retail licenses at $50 each; no wholesale licenses; no vote on prohibition has ever been taken.

**Baldwin.**—Has no retailing nor wholesaling; has prohibition by local option vote. April 3, 1886, became dry after a contest over the election returns; vote "wet" on the face of the returns; "dry" after a contest.

**Banks.**—Has prohibition by virtue of the refusal of the Ordinary to grant license; no distilleries; no election on prohibition has been held.

**Bartow.**—Has prohibition by an election under a special act, held—1885; the vote stood 2 majority for prohibition. There is one distillery in the county.

**Berrien.**—Has neither saloons nor distilleries; has had no election on the subject; became "dry" by virtue of a license fee "not less than $10,000," imposed by the Legislature in 1883. No vote has been taken.

**Bibb.**—Thirty-two retail licenses issued for the county outside of Macon for the year July 1, 1886—July 1, 1887; no wholesale. Cost of these, $25 each; no distilleries, and no vote on prohibition. In Macon, 44 retail licenses, and 4 wholesale.

**Brooks.**—Issues 4 retail licenses; no wholesale. Has no distilleries, and no vote on prohibition has been taken.

**Bryan.**—Has neither wholesale nor retail dealers, nor any distilleries. No vote has been taken. The county became "dry" by virtue of a license fee of $5,000, imposed by the Legislature in 1882.

**Bullock.**—Neither wholesale nor retail license issued; no distilleries; no election has been held. County became "dry" by a license fee of $5,000, passed by the Legislature in 1879.

**Burke.**—No license, wholesale or retail; no distillery; became "dry" by vote in July, 1886, under the Local Option law.

**Butts.**—No wholesale license; 6 retail, at $25 each, and 2 sellers under the gallon law; 1 registered distillery, daily capacity 10 gallons. At an election held in February, 1885, a majority of 150 votes was given against prohibition. Another election has just been held, Aug. 4, 1887. Result—Whiskey, 612; against, 545.

**Calhoun.**—Six retail licenses, three of which are municipal, and cost $100 each; the other three pay a county license of $25 each; no wholesale license, and no distillery. No vote has been taken. "Two-thirds or more of the whites would go for prohibition. It would be agitated more, but for so many petty politicians who look to the negro vote for offices."
CAMDEN.—By act of September, 1881, license was raised to $5,000, which effected prohibition at once and ever since. No liquors sold; no distillery. "Everything perfectly quiet" on the subject; no election has been held.

CAMPBELL.—No liquor licenses of any kind issued; one distillery; prohibition by election, Nov. 7, 1883. The vote for prohibition, 666; against, 497.

CARROLL.—Has 4 "gallon licenses"; no retail; no vote; no distilleries.

CATOOSA.—Has prohibition by vote of Nov. 7, 1883; for prohibition, 372; against, 237. No distilleries.

CHARLTON.—Prohibition under an act of Sept. 13, 1881, imposing license of $5,000. No election; no distilleries.

CHATHAM.—Thirty-five county licenses outside of Savannah, at $175 each (county, State, and Federal tax included); 236 licenses issued in Savannah, at $275 each. This was for the whole year from June 1, 1886, to June 1, 1887. Thus far in 1887, 219 retail licenses, at $200 each, and 17 wholesale, at $300 each, have been issued. The County Commissioners refuse license for the towns of Montgomery and Isle of Hope, thus making these "dry," the only "dry" localities in the county. Thunderbolt issues 4 licenses, White bluff issues 2. "Quite a number sell liquor without license by evading; for instance, in the city suburban places there is a dispute as to jurisdiction, and many saloons are open which escape because of this conflict." There are no distilleries, and no election on prohibition has been held.

CHATTahooCHee.—Has two retail dealers. The 1104th Militia District is under prohibition by an act of 1875. No election has been held; no distilleries in the county.

CHATHOOGA.—Has two retail dealers in the county. State and county license is $75 each. One distillery, daily capacity 15 gallons; some contraband trade. No election on the subject.

CHEROKEE.—No retail license. One "gallon" license. Canton has prohibition for three miles around it by special act; the Ordinary refuses retail license in county. No election has been held. One distillery.

CLARKE.—Has prohibition by popular vote of February 25, 1885. Vote for prohibition 1062, against 492.

CLAY.—Fort Gaines issues one wholesale license at $200, and two retail at $500 each; no license issued outside of Fort Gaines. At an election, April 8, 1886, 469 votes were cast for prohibition and 510 against it. But so much fraud was developed that the Ordinary declared the result "no election." "Next time prohibition will carry the county." No distilleries in the county.

CLAYTON.—Issues no liquor license; one distillery. Prohibition by a local act of 1882 granting an election upon prohibition; "six to one for prohibition."

CLINCH.—No license issued; no distillery; no election held. "Dry" by a license fee of $10,000 imposed by the Legislature in 1881.

Columbia.—Prohibition by local option election, June 23, 1886. Only 182
votes against the sale, and 168 for the sale. Vote small, prohibitionists not anticipating any opposition; no distilleries.

Colquitt.—The exact status of this county the writer has, after numerous inquiries, failed to get. “No license issued.”

Coweta.—Three wholesale licenses; three retail in county; one municipal in Newnan paying $350 license; two distilleries; town dry by high license in 1883; county dry by election in 1884, under act of 1883; about 85 votes majority.

Crawford.—No retailing, but two “gallon” dealers; two distilleries operated in fruit season; signatures of two-thirds of the freeholders in three miles necessary for license; no election ever held.

Dade.—No county license. Rising Fawn issues 4 retail licenses at $80 each, and 3 “gallon” dealers sell; no county license being requisite. One distillery, daily capacity 30 gallons. Vote for prohibition in county 198, against 188. This did not apply to incorporated towns.

Dawson.—No license issued; no distilleries; no election; prohibition by electing regularly, for about 15 years, a “dry” Ordinary, who refuses to grant license.

Decatur.—Five barrooms in Bainbridge, each paying $375; municipal license; one barroom in Bainbridge pays $400 municipal license; one barroom in county (license $25). No election.

DeKalb.—Prohibition by vote in March, 1885; vote for, 854, against, 539. No distillery.

Dodge.—No county licenses. Two wine-room licenses at $200 each; but after 1887 this license is fixed at $5,000, which will prohibit; no distilleries. Prohibition by vote December 31, 1885. Majority for prohibition 53.

Dooly.—No license. Prohibition by election April 19, 1886. “For the sale” 900, against 893. After a contest prohibition majority 102. No distillery.

Dougherty.—Twenty-seven retail licenses, of which fifteen are in Albany, and five limited; seven in the county; most of the voters colored, and prohibition has but little chance.

Douglas.—Prohibition by vote in the autumn of 1882; majority 114; one distillery.

Early.—Three retail licenses (municipal), city license $250 each, county $25 each; no distilleries; prohibition voted on in November, 1885. Small majority against, exact numbers could not be obtained.

Elbert.—Prohibition by vote, March 4, 1885; majority for prohibition about 350; no distilleries. “Prohibition well enforced.”

Echols.—No license; no distilleries; prohibition by act of 1883, absolutely forbidding the sale.

Effingham.—No license; no distillery; prohibition by act of 1881, imposing a license tax of $5,000.

Emanuel.—Prohibition by act of September, 1883, fixing license at $1,000.

Fannin.—One government retail license; no election; 2 distilleries with 24 and 12 gallons daily. Prohibition because of “dry” Ordinary’s refusal to issue license.

Fayette.—Prohibition by vote Sept. 9, 1885; (prohibition in Fayetteville since 1859) two distilleries of 10 and 20 gallons’ capacity; “good county, good churches, good schools.”
FLOYD.—Prohibition by vote July 8, 1887; whole vote, 2,441; majority for prohibition, 561. (This was the now famous Rome conflict.)

FORSYTH.—No license since twelve or fifteen years ago; recommendation of grand jury necessary to obtain license; hence none issued; no election; no distillery.

FRANKLIN.—Prohibition September, 1884, by vote; majority "large;" "drinking diminished 90 per cent. under the law;" "a drunken man seldom seen;" no distillery.

FULTON.—Prohibition by vote Nov. 24, 1885 (the Atlanta victory); majority for prohibition, 228; no distillery.

GILMER.—"No retail license for ten years," no quart license for four years; prohibition defeated Aug. 10, 1886, by a vote of 731 to 445; 3 distilleries of 30, 27 and 15 gallons respectively; 2 retail licenses issued by the government; none by the county. Council of Ellijay put license at $10,000, so prohibition was effected at last. Illicit distillation on the decrease.

GLASCOCK.—No licenses; no distilleries; prohibition by act of Legislature, September, 1883; no election ever held.

GLYNN.—Two wholesale licenses, at $100 each; 2 beer licenses (in Brunswick) at $75 each; 22 retail at $200 each in the city, and 14 in the county, at $25 each; no distilleries; no election ever held; no prohibition save on St. Simons Island, by legislative act.

GORDON.—Two "gallon" licenses, one each at Calhoun and Resaca; 1 distillery.

GREENE.—Five licenses granted in Greensboro at $100 each; none in the county; no distilleries. At an election held in December, 1885, majority against prohibition, 36, in a total of nearly 1,500 votes.

GWINNETT.—Three licenses (in Lawrenceville); municipal tax, $250 each; no grogshops outside the town; 6 distilleries; "will sweep out the traffic when voting time comes."

HABERSHAM.—No licenses issued; 2 distilleries of 8 and 7 gallons' daily capacity; prohibition by vote Aug. 6, 1886; vote for prohibition, 625; against, 415; "not one-tenth as much drinking as formerly."

HALL.—Sixteen licenses in town (Gainesville) and county at $75 each, including State tax; 5 distilleries; 4 operated; daily capacity of all 44 gallons; election in March, 1885; for prohibition, 934; against, 1,305; Gainesville voted against the sale.

HANCOCK.—No license, wholesale or retail; no distilleries; prohibition obtained by vote of the people under local option law Nov. 11, 1885; vote 480 to 393.

HARALSON.—Prohibition by popular vote in January, 1886.

HARRIS.—Three retail licenses (municipal) at $300 each; no distilleries. An election was held in November, 1885; majority for whiskey, about 400.

HART.—No license; no distilleries; prohibition carried by popular vote Nov. 23, 1883; vote for prohibition, 805; against, 456.

HEARD.—No license issued; no distillery; no election held; "prohibition is by the action and will of the people."

HENRY.—Prohibition by popular vote Oct. 31, 1883; for prohibition, 1,077;
against, 319; not more than half the prohibitionists voted; no distilleries. "Criminal courts have lost their business; prohibition has come to stay."

HOUSTON.—Prohibition by popular vote in the autumn of 1887; no distilleries.

IRWIN.—No licenses issued; no distilleries; liquor cleared out by a local act; one of the early counties.

JACKSON.—Prohibition by popular vote March 14, 1887; 1 distillery. Several towns and churches, and Martin's Institute, were already under prohibition by local acts.

JASPER.—Prohibition under an act of 1883 fixing license at $5,000; no distillery; no election held. "Prohibition is gaining ground every day."

JEFFERSON.—No license; no distillery; no election ever held. Prohibition by special act of the Legislature Sept. 12, 1881.

JOHNSON.—No licenses issued; no distilleries; prohibition effected by refusal of the requisite signatures of two-thirds of the freeholders; been in effect ten years; no election has ever been held. "Delighted with the result."

JONES.—No license issued; no other statistics given.

LAURENS.—One county license issued, cost $25; 1 municipal cost $1,000; no distillery; no election ever held; two-thirds of the freeholders in 3 miles must sign application for license.

LEE.—Two municipal licenses (in Leesburg) cost $300 each; 3 county licenses at $25 each; no distillery; no election held. "A strong prohibition element in the county."

LIBERTY.—Prohibition by act of 1879 fixing license at $1,000; no distillery; no election held. This county has always been a bulwark of temperance.

LINCOLN.—No license issued.

LOWNDES.—Six retail (municipal) licenses at $300 each; no county license. Outside of incorporated towns, the consent of two-thirds of the bona fide resident freeholders within 3 miles, necessary to obtain license; no distillery. All retailing at present is done in Valdosta. By act of 1878 the sale is prohibited in or within three miles of Naylor. July 14, 1886, prohibition was defeated by a vote of 269 to 1,173.

LUMPkin.—By special acts prohibition was established for three miles from courthouse and also for a like distance from three churches in the county; and within Auraria District. Much illicit distillation and selling; no registered distillery; but several fruit distilleries run during the summer and fall.

MACON.—Nine retail licenses, 3 of which are in Oglethorpe and pay $25 municipal license. Four are in Montezuma and pay $500 each for municipal license. 3 "gallon" vendors sell in the county under State law; at an election held May 5, 1886, prohibition was defeated by a vote of 573 to 657; no distillery.

MADISON.—One retail license (county) cost $25; 11 "gallon" licenses; no municipal licenses granted; no whiskey in Danielsville, the county site; put out by high license. One distillery, capacity 40 gallons daily. Prohibition was defeated in 1885 by a vote of 674 to 780. "The negro vote led by the politicians carried it against us; it would hardly go the same way again. Saloons all on the edge of the county near to 'dry' counties; several being on the road leading to Athens."

MARion.—One barroom on line of Marion and Talbot; one distillery; no election ever held.
McDuffie.—Prohibition; no distillery, and "very little drinking;" prohibition voted in 1879 "by a large majority." "No reason as yet to regret it."

McIntosh.—Eleven retail saloons in Darien (municipal license $100 each; State, $50; United States, $25, $175 in all, for each vender); 9 saloons in the county outside of Darien. Prohibition defeated in 1885 by a large majority; "negroes outnumber the whites, three to one." One distillery, "producing last year about nine gallons of brandy."

Meriwether.—Prohibition defeated in 1887 by about 800 majority—"the negro vote;" many parts of the county under local prohibition.

Miller.—No license issued, prohibition by act imposing a license of $750 on retailers; whiskey carried the day at an election held in March, 1884; but the license fee fixed by the act of 1883 ordering the election stopped the sale; no distillery.

Milton.—No licenses; two "gallon" venders whom "the county would stop if it had a voice in the matter;" no distillery; no election; "county authorities for many years have refused to grant license."

Mitchell.—No license; no distillery; prohibition by popular vote in March, 1886; prohibition majority, seventy-five. "Nobody would try to have the result changed."

Monroe.—No license; no distillery; prohibition by popular vote Dec. 21, 1882.

Montgomery.—No license; no distillation; Prohibition effected by a $5,000 license fee imposed by special act of September, 1881; no election.

Morgan.—Fourteen licenses in all, of which 9 are in Madison and pay $100 each, municipal tax, beside State and United States licenses; 3 in Rutledge pay same fees as in Madison; 2 licenses in county paying $5 county license, besides State and United States costs. One distillery daily capacity 15 gallons; prohibition defeated May 5, 1886, by a vote of 993 to 538.

Murray.—Prohibition by popular vote Nov. 14, 1883, the vote standing 294 to 215; no distillery; "prohibition has worked well; under no condition would the people vote liquor back into the county."

Muscooge.—Twenty-six retail licenses in Columbus at $500 each; 9 county licenses at $25 each; no election held; no distilleries.

Newton.—Prohibition by popular vote April 22, 1886; the vote being eighty majority for prohibition. Two distilleries.

Oconee.—Prohibition by election May 20, 1886, vote 488 to 447; one distillery.

Oglethorpe.—Prohibition by popular vote in the autumn of 1885, "over 300 majority;" no distilleries; "expect to be dry the next time you hear from us. God grant that it may always be so. Our people have quit being brutes."

Paulding.—No retail license; prohibition by special act of September, 1883. A vote to restrict the sale to the "gallon" State law resulted in a vote of 5 to 1 for the restriction. No distilleries.

Pickens.—No license for many years, cause, "dry" Ordinary, people strong for prohibition. No vote has ever been taken.

Pierce.—No licenses; no distilleries; no election, prohibition by high license act of Legislature of 1878-79; cost of license $1,500.
PIKE.—No licenses; one distillery; prohibition by vote July 16, 1884, majority sixty-two.

POLK.—No licenses; no distillery; election Dec. 7, 1881, majority for prohibition, 177; four-fifths of the people now in favor of it. "No candidate with any leaning toward the bringing back of the saloons would be elected. Had formerly tried physicians' prescriptions—didn't work. One physician had such a rush of business that he kept printed forms ready for the sick customers; negro preachers worked earnestly for prohibition; first county in the State to have total prohibition."

PULASKI.—No licenses; no distilleries; prohibition by popular vote Feb. 18, 1886; vote 796 for prohibition, 465 against it.

PUTNAM.—No licenses; no distilleries. Sale prohibited by special act, license $5,000. "Prohibition works well, great blessing to our people, county strongly in favor of it."

QUITMAN.—Prohibition except in Georgetown.

RAVEN.—No license; no distillery; no election. Ordinary steadfastly refuses license, and the grand jury recommend no license.

RANDOLPH.—Prohibition, under act of December, 1882; liquor only to be sold for medicinal purposes; penalty for violation, $1,000. No distillery; no election since this act went into effect.

RICHMOND.—Nine retailers in Augusta, paying $150 each; 108 dealers, paying $75 each; 9 dealers paying $50 each; 3 wholesale dealers, paying $150 each. Outside of Augusta 28 licenses are used, 5 being granted in Summerville. The whole number—157—pay State ($50) and county ($25) tax. No election.

ROCKDALE.—No licenses; no distillery. Prohibition by popular vote in December, 1879; for prohibition, 484; against it, 290.

SCHLEY.—Prohibition by special act, "ten or eleven years ago." Afterward it was confirmed by an "overwhelming" popular vote.

SCRIVEN.—No license; no distilleries. Prohibition obtained for the county (except Millen) in August, 1881, by special act imposing $2,000 tax. By vote, Sept. 11, 1885, that part of Millen which lies in Scriven county was included with the remainder of the county; vote, about "3 to 1."

SPALDING.—In Griffin, 8 retail, 1 wholesale and retail, and 2 wholesale licenses; city tax for each, $250; also, 1 druggist, who pays no municipal tax. Outside of Griffin, 3 wholesale and 1 retail license. All pay State and Federal tax. Two grain distilleries; one or two fruit distilleries in summer. The grain distilleries have quart licenses, and are included in the above list. Prohibition was defeated June 18, 1886; vote, 1,023 to 785. Three saloons (2 wholesale and 1 wholesale and retail) have been added since Atlanta went "dry."

STEWARD.—Prohibition by vote, Nov. 15, 1885; vote, 945 to 528. One (fruit) distillery, capacity 60 gallons. Formerly $75,000 spent for whiskey; "now crime is less; prohibition extremely gratifying."

SUMTER.—In Americus, 15 saloons: 1 quart license; 2 drugstores; city retail license, $200; drug and quart licenses, $50; State, $25 for retail, and $5 for druggist. No license outside Americus; no distillery; no vote has ever been taken.

TALBOT.—Prohibition effected by an act of 1874, requiring consent of two-thirds of freeholders within three miles; no election held.
PRESENT STATUS OF THE COUNTIES OF GEORGIA.

Taliaferro.—County went "dry" in November, 1885, by election; about 35 majority for prohibition. No distilleries.

Tattnall.—Prohibition since 1879, under special act; no election ever held; never had a distillery. "Tattnall will never be bothered again with whiskey; everybody satisfied with her present condition." License, $2,500.

Taylor.—Prohibition voted in June, 1885, after a contest and the throwing out of illegal votes, the face returns being "for the sale." "Crime has greatly decreased;" no distilleries.

Telfair.—No licenses; no distilleries; liquor-selling ended by an act of 1882, imposing $5,000 tax; no election. "The whiskey used is brought by the express trains."

Terrell.—In Dawson, 7 retail licenses; municipal tax, $150 each. In Brownwood, 3 licenses; 1 county license, $25. All pay State and United States tax; no wholesale license. Prohibition defeated, July 11, 1883, by more than 500 majority; colored vote much stronger than the white.

Thomas.—In Thomasville, 5 retail licenses, at $300 each municipal; in Boston, 1; in Ochlocknee, 2; in Cairo, 1. Three drugstores in Thomasville pay State tax. Prohibition defeated, July 22, 1886; vote, 1,954 to 1,021.

Towns.—No license; no distilleries. Prohibition by virtue of the Ordinary's refusal to grant license; no election held. "County is for prohibition in practice."

Troup.—Prohibition by popular vote in May, 1885; vote, pro, 1,030; con., 496; no distilleries. "Now our fight is to enforce the law."

Twiggs.—No license issued; prohibition by popular vote in autumn of 1883; majority, 85. "Now the county is 5 to 1 for the measure."

Union.—No license; no distilleries; no election; no prohibitory laws.

Upson.—Nine retail licenses; 1 distillery. Prohibition defeated, June 2, 1885, by 595 majority.

Walker.—No retail license; "gallon" licenses. No county election ever held.

Walton.—"Gallon" licenses; no retail; 1 distillery. Prohibition defeated, July 13, 1887.

Ware.—No license; no distillery. Prohibition effected by an act of 1882, fixing license at $10,000. No direct election, but prohibition Representative elected by about 65 majority. "Prohibition has had a wonderful effect for good."

Warren.—Under "the Pool bill" of 1874, which allowed the Districts to vote on prohibition by special acts in 1876, 1882 and 1885, clearing liquor from specified districts near churches or towns and districts, the whole county was brought under prohibition. "Good effects everywhere apparent; no town surpasses Warrenton."

Washington.—Prohibition by vote, April 21, 1886; vote pro, 1,187; con., 945. No distillery. "Not an arrest in Sandersville from drunkenness since the law went into effect; very few from any cause. Monday used to be the mayor's levee. Prohibition cheerfully acquiesced in, and the best results are anticipated."

Wayne.—No licenses; no distilleries; no election ever held. Have prohibition by act of 1878-9, fixing county license at $1,000. A municipal license of $1,500 is also to be exacted, and "even then the county authorities can refuse the application, as they assuredly would."
WEBSTER.—No license; no election. Prohibition results from a license fee of $2,000, established by act of September, 1881.

WHITE.—No license issued; no distilleries; no election; no prohibitory law; Ordinary simply refuses to grant license.

WHITFIELD.—Prohibition by popular election. "At first the 'jug trade' was heavy, 120 gallons being sent per express to Dalton; now only three gallons per week received, most of which is used by an old gentleman in the preparation of medicine. Temperance sentiment much stronger than ever—strong enough to indict, convict and punish, every violator. The good done here by prohibition is incalculable." No distilleries.

WILCOX.—No license; no distilleries. Prohibition effected under a special act.

WILKES.—Three retail licenses, at $300 each; 2 wholesale, at $150 each (municipal); no distilleries. Prohibition defeated in 1885.

WILKINSON.—No distilled liquors sold; 7 beer and wine licenses, namely: Two in Gordon, pay State tax; 2 in Toomsboro, pay municipal tax, $25; 1 each in Irwinton, Allentown, and Stephensville, paying State tax; no distillery. Prohibition defeated by 17 votes at an election, Jan. 4, 1882.

WORTH.—Prohibition carried by a small majority under an election provided for by act of September, 1881. "Effect so satisfactory that one-half of the prohibitionists could beat any efforts of the Antis to bring back the saloon." No distilleries.
Address from the people of Ireland to their countrymen and countrywomen in America.¹

DEAR FRIENDS:—You are at a great distance from your native land. A wide expanse of water separates you from the beloved country of your birth, from us, and from the kindred whom you love, and who love you and pray for your happiness and prosperity in the land of your adoption.

We regard America with feelings of admiration; we do not look upon her as a strange land, nor upon her people as aliens from our affections.

The power of steam has brought us nearer together; it will increase the intercourse between us so that the character of the Irish people and of the American people must in future be acted upon by the feelings and disposition of each. The object of this address is to call attention to the subject of slavery in America—that foul blot upon the noble institutions and fair fame of your adopted country.

But for this one stain, America would indeed be a land worthy your adoption; but she will never be the glorious country that her free constitution designed her to be, so long as her soil is polluted by the footprint of a single slave. Slavery is the most tremendous invasion of the natural, inalienable rights of man, and of some of the noblest gifts of God, life, liberty, and the pursuit of happiness.

What a spectacle does America present to the people of the earth! A land of professing Christians and Republicans, uniting their energies for the oppression and degradation of three millions of innocent human beings, the children of one common Father, who suffer the most grievous wrong and the utmost degradation, for no crime of their ancestors or their own. Slavery is a sin against God and man. All who are not for it, must be against it. None can be neutral. We entreat that you take the part of justice, religion and liberty.

It is in vain that American citizens attempt to conceal their own and their country's degradation under this withering curse. America is cursed by slavery!

We call upon you to unite with the Abolitionists, and never to cease your efforts until perfect liberty be granted to every one of her inhabitants, the black man as well as the white man. We are all children of the same gracious God; all equally entitled to life, liberty, and the pursuit of happiness.

We are told that you possess great power, both moral and political, in America. We entreat you to exercise that power and influence for the sake of humanity. You will not witness the horrors of slavery in all the States of America. Thirteen of them are free, and thirteen are slave States. But in all, the pro-slavery

¹It was this address which caused the correspondence between Father Mathew and Judge Lumpkin, given in detail in the "Second Period" of this work.
feeling, though rapidly decreasing, is still strong. Do not unite with it; on the contrary, oppose it by all the peaceful means in your power. Join with the Abolitionists everywhere. They are the only consistent advocates of liberty. Tell every man that you do not understand liberty for the white man and slavery for the black man, that you are for liberty for all, of every color, creed and country.

The American citizen proudly points to the National Declaration of Independence, which declares that all mankind are born free and equal, and are alike entitled to life, liberty, and the pursuit of happiness. Assist him to carry out this noble declaration by obtaining freedom for the slave. Irish men and Irish women, treat the colored people as your equals, as brethren. By all your memories of Ireland, continue to love liberty, hate slavery, cling by the Abolitionists, and in America you will do honor to the name of Ireland.

(Signed by)

Daniel O'Connell,
Theobald Mathew.
## APPENDIX B.

### GEORGIA—(ANTE-BELLUM PERIOD)—1846-1859.

**Returns of Subordinate Divisions, Sons of Temperance.**

<table>
<thead>
<tr>
<th>No. of Division</th>
<th>Year</th>
<th>Initiated</th>
<th>Reinstated</th>
<th>Expelled for violation of pledge</th>
<th>Deaths</th>
<th>Present No. of Members</th>
<th>Pen. of Tax. Last Quarter</th>
<th>Violations of Pledge</th>
<th>Whole No. Lady Visits</th>
<th>Receipts of Subordinates</th>
<th>Paid for Benefits</th>
<th>Cash on hand and Invested</th>
<th>No. of Public Meetings</th>
<th>Tracts Distributed</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Dec. 29, 1846</td>
<td>74</td>
<td>3</td>
<td>19</td>
<td>2</td>
<td>205</td>
<td>$219.92</td>
<td>22</td>
<td>$440.45</td>
<td>$111.71</td>
<td>$167.12</td>
<td></td>
<td>193</td>
<td>2466</td>
</tr>
<tr>
<td>30</td>
<td>Mar 31, 1848</td>
<td>954</td>
<td>29</td>
<td>123</td>
<td>3</td>
<td>1.014</td>
<td>191.82</td>
<td>66</td>
<td>3.814.44</td>
<td>254.87</td>
<td>1,236.69</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>108</td>
<td>1849</td>
<td>7.701</td>
<td>102</td>
<td>302</td>
<td>22</td>
<td>7.624</td>
<td>1,359.99</td>
<td>367</td>
<td>27.199.90</td>
<td>1,555.54</td>
<td>9,408.90</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>281</td>
<td>1850</td>
<td>8.357</td>
<td>6.9</td>
<td>1077</td>
<td>1.06</td>
<td>12.074</td>
<td>1,854.85</td>
<td>1.97</td>
<td>37.697.02</td>
<td>6,209.48</td>
<td>15,036.57</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>317</td>
<td>1851</td>
<td>5.741</td>
<td>486</td>
<td>1533</td>
<td>83</td>
<td>13.663</td>
<td>1,721.39</td>
<td>1.06</td>
<td>34.427.90</td>
<td>6,481.62</td>
<td>10,758.61</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>329</td>
<td>Dec. 31, 1851</td>
<td>2,613</td>
<td>21.6</td>
<td>968</td>
<td>141</td>
<td>10,159</td>
<td>897.47</td>
<td>751</td>
<td>17,935.36</td>
<td>3,765.46</td>
<td>14,688.18</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>230</td>
<td>1852</td>
<td>2,408</td>
<td>329</td>
<td>1.03</td>
<td>1.01</td>
<td>9.588</td>
<td>908.87</td>
<td>1.07</td>
<td>17,951.06</td>
<td>5,151.61</td>
<td>20,552.60</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>161</td>
<td>1853</td>
<td>1,161</td>
<td>149</td>
<td>869</td>
<td>55</td>
<td>4.015</td>
<td>559.24</td>
<td>631</td>
<td>9,813.14</td>
<td>2,942.75</td>
<td>7,827.97</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>91</td>
<td>1854</td>
<td>728</td>
<td>81</td>
<td>92</td>
<td>22</td>
<td>1.559</td>
<td>401.42</td>
<td>265</td>
<td>4,619.00</td>
<td>1,178.00</td>
<td>22,964.00</td>
<td></td>
<td>154</td>
<td>4701</td>
</tr>
<tr>
<td>40</td>
<td>1855</td>
<td>295</td>
<td>20</td>
<td>30</td>
<td>24</td>
<td>4.07</td>
<td>194.65</td>
<td>65</td>
<td>1,093.00</td>
<td>330.00</td>
<td>647.00</td>
<td></td>
<td>104</td>
<td>785</td>
</tr>
<tr>
<td>27</td>
<td>1856</td>
<td>162</td>
<td>14</td>
<td>3</td>
<td>72</td>
<td>351</td>
<td>127.95</td>
<td>15</td>
<td>1,397.00</td>
<td>76.00</td>
<td>1,857.00</td>
<td></td>
<td>104</td>
<td>785</td>
</tr>
<tr>
<td>20</td>
<td>1857</td>
<td>277</td>
<td>211</td>
<td>59</td>
<td>54</td>
<td>538</td>
<td>136.31</td>
<td>54</td>
<td>915.00</td>
<td>58.00</td>
<td>2,141.00</td>
<td></td>
<td>104</td>
<td>785</td>
</tr>
<tr>
<td>31</td>
<td>1858</td>
<td>290</td>
<td>11</td>
<td>35</td>
<td>13</td>
<td>661</td>
<td>114.00</td>
<td>43</td>
<td>737.00</td>
<td>57.00</td>
<td>1,955.00</td>
<td></td>
<td>104</td>
<td>785</td>
</tr>
<tr>
<td>38</td>
<td>1859</td>
<td>579</td>
<td>38</td>
<td>47</td>
<td>3</td>
<td>1,556</td>
<td>142.20</td>
<td>121</td>
<td>272.00</td>
<td>212.00</td>
<td>1,421.00</td>
<td></td>
<td>104</td>
<td>785</td>
</tr>
</tbody>
</table>

*Changes in the fiscal year.*
APPENDIX C.

PROHIBITION IN ATLANTA.

"Prouder scene ne'er hallowed war's pomp to the mind,
Than when Christendom's pennons woo'd social the wind,
And the flower of her brave for the combat combined,
Their watchword, humanity's vow."
—Campbell.

No sketch of Georgia temperance work could be complete without some account of the famous Atlanta campaign of 1885 and its results.

It is, perhaps, safe to say that no municipal election ever evoked such wide and absorbing interest. Of the noble part borne by Atlanta's Christian women in that glorious contest, we have already had a graphic description in Miss Stokes' narrative. It remains to give some account of other factors in this great battle.

The organization of that extraordinary corps, The Young Men's Prohibition Club, and the work it accomplished, forms one of the most wonderful chapters in American history. The work, too, among the colored people, furnishes a most instructive study, and the effects of the new law in its administration, have made it a question of national interest.

The story of the campaign, and of the Young Men's Club, as here given, is from the pen of one than whom none else was better qualified to write it. He was in every work a quorum pars, and while his name is, at his own request, withheld, yet no man did more to bring about the famous Atlanta victory than did the author of the following sketch:

HOW IT WAS DONE.

A few days after the passage of the local option law in 1885, a petition was circulated in Fulton county, asking for an election, and the requisite one-tenth of the qualified voters was soon obtained. The election was ordered for the 25th of November. A meeting of prohibitionists was held at the courthouse in Atlanta, about the first of October, for the purpose of organizing a campaign in behalf of the prohibition cause. An advisory committee was appointed at this meeting, with power to take general charge of the campaign, and organize, and carry it through, in such manner as the committee might deem proper. Col. T. P. Westmoreland presided over the meeting, and was also made chairman of the advisory committee. The meeting and the committee were both composed partly of white, and partly of colored, men. Among the powers of the advisory committee was the power to add at any time to its own number. The names of all the members of this advisory committee are not now recalled, but among them were, A. D. Adair, J. W. Ran-
PROHIBITION IN ATLANTA.


A history of that campaign can never be written. Only those who were present, and were eye witnesses of what took place, can understand it. But some facts in connection with the struggle may not be uninteresting. In the first place, it seemed that Providence favored the good cause from the beginning to the end. Good men, naturally suited for the particular purpose, were provided to meet every contingency as soon as it arose. A way out of every difficulty was promptly found. Eloquent public speakers were usually had whenever wanted. Beautiful autumnal weather usually blessed every public meeting. Wisdom and perfect harmony prevailed over our councils, while the councils of the other side were confused, and many blunders marked the management of their campaign.

The advisory committee added to their own numbers day by day. It hired a hall at No. 1924 South Broad street, and held a meeting there every day at 12 o'clock; it appointed the following sub-committees: A Committee on Registration and Voting, with William A. Haygood, chairman; A Committee on Public Meetings, T. P. Westmoreland, chairman; a Committee on Literature and Printing, A. C. Briscoe, chairman; a Committee on Pastors and Churches, John T. Pendleton, chairman; a Campaign Committee, with ———— ————, chairman. It was made the duty of the Committee on Registration and Voting, to see that the friends of prohibition registered; that their names were properly recorded, and that they were ready to vote; and also to watch the other side, and see what frauds, if any, were committed in registering anti-prohibitionists. The work of this committee was admirably done; the registration of prohibitionists was satisfactory, the matter having been brought fully to their attention before the books closed, and the lists were afterward by this committee thoroughly canvassed. The duty of the Committee on Public Meetings, which could be readily imagined from its name, was soon transferred from it to the Young Men's Prohibition Club, which came into existence a short time after the campaign opened. The duty of the Committee on Literature and Printing was to look after newspapers, and see that such things were inserted favorable to our cause as the papers could be induced to publish, and to print and distribute such documents as were deemed necessary to properly inform the public in reference to the subject. It was the duty of the Committee on Pastors and Churches to confer with and, as far as possible, obtain the co-operation of all the Christian churches in the county. There was another committee that should have been mentioned in the proper place, called the Committee on Associations; J. G. Thrower was the chairman. The duty of this committee was to confer with, and secure the co-operation of the Good Templars, and other temperance organizations. The Campaign Committee had the general charge of conducting the campaign, and was analogous to what is called an executive committee in political organizations. This committee was in perpetual session for nearly a month before
the election, and its Secretary, Judge James A. Anderson, soon became the ruling spirit in the executive department of the campaign. At a meeting of the Advisory Committee on the 9th of October, it was decided that two classes of people in the city should be specially appealed to, and their interest in the campaign invoked. These two classes were the ladies and the young men. After some discussion, a committee consisting of Henry Hillyer, E. W. Martin, Hooper Alexander, I. S. Mitchell, and W. Woods White, was appointed to confer with the Woman's Christian Temperance Union, and secure their aid in securing the prayers and influence of the women of Atlanta, and also to confer with the young men of the city, and, if possible, enlist their interest in the subject.

The result of this committee's work on the first branch of the duty assigned them, was the great meeting at De Give's Opera House in the afternoon of Sunday the 9th of October, when Dr. Hawthorne delivered an address to the women of Atlanta. The house was literally packed, it being estimated that 3,000 people were present, and at least half as many more were turned away, because unable to enter. The impression produced by the speech and the meeting was profound, and from that day forth the influence of the Christian women of Atlanta was exercised to its utmost in behalf of the prohibition cause. The husbands, the brothers, and the sons, found it hard to withstand the home influences that were invoked by the Sunday afternoon meeting at the Opera House.

In regard to the second branch of this committee's work, the committee decided, after consultation, to direct its chairman to bring the cause of prohibition before the Saturday night prayer-meeting of the Young Men's Christian Association. In obedience to instructions to that effect, the chairman of the committee, Mr. Henry Hillyer, went to the prayer-meeting, and before it began, asked the President of the Association, Mr. James W. Harle, whether he would be permitted to say a few words to the young men upon the subject of their duty in regard to the prohibition question. Mr. Harle replied that no discussion of that sort could be had at any meeting of the Association, under its rules, but that if Mr. Hillyer desired to say anything on the subject there would be no objection to his doing so after the benediction had been pronounced, and he caused notice to be given, that after the benediction Mr. Hillyer would say a few words to such persons as might see proper to remain. When the time arrived, and the benediction had been pronounced, not a man left his seat. There were about fifty young men present. Mr. Hillyer, in behalf of the committee, spoke to them about ten minutes, urging the Christian duty of the young men of Atlanta to give their hearts and minds to the cause of prohibition. He had no plan to suggest, he said, but simply left it to their own consciences. As soon as he ceased to speak, Mr. A. A. DeLoach rose and said he was deeply impressed with what had been said, and moved that a meeting of young men be called for the purpose of taking the matter into consideration on the next Tuesday night.

Other short speeches were made in support of De Loach's proposition, and it soon became evident that the hearts of those present were deeply involved. The committee of five appointed by the advisory committee of the county, having done all that was appointed to them, made their report to those who sent them, and was discharged.
The meeting called after the Saturday night prayer-meeting of the Young Men's Christian Association, met on the following Tuesday night. Between twenty-five and fifty were present. None of the committee of five attended. After a full and free interchange of opinion it was resolved that a "Young Men's Prohibition Club" should be formed, and it was resolved that a meeting of young men should be held at Prohibition headquarters, 19½ South Broad street, on the following Saturday evening, for the purpose of organization. A committee on organization was appointed, with instructions to report at the Saturday evening meeting, what officers the club should have, and to suggest names for each office. At the Saturday evening meeting about one hundred were present, the committee made its report, suggesting the election of the following officers: President, Henry Hillyer; first Vice-President, Howard Van Epps; second Vice-President, Wm. A. Haygood; third Vice-President, H. H. Cabiniss; fourth Vice-President, Geo. A. Webster; Secretary, A. A. De Loach. Executive Committee: For the city at large—E. M. Roberts, Thos. F. Corrigan; First ward, J. M. Lafontaine; Second ward, Campbell Wallace, Jr.; Third ward, Joseph Gatlins; Fourth ward, T. J. Kelly; Fifth ward, W. B. Burke; Sixth ward, Alfred Gregory. The officers suggested by this committee were at once elected and installed. W. Woods White was subsequently elected Treasurer. Speeches were made by Henry Hillyer, Howard Van Epps, and Wm. A. Haygood.

In place of a constitution for the club, an agreement was prepared pledging all those who signed it to use all honorable means to carry the county for prohibition at the ensuing election, and to promote the prohibition cause in every way, and to act together as a club for the purpose; this was read and agreed to, and instead of taking the time for all the members to sign, it was resolved that every man who desired to be a member should write his name and address, giving street and number on a slip of paper, and put it in a hat, which, under direction of the president, was passed around. It was made the duty of the Secretary to enroll all the names in this hat, under the above mentioned pledge. The second meeting of this club was held one week from the meeting at which they organized, and Howard Van Epps having been appointed Judge of the City Court of Atlanta, resigned his position as vice-president, and Hooper Alexander was elected in his place. At this meeting the club more than doubled its members, and when it adjourned there were about 250 names on the roll. The club now reported to the advisory committee of the county, and through its President, tendered the services of the club to assist in the campaign. There were general expressions in the committee of cordiality and gratification at the movement on the part of the young men, and the executive committee of the club was added to the advisory committee. The matter of speeches and public meetings was at once turned over to this organization. The advisory committee had already invited Hon. A. D. Freeman of Newton, and Hon. Geo. N. Lester of Cumming, to speak at the courthouse on the evening of the second day thereafter. The conduct of this meeting was confided to the Young Men's Club, and they resolved to make it such a success as would be worthy of the club's first effort in the campaign. Badges were purchased for every member of the club, being simply a blue ribbon, six inches long and two inches wide, on which were printed in gilt letters, "Young Men's Prohibition Club." A postal card was sent to every
member instructing him to meet at prohibition headquarters half an hour before the meeting at the courthouse, and march through the streets and escort the speakers to the courthouse, a distance of a little over a quarter of a mile. The speakers were notified to report at prohibition headquarters at the same time. Between two and three hundred members of the club were on hand, and that night the club showed itself on the streets for the first time. When it reached the courthouse the house was already crowded, but by direction of the President seats had been reserved for the club, and as it filed in preceded by a splendid band, and every man decorated with his blue ribbon badge, they were received with cheers of applause from the entire crowd. This was the first of a series of meetings which under the auspices of this club were held for the campaign, and it was worthy of occupying the first place in a series of brilliant successes of which it marked the beginning. The speeches of Mr. Freeman and Judge Lester were both fully up to the occasion, and contributed much to start that state of public feeling that was of such signal benefit in the after part of the struggle. About one week later another meeting was held at the same place under the auspices of this club, at which addresses were delivered upon its invitation, by Capt. Henry Jackson, Mr. B. H. Hill, Capt. John Milledge, and Rev. Sam W. Small. These speakers were escorted to the courthouse in the same way, but this time over 400 members of the club were in line. At this meeting the club marched for the first time under the beautiful banner with the splendid motto, "Persuasion for the tempted, but law for the tempter."

It was impossible on this occasion for the crowd to get into the courthouse, and the club was forced thereafter to seek a larger place. The next meeting was at the Opera House, when the principal speaker was the Rev. Sam Jones. He surpassed himself. The subsequent meetings held by the club were at a tent which Mr. Jones loaned them, and which had been given him for his gospel meetings by the people of Nashville, Tenn. The tent was erected on the vacant lot belonging to the Georgia Railroad Company, and between the railroad and the Capitol, near the corner of Hunter and Butler streets. At the first meeting in the tent Judge Lochrane delivered the speech of which thousands of copies have been sent to temperance people from one end of the land to the other. It is impossible to overestimate the effect that was produced by this speech. He was followed by the Hon. F. P. Rice, who made an effective talk, addressed especially to business men; and the occasion was closed with a splendid and eloquent address to young men by Mr. F. H. Richardson. Judge Lochrane, Mr. Richardson and Mr. Rice were escorted to the tent by the club, over seven hundred strong. At the second meeting in the tent the speakers were Gov. Colquitt and Dr. Haygood. The Young Men's Club with one thousand men in line, escorted them to the tent from prohibition headquarters. Colquitt—of all our public men the best beloved by Christian people—was himself on this great occasion, and Dr. Haygood moved the public conscience as it had never before been moved on this subject. This meeting marked an epoch in the history of the struggle.

It would not be profitable to take more time with the various meetings that were held in the tent under the auspices of the Young Men's Club. In this rapid sketch details are unnecessary. We will have occasion a little further on to speak.
PROHIBITION IN ATLANTA.

of a meeting that was addressed by Dr. Felton, on the Friday night preceding the election. Of the club it is sufficient to say, as far as its growth and history are concerned, that it continued to increase with great rapidity until its roll actually contained the names of thirteen hundred of the best young men in the city of Atlanta. The name of every man on the roll was accompanied by his city address, and they were reached constantly when wanted, by postal cards. The plan was, that whenever the club was needed, a circular was struck off on postal cards, telling them to rally to a certain point, or to do whatever else was wanted. Such clerical force as was necessary was summoned by the President to address the cards, and they were put in the postoffice the night before. This plan never failed to bring nine-tenths of the members.

The executive business of the club was conducted by the President and the Executive Committee; they met nearly every day. The organization and efficiency of this club was remarkable, and it is safe to say it was the strongest, most compact, formidable and efficient political organization of its kind the State of Georgia has ever seen. The vast machine was wielded without the least difficulty, and by its steady discipline and effectiveness it won the sobriquet of "Cromwell's Ironsides." There were many members of the club, not members of the committee, but who were frequently called on by the president, and never hesitated to respond, day or night; they were practically members of the executive committee. Among these may be mentioned: T. J. Simmons, Jno. F. Wynne, H. A. Boynton, J. R. Christian, J. J. Falvey, Joe Wylie, Jas. W. Harle, J. W. Goldsmith, T. J. Phillips, W. T. Turnbull, W. J. Albert, E. W. Martin, C. M. Hudson, J. W. Morley, L. Z. Rosser, Jas. A. Gray, H. M. Sessions, Rev. N. Keff Smith, G. A. Howell, G. B. Adair, T. J. White, Dr. Chas. D'Alvigny, F. M. Almand, Dr. Vassar Wooley, M. M. Welch.

While the Young Men's Club was carrying on that part of the campaign confided to it, the general work was being conducted by the advisory committee, and under it the campaign committee. Every day some new suggestion seemed to occur to the incomparable secretary of the campaign committee, Jas. A. Anderson. His writing in the "Constitution," the "Journal," and the "Capitol" was simply admirable, and suited to every phase of the campaign; his management of the correspondence and bringing out in active interest all classes of people, his power to utilize the enthusiasm engendered by the Young Men's Club, the rare tact and address with which he co-operated with Col. Jno. E. Bryant and Col. A. E. Buck, together with the Rev. W. J. Gaines, Rev. Mr. Tillman, Messrs. Carter, Yeiser and others, in organizing the colored people, all required the exercise of mental and moral power of a high order. The assistance rendered throughout the entire campaign by Col. Bryant was absolutely invaluable, and in the many confidential conversations held between him and the campaign committee and officers of the Young Men's Club, it was ascertained that he had been greatly misunderstood in many quarters, and that, back of his Republicanism, there was a conscientious regard for duty, as he understood it, and a strong attachment to Georgia and her people. The officers of the campaign became warmly attached to him, and it is exceedingly doubtful whether the election could have been carried without him. His powers for organization and detail in a campaign are wonderful, and his ability to reconcile
controversies and satisfy all conflicting opinions and harmonize disputes, is hardly equaled by that of any other prohibitionist that we have.

At some period during the campaign when the contest was at its hottest and the issue most doubtful, the advisory committee decided to appoint a secret committee which was known as the executive committee, to consist of five of the most discreet men that could be selected among the prohibitionists, and whose orders were to be obeyed, but none of whom were to be known. They were to act through their secretary, and he alone besides the chairman of the advisory committee, knew who they were. After the appointing of this executive committee, it had, in large measure, the control of affairs. Hooper Alexander, Esq., was appointed secretary of the committee, and most admirably did he discharge the duties of that office, issuing the orders of the committee, and being obeyed on all hands. It seemed toward the last that he was fairly omnipotent, and as the wisdom, foresight and efficacy of the orders he issued began to be apparent, it gave him the appearance of some adjutant-general of an army. This committee had special charge of the conduct of the election, and under its direction the Young Men's Club was instructed to secure managers, clerks and workers at the place of all the county precincts, except those that immediately adjoined the city, the latter being reserved for the executive committee. Under this order Oakgrove, Buckhead, Collins, Adamsville, Bryants, and East Point Districts were confided to the Young Men's Club; while North Atlanta, South Atlanta, Peachtree, Casey's, West End and South Bend Districts were under the charge of the executive committee. A corps of workers was furnished by the Young Men's Club for each of the districts confided to it, men being selected by the president and sent to the districts, who were acquainted therein. And then, when the day of the election arrived, the executive committee called on the club for 200 workers, 100 each at North Atlanta and South Atlanta, which was readily furnished. Under the direction of the executive committee James A. Anderson and Henry Hillyer were put in command of the field at the courthouse on the day of the election and for North Atlanta.

The organization at these two immense voting places was literally perfect. There was a head, and all the workers knew to whom they should apply for direction; every man knew his business and attended to it. In addition to the 200 of the Young Men's Club detailed for work, at least as many more spent the day on the ground as volunteers, assisting under the direction of the chosen chiefs. The day was extremely cold, and for a while in the morning the columns approaching the voting places were sometimes as much as fifty yards long, and men stood, in some instances, as much as two hours in the column before they reached the boxes.

At one time only during the campaign did the result seem doubtful. It was in the early part of the week before the election, that for some reason, no one could tell what, the enthusiasm and confidence of the prohibitionists showed a perceptible decline, the attendance at the meetings had greatly decreased, the interest of heretofore warm friends was lessened, and the opinion seemed to be general that the prohibitionists would be defeated. A reaction had evidently set in against us. Of course, it was accompanied by corresponding confidence and enthusiasm among our adversaries. Up to this time the attitude of the colored vote was very doubtful. It was boldly claimed on behalf of the anti-prohibitionists that they would get all
PROHIBITION IN ATLANTA.

except perhaps, a score of preachers. About this time, say on Wednesday one week before the election, a meeting was held at the tent with a very small crowd and, compared with the meetings held there before, no enthusiasm at all. The fact is, that the entire meeting felt the discouragement that was in the air. That night after the meeting was over, Henry Hillyer and James A. Anderson remained together until 12 o'clock talking over the situation and, it is said, they both felt exceedingly gloomy. In this conversation it was decided that a great rally in the tent should be attempted for Friday night, and that Dr. Felton should be sent for and induced to speak. The next morning, in compliance with this suggestion, the advisory committee by resolution invited Dr. Felton to speak at the tent the following Friday evening, and appointed its chairman, T. P. Westmoreland, with Mr. G. T. Dodd, to go by the first train to Cartersville and secure Dr Felton's acceptance of the invitation. Messrs. Westmoreland and Dodd telegraphed Dr. Felton to meet them on arrival of the train at Cartersville, which he did. This gave them about ten minutes' conversation before they had to take the return train and come home. He put them off without a definite answer, and they reached the city about 9 o'clock Thursday night without definite information as to whether he was coming or not. He agreed to write on Friday and let them know. That evening a committee of the Young Men's Club was assembled at Henry Hillyer's office directing postal cards to members of the club, summoning them to be at headquarters Friday night for the purpose of marching to the tent. President Hillyer had, in anticipation of the success of the movement to get Dr. Felton, caused these cards to be printed and was having them addressed, hoping to hear during the evening, on the return of Messrs. Westmoreland and Dodd, that Dr. Felton would come. They had promised to send him word. But at 10 o'clock, hearing nothing from them he telephoned to Mr. Dodd, and got the information as to their trip set forth above. It was now between 10 and 11 o'clock; the last train on the W. & C. A. R. R. that night, would leave in a few minutes; the importance of Dr. Felton's presence at the meeting the next night was too great to take any risks. There were present Messrs. Hooper Alexander, Thos. F. Corrigan, Campbell Wallace, Jr., W. B. Burke, Jas. A. Anderson, and several others. Mr. Hillyer announced to them that a committee from their number must go to Cartersville at once, and not come back without Dr. Felton, or a positive promise that he would be on hand the next night. It was said by all that the president of the club ought to head the committee. It now lacked just five minutes of the time for the State road train to leave; Mr. Hillyer picked up his hat and overcoat, and requested Mr. Wallace and Mr. Burke to follow him, which they did, barely pausing to get their hats and overcoats, and in less than five minutes they were on board the train and on their way to Cartersville, which place they reached after midnight, and remaining at the hotel till morning, they had an early breakfast and by a little after sun up were at Dr. Felton's house in the country. Their petition to him was seconded by his noble wife, who befriended the committee in the matter, and with her aid, they soon had his promise to come down on the noon train and speak in the tent that night. This was the crisis of the campaign.

The committee got back to Cartersville in time to enable them to take the accommodation train, and reach Atlanta before ten o'clock. Posters were at once
struck off; a placard was printed that could be read across the street, and fastened to a frame, simply announcing that "Dr. Felton will speak at the tent to-night." A band of music was hired and this sign was carried with the band throughout the principal streets. In this way pretty general notice was given. The Rev. Mr. Quigg had been invited to speak at the tent at the same time. He and Dr. Felton were on hand at prohibition headquarters promptly at the appointed time. A carriage was ordered for the speakers, the club escorted them to the tent, this time numbering in the procession eleven hundred.

The evening was delightfully pleasant, and the tent was full by the time the procession had entered, and the club had taken their seats. Dr. Felton's first words seemed to arouse the prohibition party to new courage, and in fifteen minutes after he began, all feeling of discouragement had vanished, and determination and hope had taken its place.

While the work about which we have spoken was going on, Col. Bryant, Rev. W. J. Gaines, E. R. Carter, Mr. Yeiser, Mr. Tillman, with Jackson McHenry, Solomon Humphreys and others had been untiring in their efforts to organize the colored people, but it was not known what the strength of prohibition among that class of our population would be.

While Dr. Felton was speaking those in the tent began to hear a band of music in the distance, accompanied by shouts and cheering, which drew nearer and nearer. Some thought that the anti-prohibitionists were coming to try to break up the meeting, but soon a colored man got upon the stage and handed Henry Hillyer a note from Col. Bryant; it simply said, "Mr. Hillyer, the colored people wish to hear Dr. Felton, and are coming to the tent; can't you make room for them? J. E. B." Vice-president Cabiniss (who upon the invitation of President Hillyer was presiding) requested Dr. Felton to stop a moment and read Col. Bryant's note. The reading was greeted by the wildest enthusiasm. Soon the procession of colored people was at the door; way was made for them. They marched in. Their leaders were invited upon the stage. They had six hundred in line; by the time they were in the tent it was densely packed. The correspondent of the Macon "Telegraph" admitted in his dispatch of that evening, that there were eight thousand people present. It was at least half an hour before Dr. Felton could proceed; the cheering during that time was literally deafening. The enthusiasm knew no bounds. Hats were thrown in every direction, many of them never found again. It seemed as if the whole crowd had gone wild; the noise was so great that many people left their homes, some as far as a quarter of a mile away, and came to the tent to see what was the matter. Whenever the enthusiasm would seem to die out for a moment, Dr. Felton would begin again, and his burning eloquence would immediately set the crowd on fire again. He was fully equal to the occasion, and when he had finished, the confidence was so fully restored, the morale of the prohibitionists was so perfect, and the other side, many of whom were present, were so discouraged, that the prohibition cause received an impetus that it never lost during the balance of the campaign. Dr. Quigg also made an admirable speech. The fact that all this excitement occurred before his speech began, threw him much later than was intended, but he sustained himself most perfectly. After this meeting the spirit and determination of the prohibitionists never flagged again.
for one moment, and the effect upon the public sentiment was such that their opponents never recovered from it.

As the day of election approached it became evident that, unless some provision was made to receive the votes more rapidly than had formerly been done in elections, it would be impossible for all to vote during the hours when the polls would be kept open. Each side accused the other of the purpose to capture the voting places, and obstruct the passage way and keep their adversaries out. Threats were made by both sides that they would go to the polls and spend the night on the ground, so as to get the start in the morning.

Finally negotiations were opened between the two factions, and a committee of three from each party was appointed to try and agree upon some plan by which all the voters would be accommodated, and that every man who was entitled to vote, and desired to do so, should have the opportunity. This committee consisted on the part of the prohibitionists of Geo. Hillyer, Jas. W. English and J. W. Goldsmith; on the part of the anti-prohibitionists of Evan P. Howell, Henry B. Tompkins and R. D. Spalding.

This committee of conference agreed that there should be three windows open at each of the voting places in the city, with a manager and proper corps of clerks at each window; that the voters should be assigned to the windows according to the first letter of their names respectively; that is, all whose names began with any letter in the alphabet from A to G inclusive, would go to one window; all whose names began with a letter from H to O inclusive, would go to another window, and all whose names began with a letter of the alphabet below the letter O would go to the third window. The three managers of the election sat near together, and while they had three sets of tally sheets, they were in the same room, and really all three presiding over the entire election; where any occasion arose, the one at whose window it took place, would call upon the others, and the three would decide as in ordinary cases. This management was adopted and carried out faithfully, but many persons believed notwithstanding, that there would be great difficulty in voting at the courthouse, and consequently hundreds of voters went to West End, South Bend, Peachtree and Cook's; these were almost all prohibitionists except quite a number of those who went to Cook's. The day passed off quietly, without a disturbance, and the best of humor prevailed from beginning to end, although both sides worked industriously all day.

One of the features of this campaign was the establishment by the anti-prohibitionists of a place for eating and drinking in a warehouse, which they hired for that purpose, and the attempt to "crully" the colored voters theret in, and the result of this attempt.

Everybody knows that "crullying" of voters in popular elections, is, a method that has long been resorted to by political managers of the less scrupulous sort, often with great success. The plan is this: All the vagabonds in the community that can be gotten hold of, are collected, and are there kept drunk until the election, when they are marched to the place, voted and released. By commencing the work days beforehand, through emissaries that are sent out for that purpose, one by one the "all low down men" who will go are enticing into the pen, where they are dosed with whisky, and amused and fed. It was claimed that the anti-prohibitionists, with ample means, would be able to gather five hundred voters in this way.
PROHIBITION IN ATLANTA.

They hired an immense warehouse nearly a week before the election, employed their emissaries among the more unprincipled of the colored people, and by the instrumentality of plenty to eat, and plenty to drink, soon began to gather the unwary. Miraculous stories soon began to be circulated in reference to the splendid barbecue in the warehouse on the night before the election, a great variety of meats to be roasted and served, wine, beer, whiskey and brandy that were to be dispensed there. During the days preceding the election, only some forty or fifty were actually domiciled in the crully. The grand harvest was to be had the night before the election, when the free supper and free liquor were to be served. The warehouse move on the part of the anti-prohibitionists was met by a counter movement by the colored prohibitionists that utterly destroyed its force. A supper was served the night before the election in each of the various colored churches; oysters, coffee, and substantial food were served, after which prayers were said, and hymns were sung until a late hour, and then all the men who were there slept upon the benches till morning: When it was announced that these suppers were to be had in the churches, messengers were sent from each church to look after the members of its congregation, and to invite them to come there instead of going to the warehouse; and when a fellow, below the average in intelligence, got into the right crowd in his own church, surrounded by his brethren, and amidst their prayers and songs, and speeches, he was not apt to go out, when he had been provided with a good, warm, substantial supper; he generally accepted the invitation to spend the night in church, and marched with his brethren to the polls in the morning. In this way some six or seven churches of the city kept all night an average of one hundred men each, and by the time the polls were opened in the morning these little bands of Christian people marched forth from their houses of worship, to give their vote in favor of morality, good order and good government in our city. Each of these churches was provided by the Young Men’s Prohibition Club with a good band, and at seven o’clock in the morning of the election, the cold, still, autumnal air of the city was filled with music as from each church came forth the company of colored voters, to mingle their suffrage with the better class of whites, in behalf of the common interest of all.

It was a scene never to be forgotten. The spectacle presented by these colored people made a profound and lasting impression upon the friends of prohibition.

It had been agreed by the conference committee that neither side should go to the polls until seven o’clock, but at half-past six in the morning, the band started at the warehouse, and “all that were left of the six hundred” that they had crulled there or had hoped to crully, marched forth, and, in violation of the agreement, appeared and were halted in front of the courthouse a full quarter of an hour before the time that it was agreed that they should start. The prohibitionists never started from their churches until the seven o’clock whistles were blown at the various factories and workshops. The excuse that was given, by the anti-prohibitionists for starting ahead of time was, that they were afraid, if they staid until seven o’clock, they would have nobody to march, for they claimed, all night long, colored men were coming into the pen under pretense of being friends, but really for the purpose of enticing some acquaintance or relative to go to church, and they estimated that during the night at least half their number were lost in this way.
As soon as the polls were opened, and the election began, the various lines were divided in proper alphabetical arrangement, every colored man knowing his place as well as the whites, and knowing which window to approach, and by ten o'clock at least seven hundred votes had been cast from the colored churches of Atlanta for prohibition.

The result of the election is of course well known; the prohibitionists carried the county by 228 majority, and would have carried the city, but for the fact that several hundred of their number voted at the county precincts, just outside of the city limits.

THE COLORED MEN IN THE ATLANTA CAMPAIGN.

"Praise to our Indian brothers, and let the dark face have his due!
Thanks to the kindly dark faces who fought with us, faithful and few,
Fought with the bravest among us, and drove them, and smote them, and slew,
That ever upon the topmost roof our banner in India blew."
—Tennyson.

Of the colored man's part in the contest Rev. W. J. Gaines, pastor of Bethel (colored) church, Atlanta, writes as follows:

"The subject of prohibition was discussed in the city of Atlanta for a good number of years, both by white and colored people. But it was not until the latter part of the year 1885 that any active operations were taken in regard to bringing the matter squarely before the people. About the middle of 1885 I received an invitation from a number of white men of this place, among whom were some of the white ministers, to meet a committee whose plan it was to adopt some form of organization against what we regarded as an increasingly dangerous evil. The writer met the committee, and after ways and means of reaching the people had been duly discussed, he stated that when the prohibition question was fairly placed before the people, the great mass of the colored voters would be counted among its most ardent supporters, and that the most effective way of reaching the great majority of colored voters was to arouse the pastors of the various colored churches to a sense of their duty, and through the pastors, enthusiasm would be awakened in the several congregations. Accordingly the colored ministers talked about the prohibition question among themselves and the result revealed the fact that the ministers were ready, with almost one accord, to rid our city and county of the awful curse of intemperance. The ministers being thus aroused to their duty, returned to their several congregations fully determined to put forth every honorable means to strike a blow for God and for humanity. Very soon prohibition clubs were organized in all the colored churches, with the exception, perhaps, of two. These clubs met at their respective churches two and three times per week, and at these meetings hundreds of colored men pledged themselves to the cause of prohibition. Not only were colored men interested in this great cause, but colored women by their enthusiasm and continued attendance at each meeting, proved themselves to be heroines of great value in removing the curses and allurements of the barroom from the paths of the boys and girls. So that while the colored men, by their ballots, did a grand work in this fight between right and wrong, the great and telling influence of the colored women cannot be passed over without notice.
“Not only did the colored people meet at their respective churches, but on specified nights, the members of each club would meet at its own place of meeting and form themselves in line. Very soon companies of hundreds of colored advocates of prohibition could be seen, with bands of music and streaming banners, wending their way from every quarter of the city to the great prohibition tent, in order to unite in general mass meetings. So that on not a few nights thousands of colored men and women assembled to listen to the crimes and evils of intemperance exposed by such men as Bishop H. M. Turner, Rev. E. R. Carter, and Rev. W. J. Gaines. But, just as in all great reforms, there are opposing forces, so it was in the colored race at this time. While the above named men were advocating the prohibition reform, they met with opposing forces in such men as Dr. Roderick Badger, the president, and Messrs. W. A. Pledger, A. W. Burnett, and Moses Bentley, the advocates of the colored wing of the anti-prohibition cause.

“Thus was the great prohibition contest conducted so far as the colored people of this county were concerned, until the day of election came. Then was the result of all labors made known, when more than two-thirds of the colored voters cast boldly up to the polls, and cast their ballots for prohibition, for the uplifting of humanity, and for God.

“The result of this heated campaign was, as all know, a victory for the prohibition cause. Prohibition, unfortunately, in Atlanta, has not had a fair trial. But as it is, much of almost every department of business report themselves to be in a prosperous condition. But I speak especially of prohibition as it relates to the colored man.

“Scarcely can a colored man be found even of those who were opposed to prohibition, who will conscientiously say that prohibition has been detrimental to him, but hundreds are ready to testify and show by their recent accumulations that prohibition has been a blessing, and they are ready so far as their ballots are concerned, to maintain the blessings of prohibition.

“W. J. Gaines.”

REV. E. R. CARTER—BISHOP H. M. TURNER.

A recognized leader among the colored prohibitionists of Georgia, is Rev. E. R. Carter, pastor of Friendship Baptist Church, Atlanta, and Chief Templar of the Colored Grand Lodge of the I. O. G. T. of Georgia.

Describing his own work in the Atlanta campaign, the Chief Templar writes:

“Language can’t tell what I did in that fight, for there wasn’t a part of myself but was into it. My church was into it up to the neck—the whole church—not a part of it. But Baptist Church nor Methodist Church was known in the struggle; it was the battle of the Lord and of the people. I stood by night and day, hardly ate nor drank, until I saw that the victory was ours. I prayed, and worked and worked as I prayed. I can’t write about that battle—I get too full when I think of it. Prohibition in Atlanta never would have come but for the negro. He voted it here, and he will do it again.”

Perhaps such another thrilling sight has never been witnessed on Georgia soil as that presented in the big tent the Friday night before the election, when the colored prohibitionists, led by Bryant, Carter, Gaines, and other leaders, reached
PROHIBITION IN ATLANTA.

the meeting which Dr. Felton was addressing. The scene has been graphically described in the story of the Young Men's Prohibition Club.

Another scene touchingly pathetic was that presented in the great tent the night before the election. A meeting of the colored people had been advertised, which Bishop Turner was to address. The thermometer had suddenly gone down. An icy wind was blowing, and the ground was freezing. The sides of the tent flapped, and the ropes strained under the chilling blast. A crowd had assembled, but the Bishop's voice was gone. The work of weeks had left its stamp upon him. The city was alive with the music of the bands, and the wild cheering. A multitude of ignorant, deluded negroes were corralled by the liquor men, and were being fed and debauched for the morrow. What was to be done? Standing upon the platform, with the burden of his race upon his heart, the old Bishop, in very agony of soul, exclaimed, "Oh, if I could but speak! I would give a thousand dollars for my voice to-night."

The people of Georgia were wrought to intensest excitement during the whole of that fateful day. Would the right win? No city so large as Atlanta had ever before rid itself, by popular vote, of the liquor curse. Hour by hour, as the day rolled on, the telegraph offices were besieged by eager crowds, watching and hoping, yet fearing, for the result. The prayers of hundreds of thousands of hearts were going up to the Throne in behalf of the right.

At last the evangel, and a myriad of voices like Miriam's cried:

"Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed,—his people are free.
Sing—for the power of the tyrant is broken,
His chariots, his horsemen, all splendid and brave—
How vain was their boasting!—the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd!—His people are free."

THE ENFORCEMENT OF THE PROHIBITORY LAW IN ATLANTA—RECORDER ANDERSON.

"Then did the Prince call unto him the old gentleman, who before had been the Recorder of Mansoul, Mr. Conscience by name, and told him, That forasmuch as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his Master's will in all terrestrial and domestic matters, therefore he would also make him a minister for, in, and to, the goodly town of Mansoul, in all the laws, statutes, and judgments of the famous town of Mansoul."

—Bunyan's Holy War.

ATLANTA, GA., Sept. 7, 1887.

PROF. H. A. SCOMP:

Dear Sir:—Prohibition in Atlanta is an experiment, but so far has worked well. To illustrate: There were upward of a hundred open barrooms, there are none—and the winerooms, though nuisances, are few in number and harmless in character when contrasted with the number and outcome of the old-fashioned saloons.
Another pointer:

Our politics were largely dominated by the liquor men, bold, reckless, daring fellows, who did not scruple in making or enforcing demands that their friends should be put and kept in positions to protect their interests.

Now, these men have gone out of the liquor trade or gone away from Atlanta to return no more, unless it be on the incoming tide of whiskey returned, which may Heaven forbid.

Another:

Under the old régime our licenses were $300 for each saloon, though the charter authorized a charge as high as $2,000. July 1, 1885, by Mayor Hillyer's casting vote, the license was raised to $500, over the formal protest of the Liquor Dealers' Association presented in writing, and by an able attorney representing the association.

In those years, too, saloons were frequently located in places where they were strongly objected to; as in residence neighborhoods and like places.

Last Monday, by a vote of the liquor and high license men and one timid prohibitionist, by a vote of nine to seven, the City Council asked the Legislature to so amend the Charter as to fix the license fee at $1,500 for each saloon, in case the sale of liquor ever becomes lawful in Fulton county, and to give the Council discretion to refuse license for any place or to any applicant, but in no event to authorize the granting of a license in a residence neighborhood, or next to or opposite any church, school or fire engine house, or outside of a limit of a half mile from the center of the city. In other words, inside that limit the council, if that act passes, and whiskey is voted back, might license, or refuse to license, the sale of liquors in saloons located in business portions of business streets, for $1,500 license each. I think there is little danger that the act will pass (this act has since been defeated in the Legislature) or the county vote wet, but the spirit of the proposition shows great improvement in sentiment on these questions among the opposition. Practically there is none left to do reverence to the old barroom system.

Real Estate and Rental Values:

There has been, and is, much conflict of statement concerning these subjects. For a time there were a number of stores vacant, made so by the closing of the saloons, and the fact that these vacant houses were offered at lower rents, tended to depress rents generally; and this depression, of course, weakened selling prices for a time. Added to this was a most remarkable and persistent effort of the organized opposition to ruin values by active circulation of the most damaging statements as to our loss of population, spirit, harmony, etc. But Atlanta withstood this attack from within, and a consequent misunderstanding of her real condition abroad right nobly, and has fully recovered from the temporary depression, and rents are as high and real property higher than ever before; and this appears not only from actual sales, but also from the sworn voluntary returns of our people to the State and county tax receiver, whose Digest for this county this year foots up over a million dollars in excess of any previous year.

Business:

In all lines, except liquors, is better than ever before. Few men dispute this,
and all candid men are forced to admit it. Our banks have multiplied and banking capital doubled, new railroads have been projected and are being built, the technological school has been located and is being erected, a new girls' high school building under contract and being erected, the grammar school facilities enlarged and school attendance greatly increased, water mains extended, large distribution provided for, and a system of filtration furnished, our police fully maintained, fire department strengthened, street improvements continued, public debt reduced, interest largely reduced and always promptly paid, the law vigorously enforced, crime greatly diminished and public order, morals and religion promoted. It would seem that I ought to be able to write that prohibition in Atlanta is no longer an experiment but a great success. But—

Our general local option act provides for biennial elections on this question. The prohibition majority before was small, and the large minority by keeping up its organization has managed to keep its membership unhappy with the existing condition of things.

It is a curious medley. The landlords who rented to the liquor dealers, these dealers themselves, our German and Irish voters generally, whose views are against what they call sumptuary laws.

The dissension among our people is the one unfavorable result of the adoption of our local option act. But it would soon disappear, if there were longer intervals between our votings, and will any way if the prohibition majority be only large enough this time to be emphatic.

I say this time, because even now, the liquor men are circulating petitions for signatures, asking the Ordinary to call an election.

And the friends of the cause are waking up, beginning to consult, the blood is warming in their veins, the eye flashes, the voice rings, there will be action, prompt, concerted, earnest and united as before, and shall we not have victory—final and complete?

Excuse length and the scattering nature of this scrawl. I am

Yours very truly,

J. A. ANDERSON.

THE INSIDE.

(By one who knows.)

Prohibition in Atlanta was not an issue in the election by which Mayor Hillyer came into office. He was brought forward and elected by the citizens' reform movement, and had previously been in no sense an aspirant, or in any way, had sought office, but was called to it by the popular voice in such form as no good citizen ought to resist.

It was during his term that the Legislature first enacted the General Prohibition law. And after the date of that law, the prohibition movement in Atlanta was inaugurated. It was well known, however, before his election, that Major Hillyer was a strong advocate of all reasonable temperance measures. Early in his term there was a proposition to raise the price of retail licenses in the city to $500. Upon a tie in the council, this proposition was carried by the casting vote of the Mayor.
At that date opposition to barrooms had only progressed so far as to demand $500 license, then called high license—a modest figure, which in the light of subsequent events rather excites a smile! So that, as the issue then stood, the temperance people were all arrayed on one side, and their demand went no further than the raising of licenses up to $500.

On the other side the opponents of temperance reform clamored for the old system of open barrooms. Such has been the enormous progress in the short space of two years in knowledge and morals on this question, that now the temperance sentiment has, by a majority vote, achieved total prohibition of the traffic in ardent spirits, and with increasing numbers and confidence, demands its perpetual continuance; whilst all that any considerable element of the opposition demands, is the toleration of a few saloons in the central part of the city, guarded by a license of not less than $1,500, which is three times higher than where the temperance men stood two years ago, and at the same time the opposition admit the propriety of other most carefully guarded restrictions, in addition to this high rate of license.

As a business man, and a financier, the occurrence of the prohibition issue and contest with a great crisis in the city's history necessarily involved in it, threw upon Mayor Hillyer a great responsibility.

It was said by the opponents of prohibition, that the credit and business of the city would suffer, and its affairs could not be successfully managed, and improvements in its public institutions maintained and carried forward, if deprived of $40,000 or $50,000 annual revenue derived from liquor licenses. No other city of like size and situation had ever enacted prohibition, and there was no precedent, or appeal to experience, by which to be guided. Mayor Hillyer was equal to the occasion. He carefully estimated the income of the city, from sources other than liquor licenses, and considered all the needs for necessary expenses. Balancing one against the other, and trusting largely to the patriotism and wisdom of the council, he made up his mind that the finances of the city could be successfully maintained and managed under prohibition, and so announced in private consultation everywhere, as well as in public addresses. An examination of the very elaborate and painstaking reports, and exhibit of all the city's business, at the close of both the years 1885 and 1886, show how well his judgment and prescience have been vindicated by the result.

During the two years of prohibition in Atlanta under Mayor Hillyer's administration, namely, 1885 and 1886, there were constructed and laid in the city twelve and three-quarter miles in length of sidewalks in river brick, and furnished with hewn granite curbing, at a cost of $39,994.04; seven and one-half miles of cast iron water mains, at a cost of $12,000; four and one-half miles of first-class Belgian block—Macadam, or other improved streets—at a cost of $125,572; three miles of first-class sewers, at a cost of $22,139; the artesian well, finished and equipped, $25,718; schoolhouses built and improved, $25,000; principal of city bonded debt paid off, and bonds destroyed, $32,000, and the surplus, instead of any falling off, showed an increase over and above all requirements and expenses, of $65,321; making a total of say $243,423, of accumulated surplus, and expenditures for permanent and progressive improvements. All of which was accomplished over and above the keeping up of every department of the city's service——police——
PROHIBITION IN ATLANTA. 819

schools, — sanitation, — ordinary street work, — interest on the bonded debt, — fire department, and everything else, to a standard of perfection and success that will compare favorably with like public service in any other city in the country. The city paid cash, and in full for everything, and the balance sheets from which these figures are taken, are the net cash results after paying every dollar that the city owed, or expense incurred by it, down to the close of business on the last day of the period in question.

Under this management the credit of the city constantly rose, her bonds sold 5-6, in 1884 at 6 per cent. Toward the close of 1885 her bonds sold in New York, and for cash, readily everywhere at 5 per cent. By the close of 1886 she sold bonds readily in the home market at 4½ per cent. At this writing, September, 1887, after another half year of prohibition, Atlanta 4½ per cent. bonds are quoted in the markets at 102 and 103.

The liquor traffic in Atlanta existed in gigantic proportions; there were nine wholesale houses, some of them amongst the largest in the country, North or South —; there were 130 barrooms, some of them rivaling in splendor the finest in New York or Chicago; it was estimated by the anti-prohibitionists themselves, that there was $1,500,000 or more invested in the whiskey traffic, and four or five hundred persons employed in it. To break up this large interest in the city, upon ground of morals and policy, was a brave thing for the city to do, and its accomplishment by popular vote shows the existence of an intelligent moral sentiment, and the power of conscience in the community which, together with the crowning fact that she could not only enact prohibition, but could enforce it, sets Atlanta far ahead of every other city of similar size and situation to be found anywhere on earth.

But as is always the case with those who do right, and leave the consequences to God, Providence has taken care to prove the wisdom of their course.

All classes of the people have been benefited, and especially the poor, and wage workers. The State and county taxbooks show an increase of over $500,000 of household and kitchen furniture, returned as owned by the people of Fulton county since prohibition began. Why is this? Simply because the thousands and thousands, who formerly wasted their earnings in the dramshops, now use their wages to buy the comforts of life. This item of furniture and household goods is only one out of the many similar evidences of marked improvement in the condition of the people. The wives and children of the masses are better clothed, and better fed, and have more comfortable homes, and more of them own their homes, and in everything that goes to make up and supply, not merely the necessaries, but all the conditions and comforts of civilized life, their condition is enormously improved over what it was in the days of barrooms.

Prejudiced and fanatical men see one drunken person on the streets, where there used to be a hundred, or an isolated case of an old toper who still drinks by sending to Griffin after his jug, where there used to be fifty that wasted their substance in a barroom. Such men will say, "Prohibition does not prohibit;" but observing and candid men must admit the truth of what is above stated, as to the marked and general improvement in the condition of the great mass of the people.

There has been no census taken since prohibition was adopted. But the
attendance on the public schools has increased over one thousand in the number of children enrolled. This argues an increase of five thousand, or over, in population, after making reasonable allowance for the increased number of children who are sent to school by parents now sober, but who, under former slothful habits, kept their children at home, or let them run wild. It would do the heart of any patriot good to observe the general improvement in the dress and manners of the children, since prohibition. The child of a sober father and happy mother has cleaner and better clothing, and is better raised and instructed at home by sober parents, than by those who carouse in barrooms.

It is estimated by good judges that in the days of barrooms, the people of Atlanta spent six thousand dollars per day for drinks, and for whiskey; what is spent now is barely appreciable; and this enormous former waste has gone into other and better channels, all classes of business except the whiskey traffic have prospered, every mercantile establishment (with the fewest and rarest exceptions, and they attributable to other causes) that deals in fuel or what people eat or wear, and the materials with which houses are built and furnished, has prospered since prohibition. The professions and the churches are better supported and patronized. It is claimed by the "Atlanta Constitution" that over two thousand persons have professed religion, and joined one or another of Atlanta's sixty-five churches within the last two years.

Prohibition was adopted in Fulton county in the fall of 1885; the State and county tax books in the Comptroller General's office at the capitol show, upon valuation given in under voluntary oath by the people themselves, personal property and real estate in Fulton county on the first day of April, 1885, $32,009,978. The tax returns in the same office for 1887, show $34,129,265, being an increase of $2,119,287. And this notwithstanding the loss of the whiskey traffic, and all the capital invested in it. It is the largest increase attained by any county in the State, including several of the next larger ones which adhere to the whiskey traffic, and still retain the capital invested in it. For instance, if Chatham county has a million and a half of capital invested in whiskey traffic as Atlanta had, and that be deducted from her tax returns, as it is deducted from Fulton county tax returns, it would appear that in the two years Fulton county has gained more than a million and a half in other and peaceful lines of business, more than Chatham has gained in the same period. And a comparison of figures with all the other larger counties where whiskey is sold will be found equally, or even more, favorable to the political economy and policy of prohibition.

The Atlanta City tax books for 1885, 1886, and 1887, show in a still more marked manner the unmistakable evidence of general prosperity in the city; they show an aggregate increase of values in the city, of nearly, or quite, a million more than the State tax books show, under the effect of prohibition. The real estate market was never on a more solid basis, there was never probably in the city's history so few houses vacant, and central, or business property, say for a distance of a mile on Whitehall street and Peachtree—and corresponding distances on the leading central streets, such as Broad, Alabama, Marietta, Decatur, Lloyd, Wall and Hunter, can hardly be bought at any price.

If Mayor Hillyer had been other than the bold and far-seeing man that he
was, and had predicted disastrous results, instead of being able to see, and confidently predict the good results which have followed, it is hardly possible that the prohibition movement could have succeeded; his work and his record is one of which any man may well be proud. The calm confidence of judgment, as well as the goodness of heart, by which he was moved, found happy expression in the two remarkable proclamations issued by him to the people of the city on the night after the prohibition election, when the result became known, and published in the papers of next morning; and the other the day after the last existing license had expired, and which we here insert in full, as a fitting and crowning sequel to the heroic contest by which they were preceded.

MAYOR'S OFFICE, ATLANTA, GA., Nov. 25, 1885.

To the People of Atlanta, One and All:

There is no other fifty thousand people that could in like case have borne themselves better than you have done. You have passed through the throes of a mighty contest, in which each was wrought to the utmost. You know what it was. States and cities, far and near, looked on with kindling interest, and often in wonder and surprise. Through it all, unobscured by excitement, interest, or passion, the pole star of both sides has been the Peace of the City! And right well have you kept it. There is no tear and no stain.

I cannot delay or repress the impulse of commending and thanking you for such absolute order, and good humor, and mutual forbearance. It is pleasant to have a name and home amongst such a people.

As we break bread on the morrow, let us under proclamation of the President, and the Governor, reverently thank God for all his blessings, and pray that healing and peace may be in the sheaves our people bring in, forever.

GEO. HILLYER,
Mayor.

MAYOR'S OFFICE, ATLANTA, GA., July 1, 1886.

To the People of Atlanta:

In obedience to popular will, the barrooms were all closed last night, with the intention that they should never again be re-opened or tolerated in our much loved city. It has been charged that you will not be able to live up to the high standard of morals which this step implies. Those who think so do not know you as I do, and as you know one another. In the might of your integrity you have borne with patience the unfounded comments of uninformed or of prejudiced men. It now becomes you to prove the right. You were, and are, conscious that you acted from principle, and have done what is right. In the purpose to stand by the right, the great popular heart of the city does not falter. The decree has gone forth. You have closed up the barrooms in Atlanta, and because you love the city, and love one another, and love your children—blessed children—you will see that the barrooms remain closed forever.

You will, in a spirit of forbearance and moderation, and yet with such firmness as becomes you, unite to sustain the authorities of the city in the enforcement of this law. Just and healthy public opinion is the best safeguard in every community. As those who have differed with you see the good effects, opposition, if there
be any, will quiet down and disappear. It is the high destiny of Atlanta to prove to the world that prohibition can be enforced in a large city. She is indeed a city "set upon a hill, and her light cannot be hid."

Geo. Hillyer,
Mayor.

Such was the Atlanta contest; and such are some of its leading results. The author has preferred that the story should be told for the most part by those who were chief participants in what they have described. The accounts here given may be relied upon for general accuracy. "It was a famous victory."
APPENDIX D.

THE FELTON WINERoom BILLS.

[APPROVED BY GOV. GORDON, SEPT. 13, 1887].

A BILL

To be entitled an Act to levy and collect a tax of Ten Thousand Dollars upon dealers in domestic wines, except as provided by this Act, to prescribe penalties for violation of this Act, and for other purposes.

SECTION 1. Be it enacted by the General Assembly of the State of Georgia, That from and after the passage of this act, in every county in this State, where, either under the general Local Option act, approved Sept. 15, 1885, or any other local or general act, the sale of spirituous and intoxicating liquors have been or may hereafter be prohibited, but with exceptions in relation to any kind of wines, a tax of ten thousand dollars shall be annually levied and collected from each and every dealer in domestic wines or other intoxicants not prohibited as aforesaid for each place of business where it is sold: Provided, That nothing in this act shall be so construed as to levy a tax on dealers in or producers of wines manufactured from grapes or berries purchased or grown on lands owned, leased or rented by said dealers; and provided further, that said wines shall not be sold in quantities less than one quart, and shall not be drunk on the premises where sold.

SEC. 2. Be it further enacted by the authority aforesaid, That said tax shall be collected as now prescribed by law for collecting the liquor tax in this State; and it is made the duty of the tax collector of the county to pay the same over when collected, to the county treasurer, as other county funds, and upon his certificate of such payment to the Ordinary of the county, that said sum of ten thousand dollars has been paid, the Ordinary shall issue a license to the proper party to sell such wines under the provisions of this act.

SEC. 3. Be it further enacted by the authority aforesaid, That any person or persons who shall, after the passage of this act, deal in domestic wines and other intoxicants in violation of this act, and shall fail or refuse to pay the tax imposed in this act, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished as prescribed in section 4310 of the Code of 1882. Nevertheless the tax collector shall proceed to collect the said tax as in other cases of defaulting tax payers.

SEC. 4. Be it further enacted by the authority aforesaid, That whenever any person or persons shall be presented under the provisions of this act, and it shall be proven that such person or persons have sold domestic wines or other intoxicants, the burden of proving the right to sell shall be cast upon the defendant; and in all prosecutions under this act the defendant shall be a competent witness in his own behalf.

SEC. 5. Repeals conflicting laws.