

Culture Alcohol & Society Quarterly

Newsletter of Kirk/CAAS Collections at Brown

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*This is the fourth new issue of the CA&SQ since it was revived in October 2004. This issue's focus is on A.A. and especially A.A. history, except for our continuing "Washingtonian Notes and Queries" (no.7). We begin with a brief communication from Professor Maria Swora (prepared for the Institutional Review Board of Benedictine College, Atchison KS) giving the Project Description for her proposed **Qualitative Investigation of Interest in the History of Alcoholics Anonymous (A.A.) Among Members of A.A.** This is followed by an outline of a current project by the editor (**Joyous Garde to Area 59: An Exemplary Study of A.A. (in Eastern Pennsylvania) to 1975**), notes on the project's place in his current work, and then a brief report on the second Alcohol and Drugs History Society panel at the American Historical Association meeting, Philadelphia, January 2006. Finally there is the addition to our on-going "Notes and Queries on the Washingtonians," this from the *Ruminations of an Ex-Inebriate (Toledo 1879)* by Jerome Murray (1838-1889). Next issue will again see more contributions on current work at the collections, plans for future work, and results of past work from the collections and by those on or entering the KirkWorks listserv – Jared Lobdell, September 2005*

COMMUNICATION FROM MARIA SWORA

PROJECT DESCRIPTION

BENEDICTINE COLLEGE INSTITUTIONAL REVIEW BOARD APPLICATION FOR RESEARCH APPROVAL

1. *Name(s) of Investigator(s):* Maria G. Swora, Ph.D., MPH
2. *Department Affiliation:* Sociology
3. *Principal Investigator Contact Information*
email address: mswora@benedictine.edu
Phone Number: (campus) 2398
4. *Title of Research:* A Qualitative Investigation of Interest in the History of Alcoholics Anonymous (A.A.) Among Members of A.A.
5. *Individuals other than faculty, staff, or students at Benedictine College involved in the conduct of the research:* None
6. *Certifications:* By submitting this application by hard copy I am certifying that I have read, understand, and will comply with the policies and procedures of Benedictine College regarding human subjects in research. I subscribe to the standards and will adhere to the policies and procedures of the IRB, and I am familiar with the published guidelines for the ethical treatment of subjects associated with my particular field of study.
7. *The research activity proposed involves use of interviews, survey, questionnaires, audio or video recordings and requires the Informed Consent form.*

8. *Approximate number of subjects to be involved in the research* 15

9. *Research Purpose(s):*

The purpose of this research is to gather qualitative data on the reasons some A.A. members are interested in A.A. history, and if/how they see such cultural activities as part of their recoveries. This is part of my ongoing anthropological research on healing and social memory among A.A. members. In the course of my dissertation research, I discovered that many A.A. members are engaged in researching local, national, and international histories of Alcoholics Anonymous, and many had become amateur historians and archivists. I see such activities as culturally and socially important. The data I propose collecting is necessary for me to revise my dissertation, *Rhetoric and Remembering in Alcoholics Anonymous*, for publication.

10. *Describe the proposed subjects (age, sex, race, or other special characteristics). If there is a physical or mental health condition that characterizes the subjects to be included in the study, please indicate this here as well.*

The subjects (informants in anthropological terms) for this research will be members of Alcoholics Anonymous who are engaged in researching the history of A.A. or collecting A.A. memorabilia and/or ephemera. I will use a convenience sample of approximately 15 A.A. members, and selection criteria will simply be an active interest and engagement in researching AA history and/or creating local archives. By definition, all subjects will be self-identified members of A.A. and therefore recovering alcoholics.

11. *Describe how the subjects are to be selected. Please indicate how you will gain access to, and recruit these subjects for participation in the research. That is, will you recruit participants through word-of-mouth, fliers or poster, newspaper ads, public or private membership or employee lists, etc. (If subjects are to be recruited from a cooperating institution, or other service organization be aware that subjects' names and other private information may not be obtained without the subjects' written permission.)*

Informants will be recruited from an email discussion list called AAHistoryLovers, which is an open, public forum. With guidance from the list's moderator, I will ask for volunteers to answer a short series of open-ended questions about their interest in A.A. history and archives, the kind of activities they participate in, why they believe their activities are important, and the role these activities play in their personal recoveries. Snowball sampling, in which an informant suggests others who may want to participate, may be part of the recruitment methods. Demographic data collected will be limited to age, gender, self-identified race/ethnicity, and length of sobriety.

There are several limitations to this method of recruiting. All subjects will obviously be literate and computer savvy, and thus are likely to be fairly affluent. All data collected will be based on self-report, with no means of verifying informants' statements. The sample will not be random, but self-selected from a limited pool of potential participants.

However, the data collection methods I will use, including the recruitment of informants, are well suited to qualitative, thematic analysis of cultural activities.

12. *Abstract of the proposed procedures in the research*

With the aid and advice of AAHistoryLovers moderator, I will recruit around 15 participants to answer, via email, a short series of open-ended questions. I will follow up each response with probes for clarification or further development of specific points. In keeping with AA tradition, informants will not be compensated monetarily for their time. However, I will offer to send each participant a copy of the thematic report.

All data collected will be strictly anonymous, not only to protect the privacy of informants, but also in keeping with A.A.'s tradition of anonymity. I will ask each participant to select a pseudonym to identify the source of the data. Once an interview is completed, all identifying information, including email addresses, will be destroyed. AAHistoryLovers will not be identified as a source of informant recruitment.

The data will be analyzed only by me, using Grounded Theory, an inductive analytical approach designed to discover common themes and build "mid-level" theory (citation here).

Semi-Structure Interview Questions
AAHistoryLovers Study
Maria G. Swora, Ph.D., MPH

Part I: Demographics

1. What is your gender?
2. How long have you been sober?
3. What is your age?
4. What race, ethnicity, or nationality do you consider yourself to be?

Part II: Interview questions

1. Please describe the kinds of things you do to study A.A. history?
 - a. Preserve A.A. history? (include here creating and keeping archives)
 - b. What kind of A.A. memorabilia do you collect?
2. Why do you do these things?
3. If you have been to Dr. Bob's or Bill's house, what was it like for you?
4. How does understanding A.A. history help you in your sobriety?
5. What is your understanding of spirituality?



COMMUNICATION FROM THE EDITOR

From the editor, currently at Penn State Mont Alto, in connection with his paper on “Some Problems in the History and Historiography of Alcoholics Anonymous,” to be distributed for comment and a brief summary presented at the ADHS (Alcohol and Drugs History Society) Concurrent Sessions at the AHA (American Historical Association), January 6, 2006, Philadelphia Marriott (see notes following the Outline).

OUTLINE FOR BOOK OR BOOK SECTION TENTATIVELY TITLED JOYOUS GARDE TO AREA 59: AN EXEMPLARY STUDY OF A.A. (IN EASTERN PENNSYLVANIA) TO 1975

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|---|---|
| Foreword | III. A.A., the Mid-Atlantic Region, and Eastern Pennsylvania in the War Years (1940-46) |
| Introduction | a) Fitz, Jimmy, and the Company of Joyous Garde |
| I. A Model for Historical Research on Alcoholics Anonymous as a Continuing Company or Society | b) The Seven Founders in Philadelphia |
| a) Change or Development in Social Systems | 1) Fitz |
| b) Definitions of Company or Society in the Social-Systems Context | 2) Jimmy |
| c) Systems and Subsystems: The A.A. Case | 3) Charlie |
| d) The Importance of Individuals and Problem of Anonymity | 4) Bayard |
| e) History by the Charismatic Founder: Problems and Reliques | 5) George W. |
| f) Periodization | 6) Ed |
| g) Comparative Local (Geographical Subsystems) Studies | 7) Mac |
| II. Framework for Studying the “Golden Moment” for Alcoholics Anonymous | c) JPL, Dr. Saul’s Office, and a Side-Note on Jimmy’s Conversion |
| a) Bill W.’s Threefold Vision | d) Linkage of (Mid)West and East |
| b) Mind-Doctors, Doctors, and Clergymen | e) Where Bill Failed: Early A.A. in Harrisburg (and a Note on Williamsport) |
| c) The Founding and the First Groups | f) George the Salesmen: A.A. in Reading (and Lebanon and Scranton) |
| d) The Apostles on the Road from Akron and Cleveland | g) The Lieutenant, the Captain, and the Colonel (A.A. in the Lehigh Valley) |
| e) The Apostles on the Road from New York | 1) Lieutenant Yvelin |
| f) How to Found an A.A. Group – Was it Like Founding a Church? | 2) Captain Aaron Burr |
| g) Forgotten Apostles: Irv and Oscar | 3) The Colonel |

IV. The Time of Postwar Recovery, Growth and Structure (1946-55)

- a) Establishment and Re-Establishment: the Second Wave
- b) Traveling Inter-Group Meetings or an Intergroup Association?
- c) The Mill-owner and the Minnesota Model
- d) Eastern Pennsylvania Attitudes on Mind, Body, and Spirit
- e) The Great Change in 1954; the Beginnings of Structure in Service
- f) The Newsletter Campaign: Chit-Chatting
- g) Clubs, Associations, and Groups

V. A New Society or the Routinization of Charisma? (1955-75)

- a) The New Breed
- b) The Captains and the Kings Depart
- c) The Third Wave of New Groups
- d) The Curious Specializations of JPL and YG
- e) Eastern Pennsylvania and the Treatment Model
- f) Growth Without Diversity: Implications of the Systems Analysis Model
- g) A Note on the Thirty Years Since

VI. Spontaneous Order

[This like the first five sections will have seven subsections (a-g), but I have not yet drafted the subtitles.]

Conclusion and Afterword

This proposal was originally written for a separate book as a kind of first step toward making possible a more scientific and comparative study of A.A. history, but just now it seems more likely to become one part of the book *Of Mind, Body, and Spirit: [Chapters on] Alcoholism and A.A.*, following up *This Strange Illness: Alcoholism and Bill W.* The other parts of the follow-up book will include A.A.'s reaction(s) both nationally and locally to developments in medicine and

psychiatry in the period from 1935 to the present (with the emphasis on 1940-1975) and A.A.'s relationship with developments and conditions in "religion" and "spirituality" in the same period.

Briefly, *This Strange Illness* argued that Bill perceived a threefold treatment for the threefold illness of alcoholism, that the three parts of the treatment were congruent, and the alcoholism is in fact a threefold illness, as mental, physical, and spiritual illness are generally understood in the year 2004 (when *This Strange Illness* came out). That left uncovered questions dealing with understandings of mind, body, and spirit between the "Golden Moment" of A.A.'s creation (1935-40) and the present, and questions of A.A.'s history from 1940 to the present. But it is unlikely any satisfactory account of A.A. history can be written for the period after 1975 (still almost entirely protected by anonymity, and too close for historical perspective even absent anonymity), so the emphasis will be on the time up to 1975.

Among the figures who will play a significant role in the book are Dr. Ruth Fox (1894-1989), other doctors (Dudley Saul, A Wiese Hammer, *et al.*), the people associated with the North Conway Foundation, JPL (1903-1983), YG (1906-1981), also H(M)E of Detroit and Grosse Pointe (1892-1979), the Philadelphia (and other city) founders, Elvin M. Jellinek (1890-1963), Sam Shoemaker (1893-1963), and the line of AAs and non-AAs who were largely responsible for Bill W.'s understanding of spontaneous order through "tradition" (or "Traditions").

Some of the work going into this book underlies the editor's paper at the second ADHS Concurrent Session at the AHA, set for 2:30-4:30 p.m. Friday January 6 2006, the Session title being, "Reexamining the Rhetorics of the Alcohol Question: Moral Suasion, Predisposition, and Self-Help," the chair being Albert Acena of the College of San Mateo. The four papers are "A Queer Explanation of Alcoholism: The Correlation of Homosexuality and Alcoholism in Psychoanalytic and Sexological Discourse 1880-1935" by Michele Morales of the University of Michigan; "Dry Culture's Faulty Alliances of Rhetoric" by Jason S. Lantzer, Indiana University; "Christian Social

Sources of A.A. Morality” by James Swan Tuite, formerly resident Kirk Fellow at Brown; and “Problems in the History and Historiography of Alcoholics Anonymous” by the editor.

The morning Concurrent Session subject (mentioned here for informational purposes only) is “New Insights into the Brewing Industry and Temperance Movements” under the chairmanship of Scott Haine of the University of Maryland University College, and the three papers are “Smell-

ing of the Ale-Vat: Philanthropic London Brewers and the Mid-Victorian Drinking-Fountain Movement” by Vanessa Taylor of Birkbeck College (London); “Irish Publicans, the Gaelic League, and the Struggle to Reform St Patrick’s Day in Ireland 1900-1910” by Brad Kadel, University of Maryland University College; and “Death and Rebirth: The U.S. Brewing Industry 1983-2002” by independent scholar Amy Mittelman of Amherst MA.

WASHINGTONIAN NOTES & QUERIES

No. 7

This passage, from pp. 56-71 of Jerome Murray, *Ruminations of an Ex-Inebriate* (Toledo 1879), reprints a considerable portion of the Chapter VI and following material from *The Foundation, Progress, and Principles of the Washington Temperance Society of Baltimore* (Baltimore 1842), with Murray’s commentary. The commentary is valuable and has (I think) been overlooked, and though the text of the original pamphlet is now available on the Internet, the commentary needs the text for its full effect, so both are printed here. The commentary is of particular interest as being one of the few places where the demise of the Washingtonians is traced – as Bill W. traced it – to politics and temperance. The copy from which I have taken this passage belonged originally to Phineas Taylor Barnum (to whom the book is dedicated), then to the Bridgeport Public Library, found its way to the library at High Watch Farm in Kent CT, and was presented to its Chaplain on his departure for other pastures in the mid-1960s, along with a copy of the Second Edition of the “Big Book” and a certificate of appreciation as an honorary alcoholic. Bill W. had the opportunity to read this book, but we don’t know when.

Jerome Murray was a lawyer in Toledo (the copyright is entered by Jerome Murray, Esq.). He was born July 8, 1838, in Williston, Chittenden County, Vermont, the eldest of five children of Alexander Murray (1814-1886) and Esther Sloan Murray (1817-1896). He married Julia Anne Welch (1839-1881) and they had three children, Wilbur Welch Murray (b. 1862), Gertrude Esther Murray (b. 1865), and Ferdinand Murray (b. 1868). Jerome

Murray died December 2, 1889, in Toledo. The passage printed here begins at the bottom of p. 56 in *Ruminations of an Ex-Inebriate*. Those portions in quotation marks are from *The Foundation, Progress and Principles of the Washington Temperance Society*.

We will now give a few more extracts from the work referred to, pertaining to the experience of the Washington Society, still further illustrating the similarity before referred to, existing between the two movements, in the hope that more light may be shed on this important question, and while doing so, the reader will bear in mind that the writer of that work [John Zug] held the same relation, as to time, to the Washingtonian movement, that the author of these pages holds to the Ribbon movement, both having had a little over two years experience in and knowledge of the workings of their respective societies to draw from.

“We have already intimated that experience was clearly the groundwork of the operations of this society. We also mentioned some reasons why this course was adopted. Heretofore the appeals of the friends of temperance were, as a general thing, directed to the moderate drinker, or the strictly temperate. Efforts were made rather to prevent men from becoming intemperate, than to reform them from intemperance. Many doubted the possibility of the reformation of the drunkard; and even those who did not, made but little effort to rescue him. The difficulty then was, either that the drunkard would not go near a temperance meeting; or, if he did attend, he was likely to be either held up to ridicule, or denounced, or perhaps turned out of

doors. Too often he would hear that which he could not appreciate, or which was calculated to embitter him the more against the cause. Mere general lectures on any subject, and more particularly on the subject of drinking, fall unheeded on the ear of the intemperate man. And you steel against yourself all his confidence and sympathies, if you either scold, mock or denounce him for his intemperance.”

“There were other difficulties in the way: as for instance, the impression that the Temperance reformation was a ‘Church movement,’ and that the pledge required more than the abandonment of the personal use of alcohol. The true position of the Washingtonian Society is this; As a body we recognize no creed of religion. Our members may be as much or as little religious as they please, provided they do not violate our pledge. We do not substitute temperance for religion, nor place temperance above religion. On the contrary, we hold that a man’s reformation from intemperance only places him in his original position, and leaves him to deal with his Church and his God, according to the dictates of his own conscience. Of one thing we are certain: sober men are more likely to be religious than drinking men, and the church will gain more members when there is a Washington Temperance Society than when there is not.”

“There is yet another view: there are dishonest men everywhere, hypocrites in every association; and no enterprise is so righteous, but that designing men, from corrupt and selfish motives, will embrace it, and use their influence in its promotion. Even the Church has not escaped this contamination. No enterprise perhaps had been more injured in this respect than the Temperance cause. It has too often been made a hobby by designing men, seeking popularity and influence - ambitious, aspiring men - broken-down politicians - religious hypocrites - mere babblers, who wished to gain the reputation of speech-makers, by riding the Temperance hobby. From the influence of such men, in one garb or other, this good cause has been much retarded. In order then to avoid all these difficulties mentioned, and be rid of these hobby-riders, the Washington Temperance Society was founded

on the principle, that the statement of personal experience should be substituted for debates, lectures and speeches in their meetings, while the only requisite to membership should be personal abstinence. This at once placed them in a single and invulnerable attitude, and not one of warfare against any man, or class of men. No man could be offended, or find fault. It attacked or excited no man’s prejudices. It rendered the reform, so far as they were concerned, a simple unit, and that unit principle was the simple idea of personal abstinence. Behind that, they made no further inquiries. By means of their experience meetings, they at once reached the cases of many of the most unfortunate inebriates. They not only could induce them to attend their meetings; but when there, they interested their feelings, excited their sympathies, by details of their own personal experience; and proved to them that they could reform, by setting before them living examples.”

“We should perhaps make another remark here in reference to our pledge, and it is this: The practice of our society is not to abandon at once the reformed man, who in an evil hour of strong temptation has violated his pledge, but to bear with him an try to reclaim him again, and if he comes back penitent, to forgive him, ‘seven times,’ yea, ‘seventy times seven.’ By this mild course many have been ultimately saved, who, by harsh measures, would have returned again to their old habits. We cannot be too cautious or kind to the unfortunate victim of intemperance. He needs kind treatment, and by means of it we can generally calculate on his final reformation.”

Such, kind reader, were the salutary principles and conservative measures adopted by the greatest of temperance reforms, inaugurated at a time when in thousands of families, the bottle occupied the cupboard of the poor, and the decanter the sideboard of the rich and was considered indispensable at the table; when the use of alcoholic drinks was universal, by old and young, male and female, religious and irreligious; when all men of business gave liquor to those in their employ, farmers distributed it in their harvest fields, clergymen in the parsonage, and the Government issued grog-rations in the army and navy. What a great revolu-

tion was created in this respect by this society, and when we consider that the restoration of a single drunkard is, so far as he is concerned, the removal of all those ills which cling to the damning bowl, what then must have been the change when hundreds and thousands and tens of thousands reformed?

But such a state of things was not destined to last. So great a revolution must be utilized by politicians. Aspiring but unprincipled men must use it to bring themselves before the public as orators. It must be used to assist our lodge, our clique, or our church. We must engraft other moral principles with it or it will be of no use. "I have no confidence in any man who signs the pledge, unless he joins the church," says one; "It will come to naught if it does not recognize God in its constitution. It has no defined mode of faith, no ritual," says another. Then came the casuists with fine, puzzling questions in the science of ethics to introduce, followed by an army of anti-tobacco, anti-tea, anti-coffee, anti-this and anti-that, and so on ad infinitum, each one desirous to load the movement with his or her moral precepts, when the original cause was lost sight of, seeds of dissension were freely sown, estrangements, bickerings and jealousies produced, until over-loaded with hobbies and pack-saddled with creeds, the noble steed stumbled and fell upon the plain.

Their history demonstrates that as long as their Society held true to its principles, as above announced, it was successful, it could not be otherwise. The sympathies of the Public were enlisted because they placed the Temperance question before them, not in the narrow light of the bigot to be enforced by intolerant persecution, but in the mild and genial light of charity and philanthropy. A few more extracts from the work before referred to will be given to show the reader the spirit or rather the prejudice of the age in which these mighty and benevolent schemes were enacted, when the Washington Society, even in the very height of success, when thousands were daily being rescued from the bane of rum, were called upon to answer objections raised, deny false accusations and defend their society and cause against the continued and repeated misrepresentations of those whose duty and

interest it was to sustain and perpetuate it, to show whether the citadel they erected was carried by the successful assault of the outside forces of the Distiller and Rumseller, or secretly betrayed, and its gallant defenders unwittingly slain in the house of their friends.

"We have been charged as a society with advancing the notion, that no good was ever accomplished in this cause before we did it; and that no person is a suitable Temperance speaker, unless he is a reformed drunkard. The charge is without foundation. We have been greatly misunderstood, and doubtless greatly misrepresented. For individual opinions, casually expressed, the society is not accountable. We do not hold, that everyman who has had the misfortune to have been a drunkard, is fit to be either an officer of a Temperance society, or an experience speaker, as soon as he has been reformed. He should have common sense and common honesty, and this is all about the qualification he needs, except it be some capacity to express himself readily."

"Again, we have been represented as holding that clergymen should not take any part in the Temperance cause. This is no doctrine of ours. Let them in their pulpits or elsewhere say as much in favor of Temperance as they please or can, but when they come among us, we want not sermons but *cold water speeches*. Let them lay aside their *pontificals*, and talk to us as *men*, not as *preachers*. This is not a distinction without a difference. Why should religious men, whether preachers are not, introduce their religion into all their discourses? Religious men can address a political, agricultural or literary meeting, and confine themselves solely to these matters, without lugging in their religious tenets at ever corner. Why not on the Temperance question? We have had men address us, in whose piety all men had confidence, and yet the burden of their remarks was Temperance, - cold-water, and they did not once introduce foreign matters, in which they might be certain their audience did not think alike."

"We have been represented as being adverse to religion - as arraying ourselves against the Church - as declaring our labors to be higher and holier than those of the Christian ministry - as sub-

stituting Temperance for religion. In all these charges we are wholly and entirely misrepresented or misunderstood. Our true principles on this subject are as follows: as a body, retaining our original position as a *unit*, we have nothing to do whatever with *religion* or *politics*; any more than a *political* party has to do with *religion* or *temperance*. If a man will only comply with our constitution he may be a Catholic, a Protestant, or an Infidel, if he chooses. We do not enquire into his creed or notions. This is not our business. He may be anything or nothing in this respect. But he must not bring his creed or party into the society. When he comes into the Washington Temperance Hall, he leaves his church creed and party politics at home; and meet all his fellow-members not as Democrats or Whigs, not as Presbyterians, Methodists, Catholics, or anything else – no, not even as Christians, (for they may not all be such,) but as his *fellow-men*, on the one common platform of total-abstinence. We do not mean that anyone is to so anything in the society, or as a member of the same, contrary to his religious creed and obligations, or his political notions; but he is not to introduce them to the society. No matter then who the man may be, we give him the hand of a brother Washingtonian, if he signs our pledge and keeps it, and conducts himself becomingly among us, - and few cold-water men are other than gentlemen.”

“Constituted thus, how then could the society, as such, legitimately have anything to do with religion. The members, as individuals, have to do with religion as they had before they joined. If they were drunkards and have reformed, this only places them back in their original position as men; and to their God and their own consciences must they stand or fall.”

“All this neutrality is necessary in order to combine the heterogeneous elements that make up the Washington Society. The object is not only to avoid all sectarianism, but even the appearance or suspicion of sectarianism. Indeed we have more in view. The design is to prevent all suspicion that the Temperance cause is a church affair; and that with this wise and benevolent design; we wish to reach and save all men from intemperance, even those who are embittered against the church. Here-

tofore most of the Temperance societies were connected more or less, nominally or otherwise, with some church or other; the meetings were usually held in churches, conducted with religious exercises, and more or less under the direction of ministers; many of the addresses were made by ministers, and partook of the nature of sermons rather than Temperance speeches. All this was very well, so far as it went. It had its designed effect; but only on a portion of the community. While these arrangements were calculated to accomplish much with the upright and religious, they were strongly calculated to make the impression upon the drinking man, that the Temperance reform was a church affair, and that joining a Temperance society, was more or less a religious business.”

These were a few of the slanders and misrepresentations the faithful advocates of temperance in that age were daily called upon to combat and with them are given a few of the terse and convincing reasonings used in the presentation of their practical, conservative, yet truly charitable doctrines and principles. Those were met by the should-be friends of temperance only with derision and contempt. The consequence is that their society is now numbered with the past. Its career was short, but brilliant. Over thirty years have passed away since it ceased to be a power in the land, but many of the blessings it shed still remain. Many a good old grandfather yet teaches the little ones upon his knee, the salutary principles given by the Washingtonians in his youth and refers to his green old age, his long, healthful and happy life, as the result of strict adherence to the principles of total abstinence.

The movement, however, based upon such liberal principles was, unfortunately, in advance of the intelligence and philanthropy as well as the drunken tendencies of the age. At the zenith of success it was retired within the portals of the church and behind the locked door, behind the secret pass-word and grip of a few temperance societies, where it remained in an almost dormant condition for nearly two-score years.