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This ninth new issue of the CA&SQ (since it was revived in October 2004) begins Volume III. After “News and Notes” (News on a panel at next year’s American Studies Association meeting in Philadelphia, October 2007, Notes on the cousins of the Yale poet Leonard Bacon), this issue reports on the editor’s research on the very early days of AA. We have omitted this issue’s scheduled section on other archives, but we have our continuing series of “Washingtonian Notes and Queries.” This issue’s “Notes and Queries” (No. 13) provides additional notes (and queries) on the 1842 Incorporators of the Washingtonian Temperance Society of Annapolis. Finally, we include an inventory of the John Zug (1818-1843) Archives at Dickinson College, following our section on the Zug Archives at the University of Maryland last issue – John Zug, it will be remembered, was the author of The Foundation, Progress and Principles of the Washington Temperance Society of Baltimore (1842). Next issue of this newsletter (III, 2) will again see contributions on current work at Brown, plans for future work, and results of past work from the collections and by those on the KirkWorks listserv – and a renewal, we hope, of the series on other archives. All those who receive this and other issues are invited to contribute notes, queries, studies, and information on work in progress. – Jared Lobdell, December 31, 2006

News and Notes

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NEWS AND NOTES

A FORTHCOMING PANEL AT ASA OCTOBER 2007

PANEL TITLE:

Transnational Sobriety:
Exporting American Ideas about Alcohol and
Alcoholism

Chair: Jared Lobdell, editor, *CA&SQ*

Panel: Jason Lantzer, IU/PU at Indianapolis
Trysh Travis, University of Florida
Brian Herrera, University of New
Mexico

Comment: Mark Lender, Kean College of NJ

PANEL PROPOSAL ABSTRACT

Alcohol and drugs are easily recognized as “transnational” objects. They are trafficked across borders by both clandestine and legitimate means, and the facilitation and interdiction of their movements are matters of international policy and cooperation. The figure of the addict, similarly, can easily be assimilated to a transnational cultural studies perspective. As a host of scholars have pointed out, the addict’s porous body, like his/her liminal state between consciousness and coma, in many ways mirrors the boundary-transgressing political economy of the international alcohol and drug trade. Less easily articulated through the discourse of transnational cultural studies is the idea of sobriety. Sobriety, like inebriety, is a culturally specific construction whose meaning varies depending on context. Yet the 20th century has seen a marked increase in attempts by U.S. (and, to a somewhat lesser extent, Western European) policy makers, therapists, clinicians, and other experts to establish and export norms of sobriety that transcend national and regional borders. This panel seeks to instantiate a conversation about the construction and circulation of ideals of sobriety, and to situate three 20th century discourses of sobriety within a broader context of transhemispheric political, aesthetic, and affective exchange.

In “Drying up the World: America’s Dry Crusade, Wilsonian Idealism, and the Transnational Context,” Jason Lantzer (Indiana University) places the “dry ideal” that underwrote the early 20th century policy of Prohibition in appropriately transhemispheric perspective. For Lantzer, the story of Prohibition describes both the United States’ contribution to the dynamic transnational discussion about how to deal with the ills associated with alcohol consumption and also demonstrates the emerging importance of U.S. ideals in the international marketplace of ideas at the beginning of the 20th century.

In “The Globalization of 12-Step Recovery: Exporting ‘The Language of the Heart,’” Trysh Travis (University of Florida) traces the evolution of Alcoholics Anonymous from a small mid-western offshoot of an evangelical Protestant organization (founded 1935) into a world-wide community of believers (over 2 million members in more than 150 countries today). Travis’ paper explores how members of the global AA community have developed a transnational “language of the heart” that, at least for the purposes of sobriety maintenance, allows members to articulate shared beliefs powerful enough to endow them with identities that transcend nationality.

In “Performative Autobiography and Transnational Sobriety in Ignacio Solares’ *Delirium Tremens*,” Brian Herrera (University of New Mexico) examines Mexican author Ignacio Solares’ *Delirium Tremens* as a complex textual enactment of an essential principle of AA methodology – a performative autobiography in service of a spiritual recovery from alcoholism. Innovating beyond the discursive template of the *historiales* (personal stories) published in “official” Spanish-language AA literature, Solares’ text performs a distinctly transnational variation on the U.S.-rooted, international “recovery” movement.

PAPER PROPOSAL 1

Drying up the World: America's Dry Crusade, Wilsonian Idealism, and the Transnational Context

Jason S. Lantzer, Ph.D., Indiana University/Purdue University, Indianapolis

Prohibition is, all too often, considered to be a uniquely American phenomenon, by both scholars and the general public alike. And yet the movement to restrict the flow of alcohol was international in its scope well before the advent of the Eighteenth Amendment. Having said that, the American manifestation of the dry cause, however, especially the decision to seek prohibition, had important implications for both Prohibition's outcome as well as for this larger global temperance movement.

In order to better understand what happened when Americans attempted to take Prohibition to the world, one must consider both the position the United States found itself in following the First World War (in terms of the dry crusade as well as foreign policy), and the properly transnational context of dry ideal. Hence, three areas need to be investigated: First, why American dries came to support Prohibition over other temperance choices available to them from the world of global temperance? Second, how did some Americans— from President Woodrow Wilson, to industrialist/philanthropist John D. Rockefeller, Sr., to many average Americans—convince themselves that America's display of military power in the war would convince other world powers to accept American ideals, including Prohibition? And lastly how did these ideas about temperance, steeped as they were in a moralistic American exceptionalism, play out once they left the world of rhetoric and entered the real world?

Understanding Prohibition in both its international and transnational contexts casts new light on both the American experience as well as the wider temperance cause. It also allows for a much wider appreciation of what Americans were striving for in the immediate aftermath of "the war to end all wars" as they

sought to remake the world over in their image. American foreign policy at this time was seen as a tool to spread American ideas to every corner of the Earth. That those ideas in many ways failed at home and abroad, can serve as a cautionary tale about the extent to which idealism can thrive in a harsh environment. But the story of Prohibition as an American contribution to the transnational discussion about how to deal with the ills associated with alcohol consumption also serves as an example of the importance that American ideas in general were starting to have in the international marketplace of ideas.

PAPER PROPOSAL 2

The Globalization of 12-Step Recovery: Exporting "The Language of the Heart"

Trysh Travis, Assistant Professor, Center for Women's Studies and Gender Research
University of Florida

Writing in 1959 in the Alcoholics Anonymous magazine *The Grapevine*, AA co-founder Bill Wilson described an English-speaking AA group in Japan whose most devoted members were "two Japanese who can't understand a word of English." The English-speaking AAs (presumably American or Australian expatriates) also spoke no Japanese. Despite this, Wilson wrote, "the two Japanese...sit in the meeting place, their faces wreathed in beautiful smiles." The meeting was "full of meaning for them" because "the speakers are talking more than English." Their stories of alcohol addiction and recovery unfolded through a shared tropology of hidden bottles, black outs, and "hitting bottom," as well as of salvific love encoded in the Twelve Steps. This shared meta-language, Wilson observed, demonstrated the transcendent and potentially world-changing power of AA's program for addiction recovery. Members of the AA community could communicate easily across linguistic and cultural barriers because they spoke not in their native tongues but in AA's "universal language of deep and abiding brotherhood—the language of the heart."

Reflecting the Conference theme of “Transhemispheric Visions and Community Connections,” this paper examines AA’s evolution from a small mid-western offshoot of an evangelical Protestant organization (founded 1935) into a world-wide community of believers (over 2 million members in more than 150 countries today), and explores the boundary-transgressing/transcending sense of self that its members embrace. AA groups in different parts of the world vary somewhat in deference to local norms, but what Wilson observed in Japan in 1959 remains largely true: members of the global AA community are united by shared beliefs powerful enough to endow them with identities that transcend nationality. AA members continue to lay claim to their local and national identities (as well as to gendered, sexed, racialized, etc., identities), but for the purposes of sobriety maintenance they identify first and foremost as alcoholics, and attempt to align individual behavior and group interaction alike according to shared ideals of self-sacrifice, humility, and emotional openness. The “universal language of the heart” emanates from—and speaks directly to—this sense of an affectively constituted, vulnerable self.

To historicize the development of AA’s sense of self and the cultural networks that have created/sustained it, this paper tracks the movement of AA beyond North America—first to other English-speaking countries in the 1940s, then to Western European and former British colonial sites at mid-century, and finally to Latin America and the former Soviet Union in the 1980s and ‘90s, two decades of explosive growth. I then situate it in two theoretical contexts. A variety of factors—AA’s debt to Protestantism, its pragmatism, its association with heteronormative, white, middle-class American values—invite us to think of the spread of AA ideology abroad as part of the wider project of exporting cultural democracy during the Cold War. But it is useful as well, I argue, to situate the movement of AA’s “language of the heart” within the context of what Candace Boym has called “diasporic intimacy,” the global flows of affective connection that underpin and help to

secure global capitalism. Together, these two theoretical lenses cast light on an important and under-studied example of the international circulation of ideas and identities.

PAPER PROPOSAL 3

Performative Autobiography and Transnational Sobriety in Ignacio Solares’ *Delirium Tremens*
Brian Eugenio Herrera, Department of Theatre and Dance, University of New Mexico

In 1977, Mexican writer Ignacio Solares began to worry that his drinking was becoming a problem. Solares was in his early thirties, already a successful journalist and sometime novelist/playwright, as well as a rising figure in Mexico City’s intelligentsia. The hard-partying author sought the counsel of a friend whom he knew to be a long-time member of *Alc6holicos An6nimos* in Mexico City; the friend, perhaps unsurprisingly, encouraged Solares to go to AA. But, as Solares later wrote, “Of course, I didn’t go to Alcoholics Anonymous. I searched out a much more tortuous, labyrinthine path for myself – I did some journalism on the subject.”

What Solares did was undertake a series of extensive interviews with individuals, both those who self-identified as alcoholics and those who did not, each of whom told the author of their experiences with delirium tremens. (Delirium tremens – or “DTs” as they are sometimes called in the U.S. – is a potentially fatal metabolic phenomenon, often characterized by hallucinations, that can result from the abrupt cessation of severe, chronic alcohol consumption.) Solares adapted these personal accounts of delirium tremens into vivid free-standing monologues (or *testimonios*) and interspersed these *testimonios* within a longer fictional narrative detailing a hard-drinking author’s encounter and subsequent spiritual journey with a mysterious man named Gabriel. The result was *Delirium Tremens*, Solares’ “novel” (introduced by a short explanatory prologue by a doctor at Mexico City’s Psychiatric Social Security Hospital) published in 1979 with little fanfare or critical notice.

Since its 1979 publication, however, Solares' *Delirium Tremens* has accomplished an incremental notoriety and success throughout Mexico and Latin America. Solares has also continued to collect individual *testimonios* of delirium tremens (most of which have arrived to him unsolicited) and has incorporated several of those new *testimonios* into subsequent editions of *Delirium Tremens* (1992, 1999). Solares has also developed and staged several theatrical adaptations of the novel in Mexico City. Further, *Delirium Tremens* has been utilized as a therapeutic text in hospitals and self-help groups throughout Mexico since its publication and remains a not-uncontroversial touchstone text in Mexico City's vibrant and complex "culture of recovery." In the United States, however, Ignacio Solares' *Delirium Tremens* has remained almost entirely obscure. (The leading publisher of recovery literature in the United States –

Hazelden – only published the first English-language translation of Solares' text in 2000.) This paper endeavors a critical consideration of how Ignacio Solares' *Delirium Tremens* enacts an essential principle of AA methodology – offering a performative autobiography in service of a spiritual recovery from alcoholism. My discussion contextualizes Solares' text thematically and formally with the *historiales* (personal stories) published in "official" Spanish-language AA literature, as well as within a broader consideration of the extraordinary impact of *Alcólicos Anónimos* in Mexico and Latin America since the 1970s. I argue that Solares' text "performs" recovery from alcoholism and emerges as an especially transhemispheric documentation of the important, if under-studied, modes of transnational identity formation instigated by the "recovery" movement and other circuits of transnational sobriety.

NEWS AND NOTES

A NOTE ON LEONARD BACON'S COUSINS

The Reverend Leonard Woolsey Bacon (1830-1907) of New Haven had several sons, the eldest being Nathaniel Terry Bacon (1858-1926), who married Helen Hazard of Peace Dale, R I, (b. 1861), the daughter of Rowland Gibson Hazard, who had a son Rowland, Jr. The Rev. Leonard also had a son Leonard Woolsey Bacon Jr., and a son Selden Bacon. Nathaniel Terry Bacon and Helen Hazard Bacon had a son Leonard (1887-1954), a Pulitzer-Prize-winning Yale poet, friend of the Benéts, whose papers are at Yale. Selden Bacon had a son Selden Daskam Bacon (1909-1992), who was thus Leonard Bacon the poet's first cousin. Leonard Woolsey Bacon Jr had a son Leonard Woolsey Bacon III (1894-1975), nicknamed "Breakfast" in his time at Phillips Andover (Class of 1913), who was thus Leonard the poet's and Selden's first cousin. And Rowland Gibson Hazard, Helen Hazard Bacon's brother, had a son Rowland Hazard III (1881-1945), who was Leonard the poet's first cousin on his mother's side.

From the Leonard Bacon Papers at Yale we have learned that Leonard Bacon and Helen Hazard Bacon were involved in the decision of

Rowland-III to seek help from Dr Carl Jung for his alcoholism. A look at a family biographical note on "Breakfast" Bacon suggests possible run-ins with alcohol, though that may be imagination. "During World War I he was called the 'singing captain.' He was charming. He chased after women. He was tricked into marrying Eileen when she falsely told him she was pregnant. She had a nine- year old son. He was a promoter, at one point selling Rubbermaid. He never really did very much. He was always resentful that he hadn't been taken to Switzerland with the family; that he had been sent to Uncle Ned in Montana. It had been suspected that he had TB, but he hadn't understood. He died at the age of 83." But besides the Singing Captain and the man who brought the message to Ebby T. (and thus to Bill W.), there was Selden D. Bacon, for years the head of the Yale (and then the Rutgers) School of Alcohol Studies, and the man who employed Bunky Jellinek. I have found no papers directly connecting Rowland Hazard III and Selden Bacon, but I believe the cousins of Leonard Bacon (1887-1954) are worth investigating in this context.

NEWS AND NOTES PUBLICATIONS

Jane S., *Q & A: Alcoholism and Sobriety* (Hindsfoot Series) has a publication date of February 22, 2007, xvi + 135 pp., available from Amazon.com and BarnesandNoble.com, list price \$14.95, paperback. Bill White is beginning work on a new edition of *Slaying the Dragon*. A new edition of Ernie Kurtz, *Shame and Guilt*, is also due from Hindsfoot in February 2007 (53 pp., paperback).

(Note May 2007: Jane's and Ernie's books are now available online through Amazon and Barnes and Noble.)

PROGRESS REPORT: BACKGROUND NOTES ON FITZ M. (1897-1943)

I: Some Society Notes from 1921

John Henry Fitzhugh (Fitz) M. (1897-1943) was the first man after Bill W. to get sober in New York and remain sober for the rest of his life. Bill and Lois visited him and his wife Libby at his house in Cumberstone MD in connection with their attendance (and his) at Oxford Group open houses in 1936. But his marriage was troubled and ended shortly thereafter. Fitz came to New York, then went to Washington DC, then back to New York (and helped found AA in Philadelphia), then to Baltimore and Washington. He died, apparently of cancer, not long after marrying Ruth J. (or Arabella), a woman twenty years older than he. She died in Westchester County, New York, in early 1972. Fitz was, to be sure, of an old Virginia family – but one that had gone north after the late war (his grandfather had an office on Staten Island and his father went to Princeton); his father was an Episcopal minister whose church was in New Jersey when Fitz was born. And he did not entirely fit in with the society which his wife Libby and her family were part of. Here are two items from the *Washington Post* in 1921. As with the subsequent material on Fitz's father-in-law, I have used initials rather than last names, though so far as I know no alcoholism is involved (except Fitz's), and I'm sure patient sleuthing would reveal them.

Sunday, June 19, 1921 – A wedding of interest in Alexandria is that of Miss Elizabeth Cary G., daughter of Mr. and Mrs. William Watts G., and Mr. John Henry Fitzhugh M., of Alexandria, which took place at 1:00 p.m. Wednesday, June 15, at the house of the bride's parents in Norfolk, followed by a reception at the Arts club. Mr. and Mrs. M. will live in Alexandria [on Duke Street]. Miss Agnes M. has returned from Norfolk where she attended the wedding of her brother.

Special to the *Post* – Norfolk, Va., May 5, 1921 – A fashionable wedding of interest to Washington society and naval circles was the marriage here tonight of Miss Mary Graham B., daughter of Rear Adm. Guy H. B., USN, and Mrs. B., now stationed at the Norfolk Navy Yard, to William Watts G., jr., of Philadelphia, son of Mr. and Mrs. William Watts G. of Norfolk. The ceremony took place at Christ Episcopal Church, and was followed by a large reception at the home of the bride's parents in the Navy Yard. The Right Rev. Beverly J. Tucker, bishop of southern Virginia, assisted by the Rev. Francis G. Steinmetz, rector of Christ Church, performed the ceremony.

Miss Meta B., sister of the bride, was maid of honor, and the bridegroom's sister, Mrs. Lyal A. D., was matron of honor. Miss B.'s schoolgirl cousin, Miss Essie S., daughter of Rear Adm. A. H. S., USN, and Mrs. S., of An-

napolis, was flower girl. The bridesmaids were Misses Charlotte B., the bride's youngest sister, Mary and Elizabeth G., Harriet and Aroostina S. [sisters of Essie] of Annapolis, Frances M., and Alice L., of Norfolk, and Phyllis W., of Portsmouth.

The Rev. Devall G., of Wytheville, brother of the bridegroom, was best man, and the ushers were Capt. Coleman W. J., U. S. Coast Artillery Corps, of Camp Eustis, Lieut. Comdr. Lyal A. D., USN, of the Norfolk Naval Base, Ensign A. G. Cook, USN, Messrs Tayloe C. of Baltimore, Fitzhugh M. of Alexandria, John F. R. of Richmond, Va., William Chase G.[a different G-] of Richmond, Selden T. of Norfolk, William G. of Nashville, Tenn., and Herbert L.[not the same as Alice L., but from one of the FFV], of Alameda, Calif.

II: Fitz M.'s Father-in-Law

It may help to understand something about John Henry Fitzhugh M. (1897-1943) to know more about the family he married into when he married Elizabeth (Libby) G. (I am avoiding giving her name, though I have no indication of any alcoholism in her family, and certainly her sister's husband and children have no connection I know of with either alcoholism or AA – but I refer to them as the D. family nevertheless.) Here is information on Fitz's father-in-law, William W. G., Jr. (1860-1939).

He graduated from V.M.I. in 1880 at the age of twenty, having studied civil engineering with specialized study in railroad work, and in 1883 became engineer in charge of the construction of the Norfolk & Carolina Railroad, was then a Civil Engineer for the Seaboard Railroad. December 10, 1885. "When he was an engineer for the Seaboard Air Line, surveyed the Dismal Swamp between Virginia and North Carolina. And I think that is where the road goes through there today and the railroad goes through there today. ... And the Baltimore and Ohio, and the Norfolk and Western railroads had a bridge somewhere south of Richmond where the one railroad is on a bridge and the other railroad is

on a bridge, and they cross over each other. And that was the only place in the terrain route there to get the other railroad that Grandfather - the Seaboard Air Lines - so HE built a railroad right through the bridge. And it was all over the railroad magazines and engineering feats. ... It was quite a thing, because he had to raise one and lower the other one a little to get it through." In 1905 he resigned from the Seaboard Railroad and opened offices in Norfolk as a consulting engineer. Here is a recollection by one of his children. "He had a very dear and close friend, Mr. Jenkins, who had a place, I think, at Virginia Beach. And we would go down to Virginia Beach in Grandfather's Franklin, which was a air-cooled car. And it was about 18 miles, and it'd take us about half a day to get there. I remember the factory - the Hershey chocolate works. We had to go past that, and you could always smell it a LONG way. ... We'd go down there and spend time at the beach, merry-go-round, dance floor. ... At Cape Henry where the lighthouse was and the fort, the placements of the 16 inch naval guns down there to protect the country during World War I are still there. ... Then we'd go up to Roanoke and Wytheville in the summertime."

His grandchildren called him "G-Daddy," for grand-daddy and G[surname]-Daddy. He had a marvelous sense of humor and loved to sing. His grandson, William G. D., lived with his G. grandparents "as a small boy from time to time and they just adored him." G-daddy's favorite advice was, "To thine own self be true." Here is a part of William G. D.'s recollections: "I stayed with Grandfather and Grandmother in Lochaven. ... Grandfather went on a trip to Florida, and he sent me home an alligator. ... We used to go fishing out at Virginia Beach. We'd go out there, and a boy would row us out in the boat. We'd go out there and sit all day, and catch spot, and Chesapeake bass, and all kind of things out there. Sit there and go up and down, up and down. We used to sit there at Lochaven, and out there still there's big coal things that they'd load the ships with coal... it was just like an erector set. ... We used to sit there, from Grandfather's

house, you could look right across there, watch those darn things run, night and day. He used to read me Shakespeare, and *Last of the Mohicans* by James Fenimore Cooper, and Sir Walter Scott. ... Grandfather would sit downstairs and read me these stories, and I'd sit at his feet and just DREAM. And about 9 o'clock, when we weren't coming upstairs, 'WILLIE! WILLIE! Time for that boy to come to bed!' ... His eyes would light up when he'd start talking about railroading. He'd just love to see the Casey Jones." He died

at Lochaven, 1531 Blandford Circle, Norfolk, in 1939, about the time Fitz's marriage to his younger daughter broke up. His younger grandson, Fitz's son, recalls G-daddy, who lived at the southern end of Chesapeake Bay, and his M. grandfather, who lived near the northern end. Fitz, Jr., recalls the Rev. Robert A. M. as a lover of Thackeray's *Henry Esmond* and *The Virginians*. It may be worth noting that William G. D.'s father was Vice Admiral Lyal A. D. (1886-1950), a naval hero of World War II.

WASHINGTONIAN NOTES & QUERIES

No. 13

As we noted in *CA&SQ* Vol. II, no. 6, besides the January 1841 Articles of Incorporation for the Washington Temperance Society of Baltimore, the Laws of Maryland contain the March 1842 Articles of Incorporation for the Washington Temperance Society of Annapolis. Here (from *CA&SQ* II, 6) is Section I of An Act to Incorporate the Washington Temperance Society of Annapolis, passed on March 1, 1842.

Section 1. Be it enacted by the General Assembly of Maryland, That Richard I. Crabb, William McNeir, Edward Brewer, of John, Jonathan Button, Richard Sands, William Bryan, Philip A. Magruder, George McNeir, James Callahan, John Miller, Martin F. Revell, Joseph J. Nicholson, John Mitchell, Philip C. Clayton, Daniel Caulk, David Hanlon, William S. Clayton, John E. Stalker, M. Curran Karney, Hyde Ray Bowie and others, who now are or may hereafter become members of said society, and their successors, are hereby declared to be one community and body corporate, by the name, style and title of the Washington Temperance Society of Annapolis, and by that name they shall be, and are hereby made able and capable in law, to have receive and retain to them and their successors, property, real and personal, also devises or bequests of any person or persons, bodies corporate or politic, capable of making the same, and the same to dispose of or transfer at their pleasure, in such manner as

they may think proper, provided always, that said corporation shall not at any time hold or possess property, real, personal or mixed, exceeding in value the sum of one thousand dollars, other than that which may be invested in a hall to be erected for the purposes of the society.

In alphabetical order (by surname), the names are Hyde Ray Bowie (1813-1858), Edward Brewer (of John), William Bryan, Jonathan Button, James Callahan, Daniel Caulk, Philip C. Clayton, William S. Clayton, Richard I. Crabb, David Hanlon, M. Curran Karney, Philip A. Magruder, George McNeir, William McNeir, John Miller, John Mitchell, Joseph J. Nicholson, Martin F. Revell, Richard Sands, John E. Stalker.

THE ANNAPOLIS INCORPORATORS

Hyde Ray Bowie [1813-1858]: A brief biographical note is in *CA&SQ* 2,6.

Edward Brewer (of John): He is in the Census for Annapolis in 1840, as between the ages of 30 and 40. In the 1850 Census he is registered as Edward Brewer, b. about 1804.

William Bryan: Like Edward Brewer, he is in the 1840 Census as between 30 and 40. In the 1850 Census he is William Bryan, b. about 1803, Sheriff. In the 1860 Census, he is William Bryan, b. about 1803, Merchant. In the 1870 Census, he

is William Bryan, b. about 1803, Register of Deeds. In the 1880 Census, it is William Bryan, b. about 1803, Auctioneer. He is presumably the William Bryan who was Mayor 1845-1846.

Jonathan Button: This may be the John Button given as between 30 and 40 in the 1840 Census.

James Callahan: This is likely to be the James Callahan given as between the ages of 30 and 40 in the 1840 Census.

Daniel Caulk: In the 1870 Census there is a Daniel Caulk, b. about 1811, and in the 1880 Census a Daniel Caulk, b. about 1812. He received funds for repairs at the State House in 1868. Back in 1840 he had served two days as Sergeant-at-Arms for the House of Delegates.

Philip C. Clayton: In the 1840 Census there is Philip C. Clayton, between 20 and 30, in the 1870 Census Philip Clayton, b. about 1813.

William S. Clayton: In the 1850 Census we have William Clayton, b. about 1815, in the 1860 Census William Clayton, b. about 1816. He appears as receiving payment for work on the furnace at the Capitol or State House in 1856, on the same page as payment for repairs to John E. Stalker.

Richard I. Crabb: The name is given as Richard J. Crabb, aged between 40 and 50, in the 1840 Census. With William Bryan and John E. Stalker he was an Assessor for the 2nd District of Anne Arundel County in 1852. In 1842 he was succeeded as Deputy Postmaster at Annapolis by George McNeir.

David Hanlon: There is no record of any David Hanlon in Maryland in the 1840, 1850, or 1860 Census. But there is a David Hanlin, 39, in Baltimore in the 1850 Census, and there was a David Hanlon who married Harriett Moss in Anne Arundel County February 27, 1808. This David could be their son. On the

other hand, there is a William Hanlon (aged 50-60) in Anne Arundel County in 1840 with one free white male in the household between 30 and 40.

M. Curran Karney: There is M. C. Karney, b. about 1813, in the 1850 Census for Annapolis. He was a Captain in Annapolis Artillerists about the time the Washingtonian Temperance Society of Annapolis was incorporated, and had served briefly as a Clerk to the House of Delegates in 1834 when he was 21.

Philip A. Magruder: This could be Philip Magruder (1807-1860), of Prince George's County, son of Sen. Alexander Contee Magruder. He is in the 1850 Census as Phillip Magruder, in Prince George's County, but Alexander C. Magruder is in the 1830 Census in Annapolis with two free white males in the household between 20 and 30.

George McNeir: The 1840 Census gives George McNeir (on the same page with Philip C. Clayton), as between the ages of 40 and 50, with two males 20-30, three males 15 to 20, and one male under five years of age. He removed from the state in 1846, at which time a successor was appointed as Trustee of the Annapolis & Elkridge RR. In 1850, President Fillmore nominated him to be a Justice of the Peace in and for the County of Washington in the District of Columbia, having previously nominated William McNeir through a clerical error. I have seen it suggested that he was born in 1795 and died in 1857. There was a George McNeir who was the Clerk of Carson County, Nevada, in 1860, resident in San Francisco as late as 1881, but probably not our George McNeir. There are four letters from George McNeir (all from 1856) in the Gregory Yale Papers at UCLA, but I have not examined them. Our George McNeir was a principal in the long-lasting Chancery case of Simpson vs. O'Hara. Also, in 1842, he succeeded Richard J. Crabb as Deputy Postmaster at Annapolis.

William McNeir: The 1840 Census gives William McNeir, as between the ages of 40 and 50, with two males under five and one between five and ten. The 1850 Census gives William McNeir, b. about

1798. This is presumably the William McNeir (1798-1865) who m. Mary Ann Maccubbin (1798-1856) in 1821. He was erroneously nominated as J.P. in George's stead in 1850.

John Miller: There is a John Miller between the ages of 40 and 50 in the 1840 Census, and a John Miller, aged 57, in the 1850 Census. This may be the John Miller who was Mayor 1837-1840, before Alexander Contee Magruder.

John Mitchell: There are at least two possible John Mitchells in the 1850 Census, b. 1802 and 1810. The 1810 (or 1809) Mitchell m. in 1829. The Mitchell family is reported in 1896 (in the *Manual*) as one of the oldest in the State, having lived there for more than two hundred years, though in Dorchester County, not Anne Arundel.

Joseph J. Nicholson: This is almost certainly the Joseph Nicholson, of Annapolis, between 20 and 30 in 1840, and presumably the Joseph J. Nicholson of Mobile AL, b. about 1819 in Maryland, in the 1860 Census. This is the Nicholson of Nicholson Manor, of the family of Judge Joseph Hopper Nicholson, Francis Scott Key's brother-in-law, the man to whom the MS

of "The Star Spangled Banner" was given, descendants of Governor Francis Nicholson of 1698.

Martin F. Revell: In the 1840 Census we find Martin F. Revell, between the ages of 40 and 50. Note also Martin F. Revell, Anne Arundel County. Marriage: 1825, May 6, in *Anne Arundel County Marriage Record 1810-1845*, p.65. In the Ridout Papers in the Maryland Archives there are records of payment to Martin F. Revell, PM, which I take to be Postmaster.

Richard Sands: This is almost certainly the Richard Sands (b. about 1811) of Annapolis in 1850 and Baltimore (b. about 1810) in 1860 and 1870.

John E. Stalker: In the 1840 Census for Annapolis we find John E. Stalker, between the ages of 50 and 60, on the same page with the Hon. E. J. Stansbury, whom we have met already as Incorporator of the Washingtonian Society of Baltimore. He may be the John E. Stalker who became Sheriff on March 25, 1865.

NOTES

The picture begins to come through of the Annapolis Washingtonians as a group of men, mostly younger than the Baltimore Washingtonians, centered to some degree on the State House in Annapolis. Our next issue of *CA&SQ* will provide further notes and analysis, with some attempt to figure out which, if any, were the drinkers.



JOHN ZUG ARCHIVES AT DICKINSON COLLEGE

Name: Zug, John (1818-1843)

Material: Papers (1836-1842)

Volume: 0.5 linear feet (Document Boxes 1-2 and 1 Oversized Folder)

Donation: Gift of Mrs. John C. Stokes, 1964 and 1968

Usage: These materials have been donated without restrictions on usage.

BIOGRAPHICAL NOTE

John Zug was born in Carlisle, Pennsylvania, on March 28, 1818. Little is known of his childhood except that he began to study Latin in 1830. These studies allowed him to enter Dickinson College on September 10, 1834 as a Sophomore.

During Zug's years at Dickinson College, he was an active member of the Union Philosophical Society and was accorded the privilege of addressing them at their 47th Anniversary Celebration on July 4th, 1836. John Zug's oratorical skills appear to have been well known in both the community and the college, as he addressed local and college groups throughout his school career. Zug also claimed to have become "religious" on December 6, 1835. What type of event or conversion took place is neither known nor recorded, but presumably Zug's affiliation with the Methodist Church began about that time.

Zug graduated from Dickinson with the highest honors on July 20, 1837, and addressed his graduating class that afternoon during Commencement. He enrolled in the law school on October 3, 1837, and was admitted to the Carlisle Bar on November 9, 1839. While at the law school, he was active in the Pennsylvania Colonial Society, serving as an agent from July 26 to November 26, 1838. (His diary from this period is in the Collections of the University of Michigan at Ann Arbor.)

Zug accepted a position as teacher at the Dickinson Grammar School in 1839. He served as principal of the school from February 25 to

July 10, 1840. He then moved to Baltimore, where he founded his own grammar school, the Light Street Institute, which began classes in 1840. The school was located at "No. 12 Light Street, next to the Light Street Church," believed to have been near the center of Baltimore between West Baltimore and Lombard Streets. Zug's institute focused on a classical education, comprised of the classical texts, mathematics, Greek, and Latin.

During this time Zug was also active in the temperance movement in Baltimore. He made a number of speeches on behalf of the Washington Temperance Society of Baltimore, calling for temperance and sobriety in the lives of America's youth. He drafted a history of the Washington Temperance Society in 1842, and though he submitted it for publication, it was ultimately rejected (though he published it himself).

John Zug relinquished his duties at the Light Street Institute to John H. Dashiell, and returned to Carlisle to practice law (and distribute his history of the Washingtonians). He died of a pulmonary complaint on September 8, 1843, leaving his wife, Margaret, and an infant child.

COLLECTION DESCRIPTION

The John Zug Collection is housed in two document boxes and one oversized folder and is divided into eight series: Correspondence, Diplomas (housed in the over-sized folder), Notebooks, Notes, Poetry and Songs, Speeches, Light Street Institute, and Washington Temperance Society of Baltimore. Although the original gifts were made by Mrs. John C. Stokes, the college may have added items to this collection.

The Correspondence section contains letters from Zug (and one letter to him) and is arranged chronologically. The Notebooks series contain five of Zug's notebooks from his college years and is arranged in chronological order. The Notes series is broken into three sub-series:

Debate Notes, Notes on Readings, and Miscellaneous Notes. The Poetry and Songs section includes four items written by Zug, arranged chronologically. The Speeches series contains Zug's speeches from college through his professional life: the speeches are arranged in chronological order.

The Light Street Institute series contains papers relating to the school from July 1840 to 1842 and is broken into Financial and General Business. The General Business materials are

arranged in chronological order. The Washington Temperance Society of Baltimore series is further broken into Correspondence, "The Foundation, Progress and Principals of the WTS" (his book), Speeches, and Printed Materials. Within "The Foundation, Progress and Principals of the WTS" are included two copies of Zug's history of the society, and various materials relating to its publishing.

The Diploma Series consists of two diplomas housed in one oversized folder.

COLLECTION INVENTORY

BOX 01 – MC 2000.10

CORRESPONDENCE (Folder 01)	Note from freshman class to Zug, July 9, 1840 Letter from Zug to John McClintock Aug. 18, 1841 Letter from Zug to John P. Durbin Nov. 6, 1841
NOTEBOOKS (Folder 02)	Translations in Greek and Latin, notes on Greek and Latin, on Prof McClintock's lectures on Astronomy, on Pres. Durbin's lectures on Mineralogy
NOTEBOOKS (Folder 03)	Notes c. 1835 on Ancient History
NOTEBOOKS (Folder 04)	Speeches and Poems Speeches (July 4, 1836, to UPS; Nov. 19, 1836, Jan. 28, 1837, May 20, 1837 (on Lord Byron), College Chapel Speeches; July 26, 1837, Salutatory Address and "The Progress of Liberty." (Eight) Poems written on board the ship "Middlesex" August 17-18, 1837, the final poem being "The Great and Glorious Washington"
NOTEBOOKS (Folder 05)	Notes on Dr. Horwitz's Lectures on Hebrew
NOTEBOOKS (Folder 06)	"Omnibus: Extracts, Facts, Thoughts, etc..." (April 23, 1839)
NOTES (Folder 07)	Debate Notes 1838-1842 (1838: two in Equal Rights Hall and one on Tariff Policy and the Removal of the Cherokee Indian)
NOTES (Folder 08)	Notes on Readings, including Burke's <i>Reflections n the Revolution in France</i> , Taylor's <i>Enthusiasm</i> , Brougham's <i>Natural Theology</i> , Hume's <i>Essays</i> , and Byron's poetry
NOTES (Folder 09)	Miscellaneous Notes 1837 including French notes
POETRY AND SONGS (folder 10)	Four poems 1838-1839, one for Margaret Thomson
SPEECHES (Folder 11)	Speeches 1836 (including UPS Address on Poland)
SPEECHES (Folder 12)	Speeches 1837-1839
SPEECHES (Folder 13)	Speeches 1840

BOX 02 – MC 2000.10

- SPEECHES (Folder 01) Speeches 1841-1842, including “A Sketch of My Religious Experiences” Aug. 1841, and “Life and Character of Wilberforce” Dec. 6, 1842
- LIGHT STREET INST. (Folder 02) Financial Business 1841
- LIGHT STREET INST. (Folder 03) General Business 1840-1842. Of particular interest is a letter of the LSI regarding moving the building, with notes re: Washington Temperance Society on reverse, July 21, 1841
- LIGHT STREET INST. (Folder 04) Registers (1845 Annual Register of LSI)
- WASHINGTON T. S. (Folder 05) Correspondence. Letter from Zug to Howard Temperance Society, ca. 1840, Letters to and from Zug and others regarding publication by Harper Bros. 1842
- WASHINGTON T. S. (Folder 06) “The Foundation, Progress and Principals of the WTS” 1842. Prospectus for publishing w/ “Washington Pledge” on reverse. Two copies of book. Letter announcing publication. Notes after publication. Card announcing publication.
- WASHINGTON T. S. (Folder 07) Speeches 1840-1842. At the Masonic Hall in Baltimore, Oct. 26, 1840. At the Monument St Church, Feb. 24, 1842, and four undated speeches, “A Young Enterprising Man Falls Because of Alcohol,” “Temperance and the Virtues of the [Washington] Society,” “To Your Temperance, A Note of Encouragement,” “Encouraging the Avoidance of Alcohol.” Also notes and outlines for WTS speeches.
- WASHINGTON T. S. (Folder 08) Printed matter. “Quarterly Visitor” of the Massachusetts Temperance Society. Form Letter. Pledge Certificate WTS Pittsburgh. Circular re Temperance Society delegates. Temperance Anthem. Form letter encouraging reconciliation. Pamphlet, “Confessions of a Student.”

OVERSIZED OC 2000.10

- DIPLOMAS (Folder 01) B. A. Dickinson College 1837
Union Philosophical Society 1837

NOTE

I have not yet gone through these Zug materials at Carlisle, nor those noted in the last issue at Maryland. Mr. Zug would appear, on the surface, to have been something like an early Conscience Whig politically, as well as being up-to-date in his philosophical interests, and I hope to find out whether his interest in Byron was, as I suspect, derived primarily from his concern with human freedom (*cf.* his speech on Poland), rather than

simply from Byron’s romanticism. It is curious, if no more, that the high point of the Washingtonians seems to have coincided with his publication and circulation of his little book (the “Little Book” of the Washingtonians?), and the beginnings of the decline to have coincided with his incapacitation and sudden death. He certainly deserves more attention than he has had.