



The Collins Dispatch

Winner of the Carl F. Bessent Newsletter Award 2011 & 2013

December 2014

The Chapter meeting starts at 7PM the third Tuesday every month. We gather at the Cherokee Cattle Co., 2710 Canton Hwy., about 6 for dinner and fellowship before the meeting. Family and friends are welcome.

Sat. 12/13 Flag retire see page 5
 Tuesday 12/16/14 Meeting 7PM
 Harry Hagan and Rodney Pritchett
 Trombone music
 Tuesday 1/6/15 Chapter BOM
 Friday/Saturday 1/16-17/15 Cowpens celebration Gaffney, SC
 Tuesday 1/20/15 7PM Collins Annual Meeting Marietta Conference Center
 Friday/Saturday 1/23-24/15 GA SAR Annual Meeting Gwinnett Co
 Friday/Saturday 2/13-14/15 Kettle Creek Celebration
 Tuesday 2/17/15 Chapter Meeting
June 12, 2015 Willis West grave marking

Check the GA SAR website for other statewide events
www.georgiasocietysar.org

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Another Year Completed, Yet Things Still To Do



The Chapter certainly has had a great year as demonstrated by the awards bestowed upon us and the activity shown in the six issues of this Dispatch. However, our year is still incomplete. Curtis McWaters is working on the Chapter Directory and deserves your help in its completion. Curtis is in Kennestone Hospital as this edition goes to press, yet he is still thinking about the needs of the Chapter. He needs your input with additional information about you as well as updated photos. Consider sending him a current head shot photo of yourself and current additional information if it changed during the year. Reach Curtis at cmcwaters@hotmail.com

Our Annual Meeting is next month. If you have yet to reserve your place at the table, there is still time. The cost is

the same as in years past, \$35 each. No form, no problem, just send the check to Jim Castle at 3813 Clear Lake Way Acworth, GA 30101.



Marietta Conference Center

The year end also means your active membership must be renewed by December 31st. Your dues for Chapter, State and National are all well spent on patriotic activities such as scouts, schools, and other educational activities. If you have the renewal form waiting till the last minute still on your desk, dust it off and send your check for \$63 to Bert Christy at 2751 Long Lake Ct. Roswell, GA 30075.



Members are encouraged to submit articles and photos to Larry Guzy for inclusion in the next edition of the Collins Dispatch. Deadline **February 4**.

President's Message

In this, my last presidential message, I would first like to thank the many compatriots of the Captain John Collins Chapter who have made my job possible...and who contributed so much to the success of our Chapter this past year. At the risk and likelihood of forgetting some valued compatriot, I would like to mention a few. I value the companionship and advice of all our officers and committee chairs, including our gifted Editor Larry Guzy, without whose skill at genealogy, I probably would not have been here. He will continue to serve not just our Chapter, but the entire national SAR, as well, as the current Registrar General and, hopefully, the next Treasurer General. I thank Lee Hulsey for his warm smile and easy conversation, and work for our Veterans, and Curtis McWaters for taking on such difficult tasks as the Directory. Harry Hagan supplied us with some great speakers, and Chaplain Larry Lines always had the right words of wisdom. Van Blackwell was always on the ball as Registrar, and Vann Beasley served well as Historian, not to mention Carey Pickens, on "graveyard duty." Without Earl Cagle, we would never have benefitted from his gift of humor and gifts of our sacred documents to our new members. John Mattingly would always stand to, when it came time to pass out the minutes and the agendas. And let's not forget David Martin and his work for education, and Chandler



Vreeland as Chancellor. Importantly, without the advice of past presidents such as Wayne Brown, Terry Gibbs, and Bill Coffeen, I would have been lost. And, Wayne, of course, served us in so many other ways, as well, including as State Treasurer, and as a member of our wonderful Color Guard. Certainly the generosity, hospitality, and encouragement of Charlie Rhyne and his gracious wife, Linda, and Ray Ruggles with his camera and his lighthouse video, helped me make it through the year. This month we will receive a special Christmas gift from our Sergeant-at-Arms Rodney Pritchett (and hopefully his wife), not to mention Harry Hagan, as they serenade us with Christmas music. My trusty sidekick Jim Castle not only kept our financial house in order but also performed skillfully as our sound engineer! Most, I should recognize my other sidekick Bert Christy, who kept me straight and prepared when I most needed it. This having been his last year as Secretary, Bert deserves special recognition for all he has done in service to the Chapter.

This being December, it is time to remember George Washington's crossing of the Delaware River and the great victory for the Patriots resulting therefrom. As we all may recall, General Washington's crossing of the Delaware, which occurred on the night of December 25-26, 1776, was the first move in a surprise attack he organized against the Hessian forces in Trenton, New Jersey, on the

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Officers and Committees

President	David Ludley
Vice President	Harry Hagan
Secretary	Bert Christy
Treasurer	James Castle
Registrar	Robert Van Blackwell
Asst Registrar	Earl Cagle
Chancellor	Chandler Vreeland
Chaplain	Larry Lines
Sergeant-at-Arms	Rodney Pritchett
Historian	Vann Beasley
Editor	Larry Guzy
Americanism/Fire/Law	Wayne Brown
Cemetery/Patriot Grave	WC Pickens
JROTC	Curtis McWaters
Eagle Scouts	Earl Cagle
Flags	Terry Gibbs
Membership	Bill Coffeen (acting)
Veterans	Leland Lee Hulsey
DAR Liaison	Bert Christy
Welcome	John Mattingly
Schools	John Mattingly

The Collins Dispatch is published every other month. **February 4th** will be the next deadline for articles. Send articles, photos, or your bio to Larry Guzy at larryguzy47@gmail.com or regular mail at 4531 Paper Mill Rd SE, Marietta, GA 30067-4025. Cell 678-860-4477

If you have new member leads, contact Registrar Van Blackwell rblackwell1001@comcast.net

Calling Post

The chapter takes advantage of an automated calling service to remind members of meetings and notify them of important news. If you want your name added or deleted from this list, call or email

Bert Christy 770-640-7617
christyb@bellsouth.net

Collins Member News & Happenings

James Roy Hollifield III, the son of our member James Hollifield had his new application registered 9/12/14 #192306 and he received his certificate at the November meeting as did his father for a supplement. Stan Viriden has transferred to Collins

A supplemental for member Gene Irvine has not been returned from National yet.

Frederick Wade Sherwood and William Lynn Jones III are submitting applications as is Allen McCahren.

Signers of the Declaration

Lyman Hall

by Harry Hagan

On deciding to have a go at doing an article for the *Collins Dispatch*, the first problem to solve was finding a topic. It soon occurred to me that I knew so little — next to nothing — about Georgia's three men who signed the Declaration of Independence. For no particular reason, I chose to find out something about Lyman Hall and relay his story, on the off chance that some others might be as uninformed as I was. All the data I was able to glean came from the internet. I searched Amazon for a biography, but no luck. What follows, then, is from a paper on Lyman Hall written by Mr. Thornton C. Lockwood, a member of Descendants of Signers of the Declaration of Independence (DSDI). He is, as he says elsewhere, a first cousin of Benjamin Franklin many times removed. His paper on Hall dates from 2008. I have done some small changes and edits-omitting where I thought it ran too long — but in the main, this is Mr. Lockwood's paper. It was edited, also in 2008, by Mr. Rieman McNamara, Jr., also a member of DSDI. I just re-edited from that point.



Lyman Hall was born in Wallingford Connecticut, on the 12th of April, 1724. He was the fourth of eight children born to the Hon. John Hall, 1692-1773, and Mary Hall, nee Street, 1698-1778. He was a descendant in the fifth generation of John Hall (1605-1676) of Coventry, England, who crossed the Atlantic to Boston in 1633. He subsequently moved to Hartford, then New Haven, and finally set up permanent residence in Wallingford. Lyman Hall's great-great-grandfather, Richard Lyman, was born in England, though just where is not given, and in 1631 he sailed to Boston.

Lyman Hall's mother, Mary Street, was the great-granddaughter of the Rev. Nicholas Street. He graduated Oxford, came to America, and was at Taunton, in the Plymouth Colony in 1638. In 1659 he moved to New Haven, where, as a colleague of Rev. John Davenport, he helped to found the New Haven Colony.

Lyman Hall graduated Yale College in the year 1747, along with his 28 classmates. He soon began the study of theology under the guidance of his uncle, the Rev. Samuel Hall.

He began preaching at Bridgeport in 1749, and was ordained by the



Fairfield West Consociation. In 1751, however, he was dismissed by the Consociation following a hearing on charges of immoral conduct. The charges were later proven, and were also confessed to by Hall himself.

(This writer (Harry Hagan) has searched for more light on the nature of the charges, but to no avail. No one's perfect, and they don't really matter anyway, in light of his brilliant career that soon followed.)

Hall repented, was forgiven by the Consociation, and resumed preaching, filling vacant pulpits. One can only imagine the uncertainty, and the probable hand to mouth existence that that line of work afforded, and after only two more years, he gave up the ministry in favor of medicine. We don't know how long it took, nor do we know which school he attended, but he did get a degree of Doctor of Medicine somewhere, apparently. He had married Abigail Burr in 1752, but after only a year, she died, without child. Later in 1753 he married Mary Osborn of Fairfield, daughter of Samuel and Hannah Osborn who also had a son who died in 1791 but left no children. Lyman Hall settled in his native town of Wallingford, and began his practice of medicine.

It is necessary to provide a bit of background here, in order to better understand Hall's next phase of life. In 1697 a group of Puritans in New England from Dorchester and other towns in Massachusetts, including their pastor, moved to South Carolina, proclaiming their desire to encourage the foundation of

churches and the promotion of religion in the Southern plantations. They settled on the Ashley River near Charleston and called their community Dorchester. *(Just a few weeks ago I was near there for a music job. I wish I had known then about this community!)* These colonists grew and prospered.

The good tidings of their success found its way back to other Puritans in New England and attracted the interest of Dr. Hall, who was in full sympathy with the religious tenets of these Congregationalists. About 1754 or 1755, he and a group of fellow adventurers moved their families and possessions and joined the SC Dorchester Puritans. He was warmly welcomed, and his move there proved to be most felicitous and successful.

It was about this same time, however, that certain leaders of the settlement, worried about the sufficiency of land in the long run, having been there ca. 50 years, looked toward the greater spread of land in Georgia, which was mostly unsettled. There were still problems with the Indians, and also with the Spanish nearby in Florida, but the growth potential was exciting and undeveloped land was available. A grant was obtained for 22,400 acres of rich land and swamps in the Midway District of St. John's Parish, in what is now Liberty County. The emigration began in the 1750s, and by 1756 there were 350 whites, and 1500 black slaves in Midway District. Dr. Hall was soon among them.

His life thus changed from being a fifth generation Connecticut Yankee colonial, to that of immigrant settler in the Georgia low country. He became the owner of a small plantation north of the Midway Meeting House on the Savannah-Darien highway. The region where the Dorchester congregation settled was densely wooded, marshy, and filled with game. It was also rampant with malaria in the summers and fall, and pleurisy in the winters and spring. Dr. Hall found ample medical employment, and endeared himself to the community.

The town of Sunbury was laid out on high, beautiful land facing the Midway River. Dr. Hall built a summer residence there, as did many members of the Midway congregation.

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(Continued from page 2) *President's Message* morning of December 26. Planned in partial secrecy, Washington led a column of 2400 Continental troops across the icy Delaware River in a logistically challenging and dangerous operation. Other planned crossings in support of the operation were either called off or ineffective, but this did not prevent Washington from surprising and defeating the troops of Johann Rall quartered in Trenton. It was there that Washington secured the Continental Army's first major military victory of the war. Without the determination, resiliency, and leadership exhibited by Washington while crossing the Delaware River, this key victory would not have been possible.

Please be sure to send in your checks to Jim Castle for the upcoming Annual Banquet. A great time will be had by all! During this Christmas season, let us thank God for the founding of our great Republic and for the many blessings He has given us.



James Roy Hollifield, III received his certificate at the November meeting

(Continued from page 3) *Lyman Hall*

He soon became the leading physician of the town and the surrounding country. Dr. Hall was still a young man in his early 30s; six ft. tall, cultured, educated, well-mannered, and had a well-rounded character. His public spirit and thoughtful views made him popular among the inhabitants of St. John's Parish. He had charisma!

In the gathering political storm of twenty years' duration, when the differences between England and her American colonies were discussed, and separation was seriously considered, Lyman Hall's sympathies from the first were with the "liberty boys," and he boldly espoused liberation from kingly rule. Perhaps it was his Congregationalist preacher's background that aided his articulation, and he became leader and spokesman for the Puritan agitation rampant in St. John's Parish.

In Georgia, more so than in sister colonies, there was great division in sentiment on the political questions within the community. Parliament had awarded great sums of money and other generous bounties in the colony's recent settlement years.

The royal party was active and strong, and the Governor was energetic in upholding the fortunes of his royal master. He was able to delay Georgia representation in the Continental Congress, and so no Georgia delegates were appointed to the 1774 session in Philadelphia. This chafed particularly the Puritan citizens of St. John's Parish, who had moral, social, and political ties to the distressed Bostonians. Lyman Hall, as the leader and spokesman for them, attended meetings of the "Friends of Liberty" in Savannah, where he soon became good personal friends, and closely allied with Button Gwinnett, a resident of nearby St. Catherine's Island, in the movement for independence and the need for urgency of representation to the Continental Congress.

When the assembly voted for more delays and negotiations with the king, and failed to get Georgia moving toward joining the other colonies, Hall and others from St. John's next sought to parley with a group in South Carolina, whereby they could deal and trade and bypass Savannah's officialdom control and increase the pressure on the royalists. Alas, this was rejected by the Carolinians, and the people of St. John's then voted to send Dr. Hall as their independent delegate to the Continental Con-



gress.

On May 13, 1775, Dr. Hall arrived in Philadelphia and presented his credentials on behalf of the Parish of St. John to the Continental Congress, and was unanimously admitted as a delegate. Until Georgia was later fully represented, he declined to vote on any matters which were to be decided by a vote of colonies. This came to pass in the next few months, and Georgia assumed her rightful role in the sisterhood of the American colonies. On July 2, 1776, at age 52, Lyman Hall voted for the Declaration and signed it on August 2, along with Button Gwinnett and George Walton.

He continued in Congress until 1780, when the British troops occupied Savannah and overran Sunbury and Liberty County. On the advice of Gen. Washington, Dr. Hall took his wife and son and fled the state to Connecticut, not to return until the last British troops had withdrawn from Georgia. For nearly two years he remained absent, and suffered great financial loss from the British confiscation of his home, plantation, and slaves. He quietly resumed the practice of medicine in Savannah on his return in 1782.

While thus employed, his leadership was sought once more, and in January 1783, he was elected Governor of the State of Georgia.

While all were rejoicing in the blessings of independence and the removal of the hated British troops, poverty, sorrow, and desolation were the heritage of many in Georgia. Hall had agreed to serve as governor for only one year, so the energies of his administration were chiefly directed to

- establishment of land offices
- sale of confiscated property

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New Slate of Officers Proposed

Nominating committee chairman Terry Gibbs has forwarded the 2015 Officer recommendations of his committee:

President	Harry Hagan
Vice President	Lee Hulsey
Secretary	John Mattingly
Treasurer	Jim Castle
Registrar	Van Blackwell
Chancellor	Chandler Vreeland
Chaplain	Larry Lines
Historian	Vann Beasley
Sergeant-at Arms	Rodney Pritchett
Editor	Larry Guzy

Earl Cagle represented the Chapter on Veteran's Day in Marietta.

(Continued from page 4) Lyman Hall

- arrangement of public debt
- rewarding of officers and soldiers with bounty warrants for services rendered
- working toward the accommodation of differences and preventing disturbances with Florida
- establishment of courts and schools; and most importantly,
- the consummation of treaties of cession and friendship with Cherokee and Creek Indians.

Then on July 8, 1783, Gov. Hall convened the legislature in Augusta and called on them to “enact wholesome laws restraining vice and to encourage the introduction of religion and learned clergy to perform divine worship in honor of God, and to cultivate the principles of religion and virtue among our citizens.” He also called on them to grant tracts of land and endow institutions of learning. This early and wise suggestion paved the way for the foundation and sustenance of the University of Georgia, which became the parent of higher education in Georgia.

On conclusion of this service, he resumed his practice in Savannah, and held no further public office. He evidently prospered in the

next few years, as in 1790 he moved to Burke County and purchased a fine plantation on a bluff overlooking the Savannah River. It was there that he died on October 19, 1790, in his 67th year, leaving a widow, Mary, and an unmarried and childless son, John, both of whom died within a year of his death.

All three were buried in a substantial brick vault on his land overlooking the river. In 1848 his remains were brought to Augusta and buried beneath a magnificent monument erected by patriotic citizens in front of the courthouse, honoring the three Signers of the Declaration from Georgia: Lyman Hall, Button Gwinett, and George Walton. There is a cenotaph and a Lyman Hall High School in his birth town of Wallingford, Connecticut, honoring his life and accomplishments. Georgia also named a county in his honor in 1818. There are no direct descendants of this great patriot.

Near the Washington Monument in Washington, D.C., there is a park dedicated to the Signers of the Declaration. A granite block is there, engraved with the name of Lyman Hall, along with 55 other blocks bearing each Signer's name. In the Rotunda of the National Archives Building nearby, there is a mural painting of a number of the Signers, by Barry Faulkner, which can be found online. Lyman Hall is shown in the top row, third from the left.

Winter in the Woods: Troop 1294 Flag Retirement

The Flag Retirement Ceremony for Scout Troop 1294 is scheduled on Saturday, December 13th. The address & time are below.

Date: Saturday, Dec 13th

Time:

Dinner 6pm, Ceremony 7pm

Location: 2020 Mt. Moriah Road

Dallas, Georgia

Please let me know if you can attend. Thank you for your support of this Scout Troop.

Wayne

Phone: 678.567.2567 (h)

404.694.4609 (c)

Decline and Revival: The Consequences of Revolution on American Christianity

The Great Awakening

Lecture presented Oct 21, 2014

By Kenneth Swanson, Ph.D.

The belief that colonial America was spiritually vibrant is greatly mistaken. New England had been settled by fervent Puritans, but the insistence on “regeneration” for church membership had functionally emptied the pews by the third and fourth generations. The common piety and spirituality of the people was so apathetic, hardly anyone could qualify. In the Middle Colonies, a tepid cultural and religious pluralism had been the rule. Even the Quakers, who arrived with a focused identity, soon passed into the ethos of an elitist, upper-class “good life”. The vast majority of German and Scotch-Irish immigrants were unchurched. They had come from places with state churches, and were too unlearned and poor to know how to organize religious life for themselves. The Southern Colonies (with the exception of Roman Catholic Maryland) were officially Anglican. But without bishops, the clergy were poorly trained and had no accountability, and the laity became indifferent. The plantation economy, difficulty of travel and scarcity of towns and cities were grave obstacles to any vigorous organized religious life. And there was almost no discernable spiritual presence on the frontier. Some historians estimate that by 1730, in spite of the vast majority holding a nominal Christian identity, less than ten percent of the American population was active in church life. Yet there were hopeful signs of vitality. Although their numbers were small, the piety and quality of life of several of the Anabaptist and Pietistic groups were widely admired. And in 1734, Jonathan Edwards had led a strong revival in the Connecticut River Valley.

Into this setting George Whitefield (1714-1770) arrived in Savannah, Georgia in 1738, to serve in the parish church John Wesley had left in disarray. It soon had a different problem. It was not large enough to contain the multitudes that thronged to hear one of the greatest preachers who ever lived. Whitefield had been raised by his poor, widowed mother, and went to Oxford

as a “servitor”, one who received free tuition in exchange for being a servant to the wealthier students. After undergoing a personal conversion, he joined the Wesley’s “Holy Club”. He was a dramatic and gifted preacher, and the Bishop of Gloucester made an exception by ordaining him to the Anglican priesthood before he had reached the canonical age. After his brief but successful tenure in Savannah, he returned to England and held a series of outdoor revivals in and around Bristol.

He returned to America in 1740 to inaugurate a traveling preaching mission. It began in Philadelphia, first bringing renewal in Presbyterian churches. The meetings soon had to be moved outside since there was no hall large enough to hold the huge throngs that gathered to hear him speak. Whitefield had a magnificent voice and a powerfully charismatic personality. A deeply impressed Benjamin Franklin, pacing off the crowd as Whitefield preached from the courthouse steps, estimated that his voice could without amplification carry easily to a crowd of 40,000. The Lutheran missionary Henry Muhlen-

It was almost as if God had withdrawn his blessing from New England.

berg wrote of a woman who after hearing Whitefield preach, asserted that she had never in her whole life been so edified, though she understood not a word of English.

In the autumn of that year, Whitefield toured New England. In one week in Boston, he began on a Thursday morning with prayers at King’s Chapel and that evening preached to an overflowing crowd at the Brattle Street Church. On Friday morning he preached at South Church, and in the evening to 5000 gathered in Boston Common. On Sunday morning he spoke at First Church, followed by a second sermon in the afternoon to a crowd of 8000 who could not gain entrance in the morning. He held two large outdoor meetings on Monday, and then spent a few of days visiting towns up the coast. His farewell sermon on Boston

Common drew a crowd of 30,000. To put this in proper perspective, the population of Boston at the time was only 15,000! People traveled from all over New England to hear him. Whitefield journeyed west to Northampton, and during his sermon there, Jonathan Edwards wept with open joy. He continued down to New Haven, and ended his tour in New York. He took a rather dim view of the clergy he encountered, writing,

“I am verily persuaded the Generality of Preachers talk of an unknown, unfelt Christ. And the Reason why Congregations have been so dead, is because they have dead Men preach to them.”

(Quoted in Alhstrom, p. 284)

In New York, Whitefield met the Presbyterian minister Gilbert Tennent (1703-1764), and convinced him to go on his own preaching tour in New England. From December, 1740 to February, 1741 Tennent spoke at rallies across Connecticut, Rhode Island and eastern Massachusetts, to much the same results. There were exuberant crowds, hundreds of conversion and great emotional tumult. All this was met with a fiercely negative reaction from many religious authorities. Tennent had a lower opinion than even Whitefield of the New England clergy, calling them unconverted “natural men” comparable to the worst Pharisees of Jesus’ time. The offended clergy struck back. Timothy Cutler, the one time rector of Yale College, described Tennent’s meetings in this way,

“people wallowed in snow, night and day, for the benefit of his beastly brayings.”

(Quoted in Alhstrom, p. 285)

The venerable Charles Chauncy, minister of First Church in Boston, distrusted the subjectivity of revivalism, and was offended by its emotional excess. He became the leader of the liberal *Old Lights* who opposed the revival. Yet other whirlwind preaching tours were followed up with the organization of many clergy into supportive fellowship groups. Even in Boston where reaction was most negative, the revival party, or *New Lights*, held a three to one majority of the settled clergy. And the movement found a powerful theological defender in

(Continued from page 6) Swanson Lecture the work of the brilliant minister in North Hampton.

Although America has produced many greats in literature, dance, music, cinema, science, technology, and capital organization, it can be argued it has produced only one major theologian: Jonathan Edwards (1703-1758). He was able to integrate the New Learning of the Enlightenment, particularly the sensational psychology of John Locke and the natural science of Isaac Newton, into a theological system that both defended Calvinistic orthodoxy and provided a powerful intellectual defense for revivalism. It turned on a very simple, but irrefutable intellectual argument: since the human personality was basically emotional, the substance of religious experience was not intellectual but emotional.

Edwards argued that when it came to salvation, human beings had no better guide to discover ultimate truth than their inner, fallible subjective perception. So if they were to experience salvation, they were forced to rely solely on God to perceive things as they actually were. He thus upheld the great keystone of the Reformation: salvation by grace and faith alone. The most persistent religious question in American life was: How do I know that I am saved? For Edwards the ultimate answer was an experience of being born again.

Revival in Perpetuity: The Second Great Awakening and Beyond

Yet after a generation, the Great Awakening in the American colonies had bled itself out. For the last forty years of the 18th century, the attention of the entire nation was captured by the protracted political crisis set in motion by the American Revolution, and followed by the demands of building a new nation. The war itself greatly disrupted religious life, as the clergy divided (most Anglicans were Tories) and many served on one side or the other as chaplains, leaving their parishes without leadership. The rationalistic assertions of the Enlightenment, that reason and scientific knowledge

would provide all the necessary elements for religion and morality, captured many, including most of academia and the Founding Fathers. When Lyman Beecher (1775-1863) attended Yale College in 1793 he found it,

“in a most ungodly state... Most of the class before me were infidels, and called each other Voltaire, Rousseau, d’Alembert, etc. etc.”

(Quoted in Bacon, p.231)

Some historians believe that the lowest ebb of Christianity in America was reached in the last two decades of the 18th century, with less than 10% of the population affiliated with a church, and many of those nominally at best.

This was particularly difficult for the New Divinity followers of Jonathan Edwards, those who cherished “true doctrine” and revival. It was almost as if God had withdrawn his blessing from New England. Yet it was from Yale the new revival would spring. The great leader was Timothy Dwight (1752-1817), the grandson of Jonathan Edwards who had become president of the college in 1795. He began a four-year teaching cycle defending Christian orthodoxy and expounding on its moral implications. It finally began to bear fruit in 1801 when fully one third of the student body (many of whom were later ordained to ministry) was converted. Membership in student Christian societies grew to unprecedented numbers, and as Benjamin Silliman, the father of American science, wrote home,

“Yale College is a little temple; prayer and praise seem to be the delight of the greater part of the students, while those who are unfeeling are awed into respectful silence.”

(Quoted in Ahlstrom, p. 416)

The revival passed into the town of New Haven and quickly spread across New England, as Bennett Tyler wrote,

“God, in a remarkable manner, was pouring out his Spirit on the churches of New England, and within the period of five or six years... not less than one hundred and fifty churches in New England were visited with times of refreshment from the presence of the Lord.”

(Quoted in Ahlstrom, p. 415)

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Grave Markings



Terry Gibbs at the grave marker dedication for Patriot LT James Starrett at the Bethlehem Baptist Church Cemetery in Clarkesville, GA on 15 Nov 2014. **Wayne Brown** addressed the audience on behalf of GASSAR President Coursey, laid the GA Society wreath and participated in the Color Guard. Terry laid the wreath for the chapter. Wayne reports, “It was a bit cold, but a beautiful day.”

David Thompson has placed the grave marking of the Willis West grave on the color guard schedule for Saturday, June 13, 2015 in the morning. The Lafayette Chapter in Fayetteville will participate with Collins.

West is David’s ancestor and David has recently purchased the property in which the gravesite is located.

The story of his ancestor and the property can be found in the archives of the Dispatch online, **Dec. 2012 Volume 12 issue 6**



(Continued from page 7) Swanson lecture

Other intense manifestations of the Holy Spirit were recorded in 1815-16, 1820-21, 1825-26, and in 1831. The self proclaimed New Divinity men had been preaching the same way for years with no discernable results. So when the new renewal came with such regularity to their parishes, they could only attribute it to grace. These men were committed to preaching the "plain gospel truths" of God's absolute sovereignty, man's total depravity, and God's atoning love; creating an interesting Christian Hegelian dialectic long before the term itself was known in the United States. These revivals took place without the hysteria or commotion that so marked the Great Awakening. In the words of the Rev. Edward D. Griffin of New Hartford, Connecticut,

"You might often see a congregation sit with deep solemnity depicted on their countenances, without observing a tear or sob during the service"
(Sprague, p.37)

Yet the marks of conversion were obvious, ranging from a widespread renewal of serious piety to the concrete reformation of moral behavior. Consequently the Second Great Awakening aroused little of the kind of approbation that met the first. It also led to active social ministry through the creation of dozens of societies for missionary, reformatory and benevolent purposes. Yale and Andover sent literally hundreds of missionaries to Hawaii, India, Burma and the American frontier. You name the vice: whether it be alcohol, gambling, dancing, theatre going, profanity, Protestants created societies for their reform. Wherever human beings suffered, other ministries were organized to abolish slavery, win women's suffrage, rehabilitate prisoners and found schools for the disabled. And thus was created a society dominated by what the historian Arthur Schlesinger, Sr. deemed the "inferiority complex" of 19th century Protestantism, often meddling, legalistic, narrow-minded and to those outside the faith, joyless.

The most significant aspects of the new revival took place on the frontier, along the routes West through camp meetings. The American frontier, at the time pushing through Ohio, Kentucky and Tennessee, was far from settled or civilized. The tough frontiersmen and backwoodsmen, bent on subduing the wilderness and expelling hostile Indians, often shocked their Eastern brethren with their wild, lawless,

hard drinking, violent behavior. They were for the most part, completely devoid of religion. Some Presbyterian ministers came up with an ingenious idea for evangelism: camp meetings on the trails west. Those traveling to new settlements on the frontier would be a captive audience.

The bold, tough, uncompromising James McGready began the western revival at a weeklong camp meeting held at Gasper River, Kentucky in July, 1800. Another Presbyterian, Barton Warren Stone, organized a camp meeting at Cane Ridge, Kentucky in August, 1801.

At a time when the Lexington, the largest city in Kentucky had a population of 2000, it was estimated that up to 25,000 people camping in tents and wagons attended the weeklong event. Just as in New England there were incredible numbers of conversions. Yet unlike the sober response back east, this revival was attended with spiritual excesses of falling, jerking, dancing, barking, laughing, running and singing. With typical American modesty, Cane Ridge was hailed as the greatest outpouring of the Holy Spirit since Pentecost.

The more staid Presbyterians condemned the hysteria and frenzy. But Methodists and Baptists exploited it, and they made the camp meetings a regular fixture of the American West. The Presbyterians with their stress on education rather than revivalism began to lose out. The Methodists, who stressed revivals and spiritual discipline with their circuit riders, and the Baptists, who sent lay preachers along all the trails, succeeded in dominating the new religious landscape. By 1840, Methodists and Baptists were America's two largest denominations.

An Evangelical mainstream emerged in American religious life. It remained Reformed in its foundations, Puritan in its worldview, experiential in faith, tending toward good works, perfectionism and activism. Equally basic was a belief in the millennial potential of America as the bearer and protector of these values. So much so, for over a century to follow, the Protestant mainstream would enjoy the influence and self-confidence of an established religion. The power wielded by WASPs, White Anglo-Saxon Protestants,



Speaker Kenneth Swanson with program chair Harry Hagan.

was not broken until the election of John Kennedy as President in 1960.

Of inestimable value was that of the church as the organizing center of American life, especially in rural areas. In many communities the church was the only institution offering fellowship, adult education, guidance in giving patterns, and a moral compass in social and civic life. It set models for personal behavior, vocational stability, family responsibility and civic concern. In the violent, lawless, disorganized, culturally barren Wild West, the church was the single institution able to establish social peace and order. But beyond that, beyond measure, was the religious consolation, which brought amazing grace through the salvation of Jesus Christ to countless lost and wretched souls.

This was the real, determining fabric of American Christianity. The evangelistic models developed in the camp meetings along the roads West, set the stage for the continuing revivalist patterns of Christianity in American life. The mantle that passed from Whitefield to Dwight to Finney was carried forward by missionaries all across the globe, and into 20th century America by Billy Sunday, Aimee Semple Macpherson and Billy Graham. Over the last generation, rather than the crusade, television and the Internet became more and more the medium used for evangelism. Regardless of delivery, the emotionally based revivalism, brought to America by Whitefield and theologically structured by Jonathan Edwards, remains at the heart of American piety.

Public Service Awards

Chairman Wayne Brown has continued his work of presenting our county's Law, Fire, EMS and Heroism awards during the final months of the year. In addition to those shown below, Smyrna Fire Dept. will have their selected recipient at the December meeting to complete the year.



Dennis Westover, to the right of Wayne Brown, was presented with the Emergency Medical Service Award at the October meeting. Devon Seabaugh, (left) Vice President of Metro Atlanta Ambulance



Wayne Brown presented Captain Tim Farist with the Fire Safety Commendation Award in November

The GA SAR will elect new officers at the State Annual Meeting on January 24th. Three of our members are on that slate. No reservations are needed for the meeting, but they are needed for the banquet and luncheon. See GASSAR.org for the reservation form.

The 2015 Georgia Officer Slate is:

Thomas M. "Tom" Owen	President	Christopher E. Chapman	Chancellor
W. Allen Greenly	Senior VP	Emory D. Fennell	Chaplain
Robert P. Cruthirds	VP Central	Matthew Patton	Editor
Homer S. "Chip" Durden	VP East	N. Walker Chewning	Historian
James W. "Jim" Lynch	VP Metro	M. Bruce Maney	Genealogist
Carter J Wood	VP Northeast	Terry A. Gibbs	Recording
Curtis McWaters	VP Northwest	Robert A. "Bob" Sapp	Registrar
Jeffrey A. Allmond, Sr.	VP Southeast	George H. Wheeless, II	Secretary
David N. "Neal" Spooner	VP Southwest	Wayne L. Brown	Treasurer
David G. Jessel	VP West	W. "Jay" Guest	Sgt-A-Arms
		Robert S. Evans	at Large15
		H. Steve DeWeil	at Large15
		Thomas R. "Tom" Davis	at Large16
		William M. "Bill" Hay	at Large16
		James "Jim" Hankins	at Large17
		Robert A Vinyard	at Large17
		Bill Palmer	at Large18
		Frederic "Rick" Reese	at Large18
		Roger Coursey	National Trustee
		James Stallings	Alternate Trustee
		Dr. Edward P. Rigel, Sr.	SA District VPG Nominee

**CAPTAIN JOHN COLLINS CHAPTER
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The November cemetery cleanup included Adam and Al Handlan, Charlie Rhyne, Carey Pickens, and Mac Welchel of Troop 540.



The Chapter's namesake, Captain John Collins' headstone is at the Mars Hill Cemetery in Acworth.



Harry Hagan presented Larry Guzy with a Certificate of Appreciation after his November talk on Georgia military history.

SAR Christmas Shopping!

Gift shopping is challenging for everyone, so why not suggest to the elves in your family that they visit the merchandise pages at the NSSAR website?

<http://store.sar.org/>

The SAR License Plate Holder really says you are a proud member to the public. Shot Glasses remind you to have a merry holiday. Drop the suggestion to all those who are still wondering what to get for someone who has it all!

Veterans

Toiletries (but not small bar soap), magazines, blankets and books are needed at Veteran care facilities. Bring items to be donated to the chapter meetings and report your visits to Vets and other activities.



Allen Greenley, of the Piedmont Chapter, displayed the proposed flag recycling unit, that has been discussed, at the Fall SAR Leadership meeting in Louisville. He has received encouragement from Home Depot about placement of the units near the sales areas for new flags.

Ever wonder why folks know the DAR and not the SAR? Branding may be part of the answer!! Use SAR and separate it from the State Society, as in GA SAR. Or use it unambiguously as in Sons of the American Revolution.

You will hear a lot about this in the coming year, so why not start now and let all know you are a proud member.