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### The Savannah State College

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"THE DOLLYS:  
AN ANTEBELLUM BLACK FAMILY  
OF SAVANNAH, GEORGIA"

by

Austin D. Washington

The American Revolution defines a historical era. It also, to a lesser degree, marks the emergence of a black antebellum family of Savannah, Georgia—the Dollys. This extended family consisted of Quamino Dolly, a Revolutionary "hero", his two wives, at various times, Juno and Phillis, his daughter Eve and close relatives Qua Dolly and his sons Quash and London.<sup>1</sup> This black family was motivated by a strong desire to be free and economically independent as manifested in the public records of Chatham County, Georgia.

As a Revolutionary War "hero", Quamino Dolly's<sup>2</sup> important role in the English occupation of Savannah was perhaps due to chance and choice. In the British drive to capture Savannah in 1778, they were confronted by the Americans commanded by Major General Robert Howe at a well defended position on the swampy outskirts of Savannah. Rather than attack the Americans frontally, Lieutenant Colonel Archibald Campbell attempted to find a different route. It was during his reconnaissances that he found and paid Quamino Dolly who showed him "a private path through the wooded swamps upon the Enemy right . . ."<sup>3</sup> The English was thus able to successfully attack the Americans unperceived from the rear. This defeat of the Americans resulted in a three year occupation of Savannah by

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<sup>1</sup>The exact relationship of the older members Quamino and Qua is not known, but the legal records indicate that it was a close kinship. For a discussion of the extended family see Andrew Billingsley, *Black Families in White America*, paperback edition, (Englewood Cliffs, 1968), p. 9-20.

<sup>2</sup>He was sometimes known as Quamino Lawrance Taylor, or Quash. See *Deed Book*, 1-6, 64; F. D. Lee and J. L. Agnew, *The Historical Record of Savannah* (Savannah, 1869), 47; Benjamin Quarles, *The Negro in The American Revolution* (Chapel Hill, 1961), 144; C. C. Jones, *The History of Georgia II*, (Boston, 1883), 320; William Harden, *A History of Georgia and South Georgia*, (Chicago, 1913), 205.

<sup>3</sup>Lieutenant Colonel Archibald Campbell to Lord George Germain January 16, 1779, *Facsimiles of Manuscripts in European Archives Relating to America 1773-1783*, editor Benjamin F. Stevens, (London, 1889-98), XII, No. 1247. F. D. Lee and J. L. Agnew, *The Historical Record of Savannah*, 45-48. Alexander Lawrence relates Quash's path to present day Savannah stating that "it crossed the swamps in a wide semicircle and emerged to the bridge southeast of the town [Savannah] somewhere in the neighborhood of what is now Gwinnett and East Broad Streets." See "General Robert Howe and the British Capture of Savannah in 1778" *The Georgia Historical Quarterly* (1952), Vol. XXXVI, 317. See also his *Storm Over Savannah* (Athens, 1951).

<sup>4</sup>For a discussion of the American command in Georgia see Kenneth Coleman, *The American Revolution in Georgia (1763-1789)*, (Athens, 1958), 120; for a discussion of the court martial of General Howe see *The Collections of the New York Historical Society for the Year 1879*, New York, 1879), 213-311.

the English.<sup>4</sup>

It was perhaps with this reward of parts thereof that enabled Quamino to buy his freedom and that of some of his family and relatives after the War. The owners of various members of the Dolly family were the John Hart Richards Family of Savannah—from 1786 to 1788, three members of the Dolly family purchased their freedom from this family. London, the son of Qua Dolly, bought his freedom from Mrs. Martha Richards in 1786 for five shilling sterlings.<sup>5</sup> He, in turn, purchased his relative Eve, the daughter of Quamino and Juno<sup>6</sup> from the same family on December 15, 1788 for 45 pounds sterling. Eve gave London on June 17, 1790 five shilling specie and was, at this time, considered quasi-free by him.<sup>7</sup> Apparently with a change of heart, London granted her full freedom on August 10, 1793 and placed in the public records the following statement indicative of her changed status and future support: "To all it may concern know ye that I agree with Sanders Motto to let him have his wife Eve to live with him from any molestations and disturbances from me and the said Sander Motto is to pay me five dollars per month and is to finus [sic] his said wife Eve with clothes and provisions . . ."<sup>8</sup>

Qua, "formerly the property of John H. Richards but lately owned by Peter S. Laffitte" was sold his freedom for 30 pounds sterlings on December 18, 1788.<sup>9</sup> On the same date, Quamino sometimes "called Quamino Laurance Taylor" bought his freedom for 30 pounds species from the Richards family.<sup>10</sup>

In addition to buying their freedom, there was the parallel expansion of the family into other activities. London Dolly on June 17, 1790 bought Statira and her son Tom for 5 shillings.<sup>11</sup> He found it necessary in 1794 to nominate John Carson as his guardian "to be the true and lawful guardian of me . . . of all my estate and property of what nature or kind soever which I am present or shall or may at any time . . . giving unto my said guardian all such power of authority for this protection of my person and as usually customarily given . . . by guardian of Free Negroes . . ."<sup>12</sup>

Quash also owned property. Richard M. Stilis acting as his guardian in 1809 purchased James (ca. 42 years old) for \$400 from George McKinzie.<sup>13</sup> One year later it was recorded that Abraham Gray and Sheftall Sheftall acting as guardian for Qua purchased a plot of land in the Trustee garden near the city of Savannah for \$300.00.<sup>14</sup>

Although additional details of this family are lacking, there

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<sup>4</sup>*Deed Book*, 1-D, 164. All of these volumes are found in the court-house in Savannah, Georgia.

<sup>5</sup>*Deed Book*, 1-G, 396-97.

<sup>6</sup>*Deed Book*, 1-H, 181.

<sup>7</sup>*Deed Book*, 1-L, 471.

<sup>8</sup>*Deed Book*, 1-G, 4.

<sup>9</sup>*Ibid.*, 64.

<sup>10</sup>*Deed Book*, 1-H, 180.

<sup>11</sup>*Deed Book*, 1-M, 244.

<sup>12</sup>*Deed Book*, 2-C, 565.

<sup>13</sup>*Ibid.*, 273.

are some data concerning the wealth and death of its most prominent member, Quamino. Even though the exact date of his death is not known, it occurred prior to April 5, 1810 for it was on this date an indenture was made between "Phillis Dolly of Savannah, widow and relict of Quamino Dolly of Savannah deceased, a free woman of color with the consent and concurrence of Richard M. Stilis of Savannah attorney-at-law" . . . (guardian.)

According to this will a parcel of land was sold and the remaining estate was placed in trust for his wife. Thomas Bourke bought "for the consideration of the sum of \$5.00 a lot No. G, No. 9 Washington Ward." The remaining estate as specified consisted of "all those certain Negro Slaves, male and female to wit Dinah and her three children Nancy, Sarah, Judy, Isaac, Patty and future issue and increase . . . cows and their future increases" was to be placed in trust for Phillis Dolly for life.

The will also made provision for the administration of the estate during her lifetime which was not to be subjected to the "control, management direction, or debt of any husband or husbands she may thereafter marry."

At her death the estate was to be divided equally between London and Quash and the "other half thereof to Eve Motto, wife of Sanders Motto, not subject to debt, management or control of the said Sanders, but vested in her guardians for her sole use and behoof and that of her children . . ." <sup>15</sup>

During the Revolutionary era the Dollys partook of the revolutionary fervor from one member actively aiding the English defeat of the Americans at the siege of Savannah in 1778 to him and other members of the family buying their freedom and becoming economically secure. From 1786 to 1810, as indicated in the public archives, four members bought their freedom, three members bought a total of 12 slaves, and two members owned two parcels of land. Such were the activities of the Dollys of Savannah—a forgotten black family of antebellum Georgia.

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<sup>15</sup>*Ibid.*, 470. It is in this will that London and Quash are identified as the children of Qua Dolly.

\*This study was aided by a grant from the Southern Fellowship Fund.

## “SOME ASPECTS OF EMANCIPATION IN EIGHTEENTH CENTURY SAVANNAH, GEORGIA”

by

Austin D. Washington

Forty-one years after the official entry of the Negro in Georgia, the community of free blacks in Georgia numbered 398 in 1790.<sup>1</sup> A large number of this group resided in Savannah and the environs of Chatham County. The genesis and the growth of this class in Savannah, like its counterparts throughout Georgia, were due, in part, to the absence of regulatory laws concerning manumission prior to 1800, and also to the different methods used by blacks to escape from servitude. Among the methods used were the following: buying one's freedom, gaining it as a result of blood relations, receiving it as a reward for important services rendered and running away to freedom.

For a Negro to buy his freedom there must be present, according to Herbert Apetheker, four conditions:

“the owners had to express a willingness to permit the slave to buy himself, it had to be possible for the slave to earn and to retain the money required.” Then the owner must “accept in good faith from his slave the money involved and in return present him with papers of manumission.”<sup>2</sup>

During this period, there were many whites and blacks who were willing to join together in a mutual business transaction of buying freedom. Among many of the scores of blacks buying their freedom were the following: Jack Gibbons bought his wife in 1799 for \$400 and in 1801 paid \$275 for his two children.<sup>3</sup> Ann Houston, acting for Rachel Moodie in England sold Nanny her freedom for \$428.50 in 1797.<sup>4</sup> In 1794, Tom, a slave, was sold to James Numes for 55 pieces of sterling, a large part of which was given by Tom. In return, he was to be given his freedom within three years by paying \$10 each month until the sum was paid in full.<sup>5</sup> Fanny, “of the Hybian nation” was granted her freedom in 1795 for five shillings and other considerations.<sup>6</sup>

But in spite of a mutual arrangement between grantor and grantee, there were sometimes problems resulting from inter-

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<sup>1</sup>Edward F. Sweat, *The Free Negro in Antebellum, Georgia*, (unpublished Ph.D. dissertation, Department of History, Indiana University, 1957) p. 13. For an account of the methods used by various groups to legitimize slavery in Georgia see Burnett Vanstory, *Georgia's Land of the Golden Isle* (Athens: 1956), p. 5, Merton Coulter, *Georgia: A Short History* (Charlotte, 1960), p. 53.

<sup>2</sup>*To Be Free: Essays in American Negro History* (New York: 1968) p. 31.

<sup>3</sup>Book 1-V, p. 427. All of these volumes are located in the Court House in Savannah, Georgia.

<sup>4</sup>*Ibid.*, p. 393.

<sup>5</sup>Book 1-R, p. 104.

<sup>6</sup>Book 1-S, pp. 211-212.

vening variables. For example, Mrs. Elizabeth Whitfield, prior to her death on June 7, 1790, willed that at her death Adam, her slave, was to be given six months to pay Dr. Love<sup>7</sup> \$250.00. On August 28, 1797, Adam attempted to pay Dr. Love \$250.00 in various species, but Dr. Love refused to accept the money. Despite this, in 1798,<sup>8</sup> Adam was declared free "agreeable to the direction and in conformity . . . of the last will and testament of the will of Elizabeth Whitfield."<sup>9</sup>

Unlike those blacks who were able to buy their freedom, emancipation as a reward for faithful service was usually unconditional except in those cases in which the grantee paid a nominal fee of \$1.00 or less, or in which there was an age stipulation in the case of the young providing time for preparation for a vocation. Furthermore, a Negro or Indian slave, was granted his freedom in 1789 in consideration for his faithful services.<sup>10</sup> Patra, who was an excellent nurse during her owner's sickness and who possessed exemplary character, was granted her freedom in 1797.<sup>11</sup> In the same year John Brukell willed that at his death his slave, Ruth, was to be freed and was to be protected by his heirs and executors.<sup>12</sup>

In addition to being emancipated for faithful services, many blacks were freed due to blood relationships to their owners. Francis H. Harris of the Parish of Christ Church, ordered and directed that a mulatto boy named Jack, son of his slave Betty, be supported after his death. He was to be apprenticed until twenty-one and then set free.<sup>13</sup> Daniel Ross, an overseer near Savannah, willed in 1770, that the mulatto girl named Sally, "daughter to my Negro woman Phyllis, her freedom but she shall live with my friend Mr. Thomas Ross of Christ Church Parish . . . until she is fifteen" to be educated.<sup>14</sup>

In a like manner, Andrew Elliott, a Savannah mariner, gave the remainder of his estate, real and personal to Isabella, the daughter of Sylvia Elliott, a free Negro woman living in Gambia, on the Guinea coast and "the reputed daughter of me" when she is twenty-one years old and married.<sup>15</sup> David Seion directed in his will that Hannah, age 23, was "to have and forever enjoy . . . all the rights, privileges, emoluments, or advantages as if she had been free born and whereby she may be entitled to trade, traffich (*sic*) in her said name [Hannah Seion] live, travel and dwell, how where she may judge proper . . ."<sup>16</sup>

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<sup>7</sup>Apparently Adam was sold earlier, prior to Mrs. Whitfield's death.

<sup>8</sup>*Book 1-R*, pp. 164-166; *book 1-S*, p. 303.

<sup>9</sup>*Book 1-S*, p. 303.

<sup>10</sup>*Book 1-G*, p. 260.

<sup>11</sup>*Book 1-R*, p. 161.

<sup>12</sup>*Book 1-T*, p. 192. In many wills of this type there was a provision stating that manumission was to be effective after the death of the grantor, thus providing the services of the grantor during his lifetime.

<sup>13</sup>*Book 1-B*, p. 117.

<sup>14</sup>*Abstracts of the Colonial Wills of the State of Georgia 1733-1777 by Atlanta Town Committee of the National Society Colonial Dames of America in the State of Georgia for the Department of Archives and History in the Office of the Secretary of State of Georgia* (Atlanta: 1962), p. 119.

<sup>15</sup>*Ibid.*, p. 44.

But there were many blacks who were not able to gain their freedom by exemplary services, by self-purchase, or by congenial circumstances; they simply ran away. And, in doing so they left to us a portrait of their physical attributes and dress habits, as gathered from advertisements in local newspapers.

An examination of some Savannah newspapers reveals that the Negro during the period varied in both physical traits and dress habits. For example, Dick was a stout heavy male, yellow-skinned man with dull eyes, who wore ear rings and "plaits his hair remarkably tight".<sup>17</sup> Adam, a slim country-born fugitive was noted for "having low and narrow feet."<sup>18</sup> He is very artful and "commonly has his hair tied".<sup>19</sup> Dan Dewit, an 18 year old runaway, was described as being "stout limbed, somewhat bowlegged, has small unpleasant, guilty eyes, never raising them when spoken to, speaks rather thick and quick".<sup>20</sup> There was also a \$30.00 reward offered for three runaway men "of the Guinea country". These men were Ben, "a tall stout yellow man" who wore large lead ear rings in his ears; Joe, "a tall black fellow about six feet tall, has smallpox marks on his face"; Jack, "about five feet ten inches tall, has large rings in his ears". None of these men "had any country marck (*sic*) or can speak any English."<sup>21</sup>

These advertisements also described the various methods used by blacks to gain emancipation as fugitives. Diana was described as having "country marks" and spake with an African accent. She was considered to be artful and "passes self as free".<sup>22</sup> George, a nativeborn African, was described as being six feet, 35 years old, dark or "with a very black skin" and was reported to be very artful and tricky and may pretend sickness in order to escape.<sup>23</sup> Jack and Ben, a pair of runaway slaves, were captured on July 15, but they managed to escape again on the 25th of July because they wanted to get back to Guinea in Africa.<sup>24</sup> Also, there was Rose (alias Jenny) who ran away with her husband George, who was able to read and write. It was believed by the owner, that George will probably furnish her with a ticket so that she can pass "as a free girl".<sup>25</sup>

This is, in part, the history of a number of blacks who by various methods, attempted to gain freedom and equality in Georgia.

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<sup>17</sup>*Book 1-K*, pp. 269-270.

<sup>18</sup>*The Georgia Gazette*, March 27, 1800.

<sup>19</sup>The term "country born" means African born.

<sup>20</sup>*The Georgia Gazette*, July 2, 1800.

<sup>21</sup>*Columbia Museum and Savannah Advertiser*, April 12, 1803.

<sup>22</sup>*Ibid.*, July 23, 1803.

<sup>23</sup>*The Georgia Gazette*, March 27, 1800.



## “THE SAVANNAH EDUCATION ASSOCIATION 1865-1867”

by

Austin D. Washington

“They commence a school for freedom here tomorrow on a plan similar to that at Hilton Head, I believe I will learn more of its plan if we stay. It is to be in the Old “Slave Mart.” Thus wrote Rufus Mead, Jr., a member of the Fifth Regiment, Connecticut Volunteer Company, who witnessed the prominence of education in the affairs of the freedmen in Savannah, Georgia in the wake of the federal occupation in 1864.<sup>1</sup> It was in January of 1865 that local blacks formed the Savannah Education Association<sup>2</sup> “to establish schools for their improvements.”<sup>3</sup> The two years existence of the Savannah Education Association was a chronicle of the attempts of a group of blacks and their allies to maintain their schools in the midst of economic collapse and social unrest.

During the early months of 1865, the Savannah Education Association was concerned with, among others issues, the selection of teachers and principals, the establishing, and financing of its schools. The secretary of the Association was James Porter<sup>4</sup> and the Chairman was Reverend John Cox.<sup>5</sup>

In January, 1865, about 15 blacks of Savannah were selected as teachers after being examined by Reverend James Lynch of the African Methodist Episcopal Church and Reverend J. W. Alvord, Secretary of the American Tract Society of Boston.<sup>6</sup> The teachers were paid \$15 per month and the two principals, Mr. James Porter and Mr. L. B. Toomer<sup>7</sup> were paid \$35 per month.<sup>8</sup>

Among the school established by the Association were the Bryan school located in the old Bryan “Slave Mart” and the Oglethorpe school located in the old confederate hospital. Both of these buildings were obtained from the quarter-master of the United States Army.<sup>9</sup> These schools from 1865 to 1867 had, at various times, from 350 to 700 students.<sup>10</sup>

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<sup>1</sup>Rufus Mead, Jr. to Dear Folks at Home, Savannah, Georgia January 9, 1865. “With Sherman Through Georgia and Carolina: Letters of a Federal Soldier” Part II, *Georgia Historical Quarterly* XXXIII (March, 1949) p. 64.

<sup>2</sup>Sometimes referred to as the Colored Educational Association.

<sup>3</sup>*Freedman's Record* (March, 1866) II, p. 91

<sup>4</sup>James Porter was born free in 1826 in Charleston, S. C. He was lay reader and president of the board of wardens and vestry of Saint Stephens Protestant Episcopal Colored Church in Savannah.

<sup>5</sup>John Cox was born in 1807 in Savannah. He bought his freedom in 1849 for \$1,100. He was a preacher for some fifteen years and was for a period pastor of the Second African Baptist Church of Savannah.

<sup>6</sup>W.E.B. Dubois, *Black Reconstruction* (New York, 1935) p. 645.

<sup>7</sup>L. M. Toomer was a native of South Carolina.

<sup>8</sup>*The Freedmen's Records* I (June, 1865) p. 92.

<sup>9</sup>*The Freedmen's Record* I (June, 1865), p. 91

The Bryan school was under the supervision of Mr. James Porter "who had much training [as a teacher] in spite of the penalties threatened under the old regime."<sup>11</sup> On July 12, 1865, there was an examination of the students at this school "in grammar, ancient and modern history, orthography, geography, arithmetic elucution, singing and declamation."<sup>12</sup> John T. Towbridge, a visitor to the school, noted the irony of a school in a former slave mart in which "the large auction and behind barred windows of the jail over it, the children of slaves were now enjoying one of the first inestimable advantages of freedom."<sup>13</sup>

The Oglethorpe School was supervised by Mr. L. B. Toomer. It was considered by *The Loyal Georgian* to be "the best organized of any we visited in Savannah. It is true that the building which he occupies is the best arranged for schools . . ." Mr. Toomer was considered to have "much ability in the management of the schools."<sup>14</sup>

And like the Bryan school it too held examination of its scholars. The school gave prizes for the "most efficient scholars." Each of the "competitors for the prizes acquitted themselves most admirably and too much credit cannot be given to the able corp of teachers for the skill and proficiency as well as aptitude they have displayed in training up these people and by discipling their reasoning power . . ."<sup>15</sup>

These schools received support from local blacks, the United States Army, and Northern freedmen's aid societies. During the organizational period of January, 1865, blacks contributed over \$1,000 to maintain their schools.<sup>16</sup> Using a survey made by the Freedmen Bureau in which the "place of residence, occupation, and amount of property of all colored persons in Savannah were recorded", the blacks agreed on a plan to make the colored schools and the Freedmen's hospital self-supporting.<sup>17</sup>

Aid was given in a variety of forms. For example, an advertisement in *Savannah Daily Herald* noted that Reverend James M. Sims<sup>18</sup> "will deliver a lecture for the benefit of the Educational Society of Savannah . . . on the subject "The Dealing of God vs. The Dealing of the Nation Upon the Negro Question."<sup>19</sup>

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<sup>10</sup>The number of students varied see *The Savannah Daily Republican*, March 25, 1865; *Ibid* October 10, 1865; J. W. Alvord, *Letters From South* (Washington, 1870) 12; *Savannah Daily Herald* April 19, 1865.

<sup>11</sup>*The Freedmen's Record* I (June, 1865) p. 91.

<sup>12</sup>*Savannah Daily Republican*

<sup>13</sup>*The Desolated South* (1865-1866) *A Picture of the Battlefield and Devastated Confederacy* (New York; nd) pp. 271-272.

<sup>14</sup>(Augusta) March 17, 1866.

<sup>15</sup>*Savannah Daily Republican*, March 25, 1865.

<sup>16</sup>*The Freedmen's Record* I (February, 1865) p. 34; J. W. Alvord, *Letters From the South Relating to the Conditions of the Freedmen, Addressed to Major O. O. Howard* (Washington, D. C., 1870) p. 12.

<sup>17</sup>*Reports of Assistant Commissions Bureau of Refugees, Freedmen and Abandoned Lands*. Senate Executive Documents 39th Congress 1st. Session, Number 27 (Serial 1238) 1865 p. 124.

<sup>18</sup>James M. Sims was born in Savannah and bought his freedom in 1857 for \$740.00. He was, prior to the Civil War, a carpenter, preacher, and teacher.

<sup>19</sup>*Ibid.*, p. 92; *The Savannah Daily Herald*, April 26, 1865.

The Belton Minstrels offered a public invitation to Mr. James Porter to give a complimentary benefit to aid the Association "which has done and is still doing so much to enlighten and elevate our people. Should this proposition meet with your approval, you will please answer properly name the night and oblige." Mr. Porter answered the same day stating on "behalf of the Association and the humble beneficiaries you will please allow me to accept the same and return many thanks."<sup>20</sup>

In addition to these financial attempts by blacks the Savannah Education Association was given support by the United States Army and the Northern freedmen's aid societies. In January, 1865, the United States Army gave rations and permitted the Savannah Education Association use of confiscated buildings as school houses.<sup>21</sup> In the summer of that year the Army began to give more direct aid. Referring to an order issued by Post Commander General Woodford the *Savannah Daily Herald* noted that prior to this order the education of colored children "have been left entirely to the charities of private individuals. The present order is intended to give the colored children the same education in the public schools as now enjoyed by whites."<sup>22</sup>

In a like manner, on July 12, 1865, the *Savannah Daily Republican* congratulated General Woodford for exerting his influence to secure a fair appropriation [from the Post Fund] for the establishment of these free schools. We earnestly hope that the government will continue to sustain these schools now that they have proved so complete a success.<sup>23</sup>

But this military and local support was not enough. In March, 1866, it was noted by *The Loyal Georgian* that the Savannah Education Association "have failed to pay the teachers for several months and that without pay, they have continued to labor for welfare of their people."<sup>24</sup>

It was the Northern freedmen aid societies which increasingly came to the aid of the Savannah Education Association. In the first months of the existence of the Savannah Education Association, the New England Freedmen's Aid Society "without interfering with the management of a work so well begun . . . offered them assistance whenever they should need it."<sup>25</sup> The American Missionary Association in 1865 brought "a great need supply of books with which they furnished the other schools . . ."<sup>26</sup>

It was this latter group which became intricately woven with the history of the Savannah Education Association. In 1865, General Saxton, commander of the region appointed Reverend S. W. McGill of the American Missionary Association

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<sup>20</sup>*The Savannah Daily Republican*, August 4, 1865.

<sup>261</sup>Bell Irvin Wiley, *The Southern Negro (1861-1865)* (New Haven, Conn., 1965) p. 279. *The Freedmen's Record* I (June, 1865) p. 91.

<sup>22</sup>July 17, 1865.

<sup>23</sup>July 12, 1865; *The Savannah Daily Herald*; *Ibid* June 17, 1865.

<sup>24</sup>March 17, 1866.

<sup>25</sup>*Freedman's Record* II (March, 1866) p. 91.

<sup>26</sup>*The Freedmen's Record* I (June, 1865) p. 91.

superintendent of schools for the Freedmen in Eastern Georgia embracing of Savannah and vicinity.<sup>27</sup> Under his supervision by April, 1865, there were new schools established with an enrollment of one-thousand students and an evening session "for men at which between three and four-hundred students attend."<sup>28</sup> By 1867, the American Missionary Association had merged with the Savannah Education Association. In January 1, 1868, this new group occupied a new eight-room school house built by the Freedmen's Bureau at a cost of \$15,000<sup>29</sup> and dedicated as *The Beach Institute*.<sup>30</sup>

The Savannah Education Association was a local "freedom" organization born in the turmoil of the Civil War as an effort of Savannah blacks to manifest their freedom. Using their meager financial resources and native educated blacks as teachers and principals, the Savannah Education Association established several schools among which were the Bryan and the Oglethorpe schools. At various times, the Savannah Education Association was unable to maintain these schools and the United States Army and Northern freedman aid societies came to their aid. One of these Northern groups, the American Missionary Association, merged in 1867 with the Savannah Education Association establishing a consolidated and better equipped school—The Beach Institute. The hopes and dreams of a former generations of slaves lived on.

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<sup>27</sup>*Savannah Daily Herald*; April 19, 1865.

<sup>28</sup>*Freedmen's Record* I (June, 1865) p. 91.

<sup>29</sup>*Savannah Daily Herald*; October 3, 1867; *Ibid* August 1, 1867.

<sup>30</sup>J. W. Alford, *Letters From The South*, p. 12. The school was named in honor of Alfred E. Beach editor of the *Scientific America* who purchased and donated the ground upon which the building stands. See Richard B. Drake, "The American Missionary Association and the Southern Negro 1861-1888" (unpublished Ph d. dissertation, Emory University, 1959) p. 298, *The National Saving Bank* (Washington, D. C.) June 1, 1868; *The Savannah Daily Republican*, March 25, 1865.

*B.C. ...*