

Sister Carry A Nation Was Overzealous

By David Lee Burris



“Saloon-keepers & harlots have a much better chance of heaven than hypocrites who are in the church.”

– Carry A. Nation



THE SMASHER'S MAIL

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"Peace On Earth, Good Will Toward Men."



Carrie Nation, Your Loving Home Defender.

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"What fools these Mortals be!"

Puck

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"MARCHING THROUGH GEORGIA."



A SUGGESTION TO THE BUFFALO EXPOSITION:—LET US HAVE A CHAMBER OF FEMALE HORRORS.



"I CANNOT TELL A LIE--I DID IT WITH MY LITTLE HATCHET!" Mrs. Nation's Reform Crusade in Kansas, as the Globe Artist Understands It From the Press Dispatches.

*All Nations
are welcome except
Carrie*



THE WOMAN WITH THE HATCHET

Carry Nation was born in Kentucky and baptized in a stream in Missouri with ice floating in the water. She began her temperance crusade after the death of her first husband from alcoholism and earned the nickname “The Home Defender” as a result of taking her hatchet to whiskey bottles and saloon furnishings.

Her second husband, David Nation, divorced her in 1901, citing abandonment. In 1902, calling her a “stumbling block and a disturber of the peace,” her Disciples church disfellowshipped her. But frightened of their decision, they provided her a letter of commendation so she could transfer her membership elsewhere.¹

¹ (2013). [*Christian History Magazine: The Church to End All Churches? The Unifying Vision of the Stone-Campbell Movement*](#), (no. 106), 1.

Carrie Nation Biography

Carrie Nation, known for her saloon-smashing in the early 20th century, was born in Garrard County, Kentucky. **Her mother was a Campbell, with Scottish roots. She was related to Alexander Campbell, a religious leader.** Her father was an Irish planter and stock dealer. He was uneducated, which accounts for his writing her name as "Carry" instead of "Carrie" in the family Bible. She usually used the variation Carrie, but in her years as an activist and in the public eye, used Carry A. Nation as both a name and a slogan.

Carrie's father ran a plantation in Kentucky, and the family enslaved people. Carrie was the eldest of four girls and two boys. Carrie's mother believed that children should spend time with those enslaved by the family, so young Carrie had significant exposure to the lives and beliefs of those enslaved. The family was part of the Disciples of Christ, and Carrie had a dramatic conversion experience at age ten at a meeting.

Carrie's mother raised six children, but she often had delusions that she was a lady-in-waiting to Queen Victoria, and later came to believe that she was the queen. The family catered to her delusions, but Mary Moore was eventually committed to the Missouri Hospital for the Insane. Her mother and two siblings were also found to be insane.

First Marriage

Carrie met Charles Gloyd when he was a boarder in the family's home in Missouri. Gloyd was a Union veteran, originally from Ohio, and was a doctor. Her parents apparently also knew that he had trouble with drinking, and tried to prevent the marriage. But Carrie, who said later that she did not realize his drinking problem at the time, married him anyway, on November 21, 1867. Carrie was soon pregnant, and also realized the extent of her husband's drinking problem. Charles had multiple serious physical and mental disabilities, which Carrie blamed on her husband's drinking. Charles Gloyd died in 1869, and Carrie went to live with her mother-in-law and daughter.

When she awoke the morning of June 5, 1900, she heard **a voice say, “Go to Kiowa, and I will stand by you.”**

Believing this **a sign from God, Nation dressed in black and wrapped rocks & bottles in brown paper to look like packages in preparation for her first “**smashing.**”**

CARRIE NATION SCOLDS MURPHY

**Kansas Reformer Visits
Police Commissioner
and Has the Time of
Her Life—Murphy
Grows Angry and
Says She Is Crazy—
She Asks Many Per-
tinent Questions.**

Mrs. Carrie Nation arrived in New York to-day over the Pennsylvania Railroad from Baltimore, crossing the North River on the Twenty-third street ferry accompanied by her manager, Mr. Furlong. She engaged rooms at the Victoria Hotel.

An Evening World reporter called on Mrs. Nation at the Victoria Hotel and invited her to accompany him in a drive around the city. The famous saloon smasher accepted the invitation and took a seat beside the reporter in a victoria.

One of the first desires she expressed was to have a talk with Deputy Commissioner Devery, and the horses' heads were at once turned toward Police Headquarters.

When she arrived there and asked for Deputy Commissioner Devery she was told that he was not in, so she asked for Commissioner Murphy.

When ushered into the presence of New York's Chief of Police she



CARRIE NATION.

(Sketched from life at the Victoria Hotel to-day by an Evening World artist.)



1881 Kansas becomes first state to outlaw booze. Teetotaler Carry Nation takes to entering saloons with a hatchet to destroy bottles of liquor. She occasionally greets bartenders with a cheery "Good morning, destroyer of men's souls."

Hatchetations

In 1899, Carrie Nation, **inspired by what she believed was divine revelation**, entered a saloon in Medicine Lodge and began singing a temperance hymn. A supportive crowd gathered, and the saloon was shut down. Whether she had success with other saloons in town or not is disputed by different sources.

The following year, in May, Carrie Nation took bricks with her to a saloon. With a group of women, she entered the saloon, and began to sing and pray. Then she took the bricks and smashed bottles, furniture & any pictures they deemed pornographic. This was repeated at other saloons. Her second husband suggested that a hatchet would be more effective; she adopted that instead of bricks in her saloon-smashing, calling these smashings "hatchetations." The saloons that sold liquor were sometimes called "joints" and those who supported the "joints" were called "jointists."

In December of 1900, Carrie Nation vandalized the luxury Hotel Carey's barroom in Wichita. On December 27, she started a jail term of two months for destroying a mirror and a nude painting there. With her husband, Disciple's Preacher David Nation, Carrie saw the state's governor and condemned him for not enforcing prohibition laws. She vandalized the state Senate saloon. In February 1901, she was jailed in Topeka for wrecking a saloon. In April 1901, she was jailed in Kansas City. That year, journalist Dorothy Dix was assigned to follow Carrie Nation for Hearst's *Journal* to write about her joint-smashing in Nebraska. She refused to return home with her husband, and he divorced her in 1901 on grounds of desertion.

Carrie Nation and her hatchet gained great notoriety beginning around 1900 as she began to travel through Kansas using said hatchet to do battle against any establishment that sold liquor. She rolled whiskey barrels into streets and set them on fire. She broke windows and mirrors inside saloons. She gave sermons and speeches, describing herself as “a bulldog running along at the feet of Jesus, barking at what He doesn’t like,” and gained nationwide notoriety. She serenaded saloon patrons with hymns & greeted bartenders with “Good morning, destroyer of men’s souls.”

She railed against the domestic violence and monetary instability women dealt with from effects of husbands deeply ingrained in alcohol-driven lifestyles. When you began to look at this situation through the lens of a world where women had very little power, very little ability to support themselves, all the while trying to make the best of a situation with husbands who spent the family’s earnings on alcohol, and then came home drunk and angry, Carrie’s extreme crusade begins to make a little more sense. – *Internet Background Search*

From “The Story of Carrie Nation” By Will Carlton:

“She is a deeply pious woman and has re-read the Bible so many times that Bible quirks and tropes and metaphors put a wholesome bark on her conversation. She is argumentative and given to much wrangling. Like many persons of limited mental-capacity she is sure of her distinctions between right and wrong. Therefore, she is free to act without restraint. This faith of a little child sustained Joan of Arc. It sustained John Brown at Harper’s Ferry. Certainly, it is blind, and those that nurse this faith are probably mentally diseased.”

Everywhere Magazine: “A Woman John Knox”

“She said it was her mission to ‘Carry A Nation’ from the darkness of drunken bestiality into the light of purity and sobriety.”

Hatchet Nation

For weeks before the vigilante rampage that would make her a household name, 53-year-old Carrie Amelia Nation quietly walked the roadsides near the successful hotel she owned and operated in Medicine Lodge, Kansas. Deep in contemplation, she scoured the ground, picking up palm-sized rocks and brickbats. Purposeful and deliberative, she smuggled home those that had the right feel and heft, wrapping each one in old newsprint to look like innocent parcels.

“I did this until I got quite a pile,” she recalled.

Carrie (later “Carry”) A. Nation was a God-fearing Christian of the purest sort—which brought her into frequent conflict with the organized church. For her, justice, love, and benevolence were not things to be talked about on Sunday and forgotten the rest of the week. At her hotel, she fed, clothed, and lodged the downtrodden and destitute—both white folks and Black—in some cases for years at a time. Harboring and defending the undesirables and castoffs of the community irked her more “respectable” fellow parishioners. When the preacher in the pulpit of the Medicine Lodge Christian Church denounced her neighbor as an “adulteress” in the middle of services—based on nothing but the word of the woman’s alcoholic husband—Carrie could not keep quiet. She shouted down the unjust allegation & the preacher himself, in front of the entire congregation.

Imagine the scene as church elders tried—and failed—to drag her bodily from the pews. And while they couldn’t physically throw her out of the sanctuary that day, they did later expel her.

No matter, Carrie still rode the width and breadth of Barber County, Kansas, collecting donations of food and clothing. She pressured storekeepers to donate additional groceries for the needy, lest she step onto the street & publicly denounce them as “thieving gouggers of widows and orphans.” They usually complied.

As a jail volunteer, Carrie also served the penitent—bringing comfort, consolation, and the promise of heavenly salvation. To each inmate, she'd ask, what was the cause of your misery and woe? To a man, the answer came back: "drink."

This was strange. "Dry" Kansas had been under statewide prohibition for 20 years. If there were no legal saloons anywhere in the state, where did they get their booze? A contrite inmate explained that anyone could get whiskey in the town of Kiowa, on the border with the Oklahoma Territory.

Moved, Carrie pleaded the remorseful man's case to the bailiff, but the bailiff wasn't listening. She then went to the county attorney to argue that the ones who *should* be behind bars are the unscrupulous men in Kiowa, running illegal saloons in open defiance of law. The attorney "seemed very much annoyed because I asked him to do what he swore he would do," she recalled: He was oath-bound to arrest these illegal "jointers" and "dive-keepers." But he refused, even after Carrie filled his desktop with samples of the contraband whiskey she'd procured from Kiowa herself.

Determined, she took the train to Topeka and besought the state attorney general, also to no avail. The governor too "would not do his duty." Having exhausted every legal remedy, Nation rightly concluded that the government of "Kansas was in the power of the bitter foe to the constitution"—the liquor business—that paid bribes and kickbacks at all levels of local, state, and federal government to keep its illicit profits flowing.

As president of the county Woman's Christian Temperance Union, or WCTU, Nation had already exhausted every nonviolent means of moral suasion against the liquor men: pleading with tavern-keepers, writing letters, signing petitions, organizing temperance marches, and praying in front of illegal saloons. Nothing worked. And since women couldn't vote, she had no electoral recourse either. Women were legally powerless.

So, on the night of June 6, 1900, Carrie hitched up her buggy and rode the 20 miles south to Kiowa. Early the next morning, she visited the unlicensed, illegal bar of Mr. Dobson, whose own brother was the county sheriff.

“Mr. Dobson, I told you last spring to close this place, you did not do it, now I have come down with another remonstrance,” Carrie said. “Get out of the way, I do not want to strike you, but I am going to break this place up.”

Hard and fast, she hurled bricks and stones at the whiskey bottles, glass mugs and tumblers, and the giant mirror behind the bar. **The men—confused and terrified—huddled in the corner.** When she ran out of her own projectiles, she grabbed pool balls and billiard cues to smash up the room.

Then she did the same to the saloon across the street.

And then a third.

Carrie was always clear that her attack was not against the booze in those bottles, nor the pitiable addicts getting drunk at 8:30 that Thursday morning, but against the predatory liquor traffic and the government that abetted it. “The smashing in Kansas was intended to strike the head of this nation the hardest blow, for every saloon I smashed in Kansas had a license from the head of this government which made the head of the government more responsible than the dive-keeper,” she wrote. “I broke up three of these dives that day, broke the windows on the outside to prove that the man who rents his house is a partner also with *the man who sells.*”

By the time she was done with the third saloon, a sizable crowd had grown in the streets, watching in bewilderment and amusement. The authorities did not know what to do. “I have destroyed three of your places of business,” she declared to the onlookers, “and if I have broken a statute of Kansas, put me in jail; if I am not a lawbreaker your mayor and your councilmen are. You must arrest one of us, for if I am not a criminal, they are.”

The town marshal, mayor, and city attorney huddled up, and ultimately decided *against* pressing charges. Carrie returned home triumphant. Papers across the nation carried the sensational news, making Carrie Nation an instant celebrity. Back home, the political community was stirred to action. One by one, the unlicensed dives of Barber County, Kansas, were shuttered, their proprietors convicted. Carrie didn't have to say a word.

Mrs. Nation then set her sights on the illegal saloons of Wichita. At 8 sharp on the morning of Wednesday, Dec. 28, she sauntered into the bar at the Carey Hotel, the most luxurious lodging in the city. "I decided to go to the Carey for several reasons," she said. **"It was the most dangerous, being the finest. The low doggery will take the low and keep them low, but these so-called respectable ones will take the respectable, make them low, then kick them out."**

The drunks fled when Carrie started hurling rocks at the opulent glass mirror, and through a life-size oil painting of a buck-naked Cleopatra across from it. The shellshocked bartender didn't even move as she brandished an iron rod and smashed all the bottles in the mahogany sideboards. She then set the barflies at the saloon across the street to flight in a similar fashion. By 8:30 a.m., she was behind bars, having done some \$3,000 in damage.

Carrie was jailed for three weeks—forced to sleep without a pillow on the concrete floor, as the winter drafts poured in—without ever being charged for a crime. After springing her on a writ of habeas corpus, her cold and loveless second husband of 25 years, **David Nation, joked that she could do far more damage with a hatchet than with a rock.**

"That is the most sensible thing you have said since I married you," she laughed. Within a year, David filed for divorce. Carrie donated her entire alimony to found a home for drunkards' wives in Kansas City—the first domestic violence shelter in the state.

Now armed with a hatchet that would become her iconic trademark, Nation made her way to Enterprise, Kansas, at the request of women's groups there.

Enterprise saloon-keeper John Schilling knew that chivalry and decorum prevented a man from laying a finger on Mrs. Nation, even as she wrecked his illegal bar, loudly berated him, and shamed his trade from the street corner.

But that didn't stop his wife, Belle Schilling, from walking up and punching Carrie square in the face. Saying nothing, Carrie staggered to a nearby butcher. She emerged, holding a chunk of raw beef over her swollen black eye, and kept right on preaching. Four prostitutes paid by the Schillings then kicked Nation to the gutter, pulled out her hair, and beat her bloody with sticks and whips.

Nevertheless, she persisted: Over the next 10 years until her death in 1911, Carrie Nation was arrested 32 separate times. **Once she was apprehended under the dome of the U.S. Capitol, after haranguing senators for "representing the interests of the brewers and distillers" over their own constituents.** At least her Capitol arrest was orderly.

In Kentucky, a barkeeper smashed the 58-year-old grandmother over the head with a chair. In London, she was pelted with rotten eggs. At Coney Island, a hail of peanuts and hot dogs preceded an angry New York lynch mob. **It was hardly the only attempt to hang Carrie Nation from the nearest tree. Despite persistent death threats, she fought on, secure in her faith, fully embracing the dangers of her activism. She was ready to die for the cause, and many men wished she would. When a barkeeper sweating red with rage once pushed his pistol into her temple, she brushed him aside: "I am not afraid of your gun. Maybe it would be a good thing for a saloon-keeper to kill Carry Nation." Much like the abolitionist martyr John Brown, she was certain her murder would prompt the entire nation to rise up and "smash the dives."**

Why Carrie Nation undertook her violent "hatchetations," as she called them, has been the subject of endless speculation by generations of historians and amateur psychiatrists. She was easy to mock as a Bible-thumping "crank," "freak," "a lunatic," or a "puritanical killjoy," with all the baggage each of those terms carries. — *by Mark Lawrence Schrad*



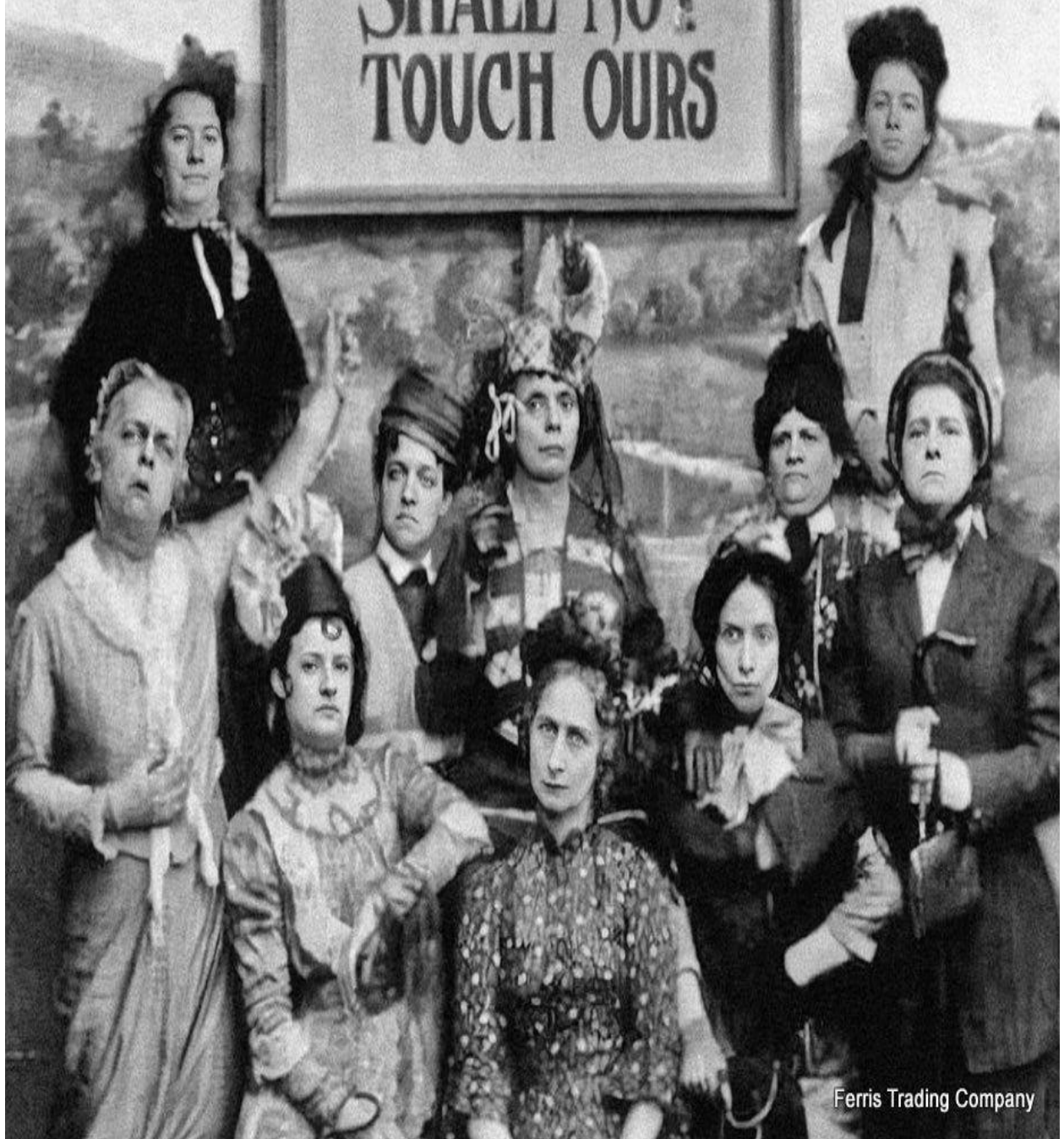


**WOMAN
WHO
ATTACKED
BARS
WITH A
HATCHET**



“You poor, deluded, hysterical, half-crazed, religious maniac,” one guy said to her. “I do not believe you are so much to blame for your present state of raving imbecility as the unsexed men [and their] so-called temperance crusades seem to have completely upset the molecules of your brains, that is of course, providing you have any.” This was hardly an isolated incident: Hecklers and newsmen alike portrayed her as old, unattractive, mannish, and “unsexed.” While in reality she stood just over 5 feet tall, even today, she’s frequently depicted “as a hyper-thyroid Amazon of nearly six feet, who required ‘policemen seven feet high’ to handle her.” Still, she took every single withering slight with remarkable grace.”

LIPS THAT
TOUCH LIQUOR
SHALL NOT
TOUCH OURS



TENETS OF THE TEMPERANCE MOVEMENT

First, they taught that alcohol was a byproduct of fermentation, but added that fermentation happened only as a part of decay after death. They likened alcohol to the same thing a vulture feeds on, namely, "carrion all quivering with putrescence." It was "the excretion of a fungus," and they hopped on the excrement bandwagon hardcore. Wine was essentially grape juice that had been pooped out by fungus, so... there's that.

Then, there were side effects. Drinking could cause spontaneous human combustion, they preached, cause livers to grow and weigh up to 25 pounds, it would cause blood vessels to thin and burst, and a person's heart to turn to fat. Then there was the possibility of suffering from "alcoholic consumption," which was essentially a pain in the side, a vomit stream of blood, and death. Alcohol would turn blood into water, burn away the lining of the throat, and make a person crazy. Effects, they said, would be passed down to children, grandchildren, and great-grandchildren.

**IF CARRY NATION WASN'T DELUSIONAL
SHE WAS DEFINITELY OVER-ZEALOUS!!**

**"FOUR KINDS OF PERSONS:
ZEAL WITHOUT
KNOWLEDGE; KNOWLEDGE
WITHOUT ZEAL; NEITHER
KNOWLEDGE NOR ZEAL;
BOTH ZEAL AND
KNOWLEDGE."**

-Blaise Pascal

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**Overzealous &
Underzealous**

2 Samuel 6



Zealous

EVEN ZEAL IS NO GOOD
WITHOUT KNOWLEDGE,
AND HE WHO HURRIES HIS
FOOTSTEPS MISSES THE
MARK.

- PROVERBS 19:2

Zeal without knowledge
is a runaway horse.

Zeal without knowledge is like
expedition to a man in the dark.

John Newton

quotefancy

“
*Zeal without knowledge is fire
without light.*
”

internetpoem.com



Thomas Fuller

Zeal Without Knowledge

- ▶ The Apostle Paul didn't say that their zeal wasn't genuine, but focused on the wrong things
- ▶ **Not according to Knowledge:** "What knowledge?"
 - *Not knowing about GOD'S righteousness*
 - Not realizing the true foundation of salvation: "
 - That Jesus is the Way, the Truth, and the Life:
- ▶ Those who know their God do exploits for God and not for man (Daniel 11:32)

1st Century Christians **ZEAL: ACCORDING TO KNOWLEDGE** New Testament Church

Zeal

Tit 2:14 / Isa 9:7 / Isa 59:17
Psa 69:7-9 / Act 21:20 / Psa
119: 137-144 / 2 Cor 13:5 /
Zec 13:9 / Jam 4:8 / Eph 3:
17-9 / Col 4:5 / Rom 12:11

**ZEAL IS THE KEY TO
GETTING THINGS
ACCOMPLISHED**

1 Pet 3:13 / Col 1:28-29 /
Pro 20:11 / Isa 40:30-31 /
Mat 5:14-16 / 1 Pet 4:10 /
Pro 22:17 / Rev 2:4-5 / 2
Tim 2:2 / Psa 71:17-18

**ZEAL IS ALWAYS
CONFRONTED WITH
DANGERS**

**ZEAL IS TO BE
ACCORDING TO
KNOWLEDGE**

**ZEAL IS NEEDED IN
ALL AREAS OF LIFE**

**ZEAL IS NEEDED IN
THE CHURCH**

**ZEAL IS ORDAINED
OF GOD**

**ZEAL IS TO BE
PROPERLY DIRECTED**

LET YOUR ZEAL BE ACCORDING TO KNOWLEDGE

THEMES ADAPTED FROM VARIOUS BIBLICAL SOURCES FOR NON-DENOMINATIONAL BIBLE STUDY
Free, Reproducible Christian Cards: www.flickr.com/photos/4biblestudy www.pinterest.com/4biblestudy/boards

Luke 22:48–51

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

Jesus' final healing miracle was one of healing a hurt unnecessarily inflicted by an overzealous disciple. I think the miracle Jesus does most often is to heal the wounds inflicted by overzealous Christians who, thinking they are standing up for truth and defending the Lord by unsheathing the two-edged sword of the Word, chop off the ears of those round about them. While I do admire Peter's courage in being willing to be outnumbered six thousand to one, his zeal was misdirected.²

² Courson, J. (2003). [*Jon Courson's Application Commentary*](#) (p. 408). Nashville, TN: Thomas Nelson.

Weapons Not to Use

This leads us into a very important part of the battle. We need to learn what our weapons are and how to use them. We see the power of such by being able to “cast down” and bring “into captivity” everything that is contrary to the knowledge of God. I think it would be wise for us to learn some things to avoid.

Overzealousness. I think too often we have some that go into battle with more zeal than knowledge. This was evident by what Paul said about the Jews in Rom. 10:1–3. But zeal without knowledge will only bring defeat in this warfare.

Premature actions. Some speak before they think and, as a result, they lose the battle. James 1:19 provides the following pointed admonitions: “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”

Thinking we have won. I fear that some think that they have already won the battle. Later, however, defeat comes swiftly. A good example of this was taught by the Lord in Luke 18:10–14.

Opinions as binding. We need to make certain that we avoid making our opinions as binding in this battle. Each of us has his own opinions about certain things, but, in this great warfare, we are not to let our opinions be our weapons.

Pride. The psalmist denies pride thus: “Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me” (Psa. 131:1). Many have tried to get involved in subjects that they know nothing about. They were defeated. We need to make sure that we have the knowledge of God in this effort.

Weapons to Use

The apostle Paul said the weapons of our warfare are not carnal, for we are not involved in a carnal battle. The weapons are spiritual.

Gospel of Christ. The gospel is the power of God to salvation. In the Ephesian letter, chapter 6, verse 17, we are told that the word of God is the sword of the Spirit. Even the adversary is aware that this is the power that can defeat him, for he puts forth an all-out effort to blind the minds of people to the light of God's word (2 Cor. 4:4).

Prayer. Prayer is another powerful spiritual weapon. Only the people of God, as God's children, possess this weapon and must use it every hour of every day (Eph. 6:18).

Manner of Life. Jesus taught in the great Sermon on the Mount that we can shine as light in the midst of dark (Matt. 5:16).

Mutual Encouragement. Another effective weapon is to encourage each other. Many times, we all need to be strengthened. Even Paul was refreshed when Titus had brought to him a good report from the Corinthians. Also, Paul received comfort from the individual brother Justus, Colossians 4:11.

Proper use of these weapons. We have all these powerful weapons at our disposal. However, if we do not use them properly, they are powerless to give us spiritual might. Ephesians 4:15 states the motivating principle: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Indeed, the Truth is our weapon, but we must use it with love.³

³ Jackson, R. (1984). [The Christian's Warfare](#). In M. D. Curry (Ed.), *Ministering Obedience to Christ: Studies in Second Corinthians* (pp. 146–148). Temple Terrace, FL: Florida College Bookstore.



**Swift to Hear,
Slow to Speak,
and Slow to Wrath**

JAMES 1:19

CARRY NATION HAD VERY LITTLE IMPULSE CONTROL!

EnglishClub

SAYING OF THE **DAY**

**He that complies
against his will, is of his
own opinion still**

Meaning: If you force someone to do something or agree with something, it doesn't mean that they really agree

NOTE: Carry lived long enough to see both her mother and daughter locked away inside insane asylums.