

Excerpt from the *THE GLODEN ISLES OF GEORGIA*, Caroline Cooper Stiles Lovell, Little, Brown Company, Boston, 1932.

When Thomas Spalding moved to Sapelo, he built a temporary home for his family, then looked around for the industrial power he needed to clear the forests and prepare the land for planting. He was the great-grandson of John More McIntosh, the author of the New Inverness protest (in 1739) against the introduction of slaves into Georgia, and he had not forgotten its prophetic closing clause. But Negro labor was indispensable, his environment justified slavery, and he excused himself by saying, “they shall be more serfs than slaves on my land. I shall civilize them, and better their condition.” He kept his word, being a kind and indulgent master. The tasks of his slaves were comparatively light, they had privileges, and no slave was ever sold from his place. But the penalty was incurred, and the “scourge” was visited on his descendants. (p.98-99)

In *The Last Laird of Sapelo*, not only will you read of the *Spalding City of the Dead* at Ashantilly where many of the graves mark lives cut short among the fifteen children of Thomas Spalding and his wife, Sarah Leake Spalding, as well as, offspring of the Spalding family members who lived to raise their own children. To this day, there are those who claim a curse remains upon Sapelo, Darien, and McIntosh County. No matter the amount of good intentions, a curse, or scourge, of the past claims its price.

Randolph Spalding (1822-1862) was the youngest of those born to Thomas Spalding, being successful offered no guarantee that the scourge would not excise his toll on him and his family. Of course, maybe Randolph’s decision to move his family off the island and not live in Big House at South End may have had something to do with the scourge.



ARCHITECT'S DRAWING OF THE OLD SOUTH-END HOUSE ON SAPELO