

The Delta General



This Issue: Happy Birthday Brig/Gen Benjamin G. Humphreys

- ◆ **Camp Meeting August 10 featuring Mark Hidlebaugh on “Life of the Confederate Soldier”**
- ◆ **Membership renewals are now due!**
- ◆ **Passing of a Camp member — pg. 3**

Camp Website: www.humphreys1625.com

August 2024, Volume 27, Issue 8

Dedicated to the Memory of Brigadier General Benjamin G. Humphreys

Commander's Comments — Michael Anthony

Though the calendar says summer lasts another eight weeks, the return to School marks the end of the summer season for many. The longer, more relaxed days and vacations give way to early mornings, homework, Friday night football and other sports, and a renewed focus on activities and organizations that may have taken second place to a trip to the Beach. Like many of you, the Benjamin G Humphreys Camp of the Sons of Confederate Veterans took the month of July off so its members could enjoy time with their families and perhaps attend the National SCV Reunion in Charleston, South Carolina. Now though, it is time to return to our Camp and come together on the second Saturday every month to do our part to Live the Charge and remember our valiant and honorable ancestors.

Our Camp's August meeting promises to be a great time of fun and learning as we welcome reenactor, for both the Federal and Confederate Armies!, Mark Heidelbaugh who will speak to our Camp about the Life of the Common Soldier. His presentation is based on his time reenacting and researching from the point-of-view of both Armies that fought in the War Between the States. As a man who spent most of his life in Iowa and now makes Mississippi home, he will bring a special perspective to our Camp. Please join us August 10 to meet Mark and hear his presentation.

Sons of Confederate Veterans and Camp dues were supposed to be paid by July 31. Many of you who read this column already paid your dues; however, if you have not, please do so. Fifty-five dollars per year is 4.58 per month. That is not a high price to pay to Live the Charge. While the Sons of Confederate Veterans is not in business to make money, it needs money to operate and perpetuate. It is your duty to pay your Camp dues. Thank you to those of you who already paid and thank you in advance to those of you who haven't paid your dues, but who will pay.

It was recently told to me, "The Confederacy lost the War, but won the peace". Think about that and ask yourself why. Most of you know why we lost the War, but why did we win the peace? Easy answer: what we fought for was the righteous and just cause. A cause most Americans believed was correct, even if they lived in, and fought for, the Union (North). Those who hate us today and the values we espouse also hate America and values it espouses.

The Sons of Confederate Veterans is a special group of men who share an unbreakable, inherited bond. You are a blessed to be the Son of a man who was willing to give everything he had to preserve Constitutional Liberty, freedom and the right of man to make his own choices without Federal interference. Remember your legacy and be proud of it. Consider how you can Live the Charge as one of these special men. Do your part to preserve Confederate heritage and history and it will be preserved.

Deo Vindice!

August 10 Camp Speaker, Mark Hidlebaugh

Mark Hidlebaugh is a progressive Civil War Living Historian for over 30 years. He will be our guest speaker in August presenting artifacts and discussing about life of the Common Soldier of the Confederacy. One of his prized artifacts is a soldier's bible that was recovered from a Mississippi Soldier that fought and died at Gettysburg. Mark is also the husband of Shelby Harriel-Hidlebaugh who spoke at our Lee/Jackson Banquet.



From the Chaplain's pen... Earl McCown

The Last Enemy

Man was created to Live. Upon creation, man became a living soul. He was created for the purpose of an unbroken fellowship with God. Suddenly, death came upon the scene. In the beautiful, perfect Garden of Eden, Adam and Eve pretty much had the duty to take care of the Garden. They were free to do as they pleased, within reason. There was one restriction placed on them by God. In the middle of the Garden was a Tree of Good and Evil; they were forbidden to eat of this tree. We are all familiar with this story; Satan, in the form of a serpent came along and disputed God's Word and warning; Eve was convinced that she would surely not die if she ate of this fruit. Not only did she eat the fruit she gave it to Adam too, and he ate. Death came into the picture because of this sin. Disobedience brought death!

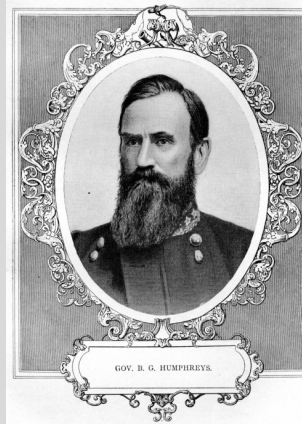
Death is and enemy that stalks us all. The Book of Hebrews tells us, "*It is appointed unto man once to die*". This is an appointment that we all must keep. Other appointments can be cancelled or rescheduled, but not this one. The enemy may overtake us in many ways. Sometimes in youth, even infancy, sometimes in old age when our bodies are worn out. Many times death finds through fatal accidents. Some people lose the battle for life by cooperating with the enemy. They do this through accidents caused by alcohol or drug use, and smoking and other habits that hasten death. We all know that the enemy claims many through war, domestic violence and crime.

We are not the only ones to face this enemy. Death is an enemy that our Savior has engaged. Christ came to this earth to taste death for each of us. He voluntarily became lower than the angels, and humbled Himself unto death. The enemy pursued Him from the manger at Bethlehem to the cross at Calvary. Remember, shortly after His birth, King Herod slaughtered all the babies in Bethlehem. Then the crowd tried to cast Christ down from a hill (Luke 4:29). In the book of John we see the attempt to stone Christ. Don't forget Satan's temptation of Jesus in the wilderness, he tried to get Jesus to commit suicide. Christ came to engage death on the cross. He voluntarily laid down His life. No one forced Him to do so, He was in full control to the end.

Now, the good news! Death is an Enemy That Christ Defeated! Death has been defeated by the resurrection. Jesus' resurrection demonstrated His victory, and guarantees our resurrection. Death, the grave, and Hell have been defeated by our Lord and Savior Jesus Christ.

The day will come when Death will finally be destroyed. Death will be no more. The grave can't hold us when that day comes!

Are you ready for that great day? If not, see me, or your own Pastor...
God Bless each of us, and God Bless America.



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The Passing of a Camp Member

On Monday, July 29 we lost one of our very supportive Camp members, James "Jimmy" Riels. Jimmy was the older brother of our Camp member Joe Nokes and the Uncle of our Camp member Gabriel Nokes. Jimmy passed after a long term illness and will be surely missed.

To quote Joe from his facebook page announcement, "Today, the best big brother a guy could ask for gained his angel wings. He has fought a long fight, but in the end, he has earned peace. He always wanted everyone to be good to one another. Please do that for him."

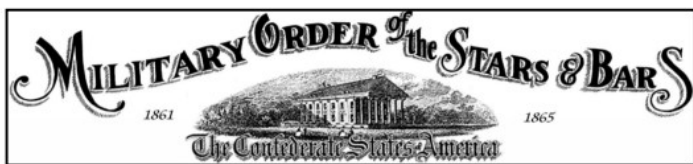
He has crossed over the river and now rests beneath the shade of the trees with our Confederate ancestors.



Adjutant's Report (Membership Renewals are now Due!) — Dan McCaskill

No meeting for July because of National Reunion, therefore there is no report but instead, Dan McCaskill will provided us a Convention wrap-up.

It is now "Dues Season". You should have received your Membership Renewal Statement from Division in early June. Thus far, I have received membership renewals from 23 members and a past member has re-joined the Camp. All who have paid, thank you. There remain 20 members who have not yet renewed so please don't forget. It is also very important you make your checks payable to "B/G Benjamin G. Humphreys # 1625". The bank will not accept the check made out any other way.



General Charles Clark Chapter, MOS&B

Greetings from B/Gen. Charles Clark Chapter 253, Military Order of the Stars and Bars.

August 2024

I am presenting a brief biography of General Clark in this issue, but first on a personal note: My sons (Earl and John) and I were accepted into the Order of Confederate Generals Descendants recently.

Biography of General Charles Clark:

Born: May 24, 1811

Birthplace: Lebanon, Ohio.

Occupation before the War:

- ⇒ Served in the Mexican-American War as Colonel of the 2nd Mississippi Volunteers.
- ⇒ Served as a State Representative.
- ⇒ Represented the Choctaw Nation in a land dispute in the Mississippi

Delta.

- ⇒ Plantation owner (Doro Plantation), 5,000 acres of land near Beulah, Mississippi.

War Service:

- ⇒ Served as Major General of Mississippi State troops.
- ⇒ 1862: Participated in the Battle of Shiloh, Tennessee (received a minor wound).
- ⇒ Served as Brigadier General Confederate Army
- ⇒ 1862: Division Commander during Battle of Baton Rouge, Louisiana
- ⇒ 1862: Wounded and captured during the Battle of Baton Rouge, and held captive by the Union Army. His wounds were so severe they left General Clark a cripple, walking only with the aid of crutches for the rest of his life.
- ⇒ He resigned his commission on October 31, 1863.
- ⇒ 1863-1864: Governor of Mississippi.
- ⇒ 1865: Forcibly, removed from the office of Governor by the United States Army.
- ⇒ 1865: Briefly imprisoned at Savannah, Georgia at Fort Pulaski.

Occupation after the War:

- ⇒ 1871-1877: Owner of Routhland Plantation, Natchez, Mississippi.
- ⇒ Died: December 18, 1877, in Bolivar County, Mississippi. Buried in Clark Family Cemetery, Beulah, Mississippi.

⇒

NOTE: There is a book written about General Clark, *"The Master of Doro, An Epic of The Old South"*, authored by his youngest daughter Annie Elizabeth Clark Jacobs.

Mississippi Division, SCV News: Carl and Nancy Ford Southern Culture, History and Heritage Education Conference

Gentlemen of the Division,

I hope this note finds you all well and enjoying this wonderful summer heat.

The Mississippi Division's Heritage Operations Committee is proud to announce the inaugural Carl and Nancy Ford Southern Culture, History and Heritage Education Conference. As many of our veteran compatriots remember, Past Division Commander Ford and Mrs. Nancy held a conference similar to this annually and we aim to continue this tradition in their memory.

The conference is scheduled for August 17, 2024, at the McKenzie Arena at Hinds Community College in Raymond, MS. Registration is \$40.00 and payable at the door. Registration will include a catered lunch from Momma Hammil's. Registration is available on the Division website <https://www.mississippi-scv.org/heritage-conference-registration>. This event is open to the public and we are encouraging ALL historians of whatever age or gender to attend. The address, list of speakers and planned start time are on the attached flyer.

This year's conference will feature 4 great speakers covering various aspects of Southern History. Vendor booths for authors, SCV Camps, MOSB, OCR, and UDCS Chapters are available; please contact gcbmosb007@gmail.com for more

information or if you are having trouble registering. We ask that everyone preregister using the website so we can get an accurate meal count. All proceeds will go towards the Heritage Operations fund for the Division.

We look forward to seeing everyone in August!

Forward the Colors,
George Conor Bond
Chief of Heritage Operations
Mississippi Division, SCV



Adjutant's Report: National SCV Reunion

July 17 – 20, 2024

In lieu of the July Camp Report, because we did not meet, this will be a brief report on the 129th National Reunion of the Sons of Confederate Veterans held in Charleston, South Carolina on the dates shown above. Those from the Camp, Chapter and non-members associated with the Camp attending the Reunion are Larry and Annette McCluney, Sandra Stillman, Missy Stillman, Dan and Ann McCaskill with their Granddaughter Lucy Skye McCaskill.

Larry and Annette left home the Saturday before the start of the Reunion for a little R & R and to get setup as a vendor and there were many vendors. The Reunion started on a bad note with problems with the Host Hotel. Tuesday was very late check-ins because of a lack of water. This was followed on Wednesday with very late check-ins because the computer system was down. Eventually, patrons were given temporary keys so they could be assigned a room. The Business of the Reunion started Wednesday afternoon with registration and the Pre-Reunion General Executive Council Meeting which Larry and I were required to attend as officers on the General Executive Council.

Day two, Thursday, kicked off with the Opening Ceremonies with the presentation of the Colors and Camp Colors and greetings to the Reunion from many dignitaries welcoming everyone to Charleston and wishes for a successful Reunion. At the end of the Opening Ceremony, Commander-in-Chief Jason Boshers officially opened the Business Session of the Sons of Confederate Veterans. Thursday morning was a morning of reports and adoption of the Operating Budget which was \$1,695,000. There were many contributions from Camps and individuals to help pay the bank debt on the Confederate Museum. Larry presented our contributions of \$1,000 for the 21st Century Confederate Heroes and \$420 for the Museum. All in all, about \$61,000 was raised that morning to service the Museum's bank debt. One important piece of business was the selection of Lexington, KY for the 2026 Reunion and Mobile, AL for the 2027 Reunion.

Day three, Friday, was the day the Reunion Delegates considered all the proposed Constitutional amendments and Standing Orders amendments. Things started smoothly but quickly became heated when the defeat of the third proposed amendment by voice vote was brought into question. After a very lengthy and vigorous debate, the Chair decided amendment #3 through #9 would go to a paper ballot in order to get a non-contested result on the voting. The time and place for voting was announced by the Commander-in-Chief. Thus ended the Second Business Session.

Day four, Saturday, was the day for the elections for Army and National Officers. Saturday morning at the Army of Tennessee Meeting, Carl Jones was elected Army Commander and Roy Hudson was elected Army Executive Councilman. Our own Conor Bond lost his bid for the office of Executive Councilman. At the SCV Business Session, Anthony Griffin from Virginia was elected by acclamation as our Lt. Commander-in-Chief. Lt. Commander-in-Chief Donnie Kennedy and ANV Commander Kevin Stone were nominated for the office of Commander-in-Chief. While the voting was being done, Reunion Resolutions were presented and all passed. There a few farewell speeches given. Some more donations to the Museum. In the end, almost \$81,000 was raised to pay on the Museum debt. Finally the voting results were announced

with Donnie Kennedy being elect Commander-in-Chief of the Sons of Confederate Veterans. The last Business was recessed until the evenings banquet.

The Reunion was capped off with the Awards Banquet Saturday evening. It started with the presentation of the members GEC and who they were escorting. As shown in the photo, I had the honor of escorting my Granddaughter Lucy Skye McCaskill. We had a great meal! Following the meal, the awards were presented. Mississippi's own Forrest Daws was awarded the second highest award in the Confederation, the Robert E. Lee Medal.



Outgoing Commander-in-Chief Jason Boshers was awarded the Jefferson Davis Chalice, the highest award anyone can receive.

The evening ended with the swearing into office of the new Commander-in-Chief, Lt. Commander-in-Chief and the elected Army Officers, presentation of the Debutantes and the Grand Ball.

If given the chance, everyone needs to try and attend a National Reunion. It's an eye opening experience.

BEAUVIOR

Beauvoir, the historic post-war home of President Jefferson Davis, is owned and operated by the Mississippi Division of the Sons of Confederate Veterans. There are several ways that you can participate in the continued preservation of this beloved landmark located in Biloxi, Mississippi.



*Beauvoir - Post-war home of Jefferson Davis.
Biloxi, Mississippi*

Friends of Beauvoir

For as little as \$25 annually, you can become a member of the Friends of Beauvoir. Membership includes tour admission and a 10% discount at the Beauvoir gift shop.



The Jefferson Davis Presidential Library located on the grounds of Beauvoir in Biloxi, Mississippi.



SCV
of
1861-1865



Discover the rich heritage of the American South at the National Confederate Museum and Historic Elm Springs in Columbia, Tennessee. Immerse yourself in the stories of the past, from the War Between the States to present-day.

Step into the footsteps of history as you wander through exhibits of the museum, filled with artifacts, documents, and images from our past, offering a glimpse into the struggles and triumphs of the South.

Surround yourself with the beauty of Elm Springs, a stunning antebellum property. Stroll the grounds or admire the elegant architecture that transports you to a bygone era.

Whether you're a history enthusiast, a curious explorer, or simply seeking to broaden your horizons, the National Confederate Museum and Historic Elm Springs (the Southern Heritage Center) welcomes you with open arms!

Plan your visit today and embark on a journey through time at the Southern Heritage Center. Your experience awaits!

#ExploreHistory #ElmSprings #ColumbiaTN #SouthernHeritage



New Displays & More!

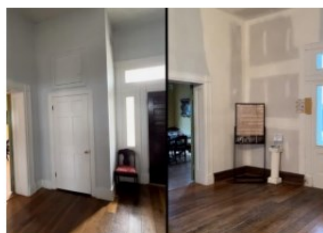
We're thrilled to announce an exciting enhancement to the National Confederate Museum, made possible by a generous grant from the Order of the Southern Cross! Thanks to their support, we've acquired brand new display cases that will showcase our treasured artifacts with the dignity and reverence they deserve.

These beautiful cases are more than just a practical addition; they're a testament to our commitment to preserving and sharing the rich history of the American South. These cases will provide a stunning backdrop for visitors to immerse themselves in the stories of our past.

As we work to fill these exquisite new displays, we invite you to join us for a special opening of the museum on Saturday, March 2, 2024. Explore our collection like never before, and witness firsthand the impact of the Order of the Southern Cross's dedication to preserving our heritage.

From War Between the States enthusiasts to curious newcomers, there's something for everyone at the National Confederate Museum. Our doors are open to all who seek to understand and appreciate the complexities of our shared history.

Don't miss this opportunity to be among the first to experience our new exhibits. Mark your calendars for March 2nd and join us for a day of discovery, reflection, and celebration at the National Confederate Museum, 9a to 2p. We can't wait to welcome you!



The Entry Hall Project

Step back in time and witness the restoration of historic Elm Springs in all its glory! Nestled in Columbia, Tennessee, Elm Springs beckons history enthusiasts and preservationists alike to witness a remarkable transformation.

The focal point of our restoration efforts? The majestic entry hall, a gateway to the past that sets the tone for the entire estate. With careful precision, we've removed a 1950s closet, allowing Elm Springs to reclaim its original grandeur and authenticity. This bold step brings us closer than ever to recreating the home's original appearance, inviting visitors to step into a bygone era.

But our journey doesn't end there. To truly revive the spirit of Elm Springs, we've painstakingly selected a historic wallpaper and trim color, meticulously chosen to evoke the charm and elegance of yesteryear. With each restoration project, we breathe new life into this beloved landmark, honoring its

storied past while embracing the promise of its future.

However, our restoration efforts rely on your generosity. To complete this ambitious project and ensure Elm Springs shines as a beacon of history for generations to come, we need your support. Your donations will make a tangible difference, helping us preserve this cultural treasure and share its legacy with the world.

Join us in our mission to preserve the soul of Elm Springs. Together, let's honor the past, celebrate the present, and create a future where history thrives. Donate today and become a part of something truly extraordinary.



SCV_CHAT
RECLAIMING THE NARRATIVE
ONE WEEK AT A TIME

SCV Chat — Every Monday Night on Facebook at 7:00 PM Central time and on Thursday Nights at 7:00 PM for Look Around the Confederation



SCV CHAT also wants to congratulate Past Commander-in-Chief Jason Boshers on winning the Jefferson Davis ~~2023~~ Chalice, and the Crossed Spatula Award. Commander Boshers is so legendary he leaves the 2024 SCV National Reunion with the Highest Award the SCV gives out, and the Highest Award SCV CHAT gives out. Without Commander Boshers there is no SCV CHAT. Commander Boshers was there on the idea of Chat, and has been a big part of the team since day one. We hope he continues to play a big part in SCV CHAT, and the SCV. We can't possibly tell you all the great things this man has done, so we just say this. Thank You Jason.



SCV CHAT wants to congratulate the 2023 winner of the Crossed Spatula Award [Forrest S Daws SCV Historian in Chief & MS Div 1st Lt Commander](#) on winning the second highest award in the SCV, the Robert E. Lee Medal. Thank you for all your hard work for the SCV, Mississippi Division, and SCV CHAT.

21st CENTURY CONFEDERATE HERO

Heroic Action is Needed to Vindicate Our Confederate Heroes



Become a 21st Century Confederate Hero so we can retire the SCV Banknote and place General Forrest back in his Plaza!

By enlisting in this effort, money which is currently being used to service the banknote will now be used to go on the offensive against those seeking to destroy our Southern heritage.

The SCV is offering 1,500 Southerners the opportunity to be designated as 21st Century Confederate Heroes by donating \$1,000. Funds received will be used to retire the mortgage and fund the restoration of the Forrest Plaza. Those donating will receive:

- 21st Confederate Hero neck ribbon,
- Placement in SCV's Book of 21st Century Confederate Heroes and receive a personal copy of this book,
- Paver on the 'Walkway of Confederate Heroes,' with the information provided by the donor,
- Option of having his name or his ancestor's name displayed on large screen TV in our museum and their names noted at the Forrest Plaza.

Payment may be made in full or in installments over 18 months.

Join in this effort and let us get started taking the fight to our enemy.

More information is available on the Confederate Legion website:

**<https://scvconfederatelegion.com/>
click on "21st Century Heroes."**

[Note: The CL website will not have the above link ready before May.]

Happy Birthday Brigadier General Benjamin G. Humphreys

Humphreys was born in Claiborne County, Mississippi, on the Bayou Pierre. He was educated in New Jersey and enrolled at West Point in the same class as Robert E. Lee. However, he was expelled when he participated in a "Christmas frolic" that ended up turning into a riot. Upon his return to Mississippi, he was elected to the state senate representing his native county and served from 1839 to 1844. In 1846, he moved to Sunflower County, Mississippi, founded Itta Bena, and continued as a planter.

Humphreys was commissioned a captain in the Confederate States Army in 1861. He was subsequently promoted to brigadier general after the Battle of Gettysburg in 1863. There, Humphreys' regiment was part of the force that at-

tacked Federal positions at the Peach Orchard, driving the defenders back toward Cemetery Ridge. Humphreys took command of the brigade upon the mortal wounding of Brig. Gen. William Barksdale. He remained in command of the brigade through the end of the war.

In October 1865, he was elected as a Democrat and sworn in as the 26th Governor of Mississippi under President Andrew Johnson's Reconstruction plan. He won re-election in 1868 and continued with a second term, but with the beginning of Congressional control of Reconstruction he was physically removed by occupying U.S. armed forces on June 15 of that year.



Nathan Bedford Forrest and Mary Ann Montgomery in Hernando, Mississippi, August 1845 | painting by John Paul Strain

Mary Ann (Montgomery) Forrest

"She was a pretty, educated, petite, gentle, quiet, well-mannered, pious, Christian and introverted lady."

Mary Ann (Montgomery) Forrest as described by her uncle in 1845

Mary Ann (Montgomery) Forrest was born October 2, 1826, to William H. and Elizabeth (Cowan) Montgomery. Her father died in 1829 and is buried in the Cowan Cemetery, Franklin County, Tennessee. Sometime following his death, Mary Ann's widowed mother moved to Desoto County, Mississippi. Mary Ann's uncle was the Rev. Samuel Cowan, a well-known clergyman in the Cumberland Presbyterian Church, living in Desoto County. So, his widowed sister, Elizabeth (Cowan) Montgomery, eventually followed him in order to be near familiar faces.

Elizabeth's father, Mary Ann's grandfather, was James Cowan. He was a War of 1812 veteran and fought with Andrew Jackson at the battle of New Orleans. Afterward, he remained in the Army and was given command of an area of frontier Tennessee from what is now Chattanooga to a point north of present-day Huntsville, Alabama. At that time, it was land under control of the United States government. It was stated in a letter in 1895 that "Captain James Cowan moved from Blount County, Tennessee to this country (the Cowan area) in 1806 and was the second man to settle here."

In 1845 near Hernando, in Desoto County, Mississippi, Mary Ann Montgomery and Nathan Bedford Forrest would meet. On an August Sunday, Mary Ann and her mother were in their buggy on their way to church to hear her uncle preach. As Forrest encountered the two women, he noticed they were broken down in the middle of a creek. Some local young men were on the bank laughing and teasing the ladies. Twenty-three-year-old Bedford rode up on his horse and immediately waded across and carried Mary Ann and her mother to safety. After properly introducing himself, he asked permission to call on Mary Ann. Mrs. Montgomery agreed. Bedford proposed on his second visit. She hesitated, but accepted on the third. They were married September 24, 1845. Her uncle, the Reverend Cowan, performed the ceremony. They had two children: William (Willie) and Frances (Fanny), who died when she was five years old.

On July 3, 1863, Nathan Bedford Forrest was traveling through his wife's hometown of Cowan, Tennessee. His command was screening and defending Confederate Gen. Braxton Bragg's Army as they made their retreat from middle Tennessee into northeastern Alabama. On that day, as the last units passed through Cowan, an elderly woman stepped from the Franklin Hotel and shouted to a passing cavalryman: "You big cowardly rascal, why don't

you turn and fight? I wish old Forrest was here. He'd make you fight." The cavalryman was, in fact, Forrest. He just lowered his head, smiled, and kept moving.

Mary Ann (Montgomery) Forrest died in 1882. Dr. Samuel Mitchem, in a 2020 article about her, wrote, "She was the love of Bedford's life and in many ways, exerted a profound influence on him."

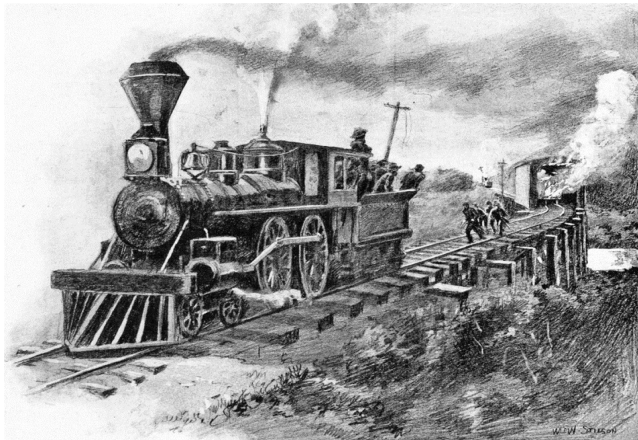


Mrs. Mary Ann Forrest in her late 40s, with her grandson, Nathan Bedford Forrest II | findagrave



The Other Great Locomotive Chase

Robert Scott Davis, June 14,
2024, blueandgrayeducation.org



The Mitchel Raiders set a train car on fire in an attempt to set a covered railway bridge ablaze and thwart pursuit, from *Deeds of Valor; how America's Heroes won the Medal of Honor*, published in 1901.

The event is referred to now as the Great Locomotive Chase, but *Deeds of Valor* refers to it as "The Mitchell [sic] Raid."

The Western & Atlantic Railroad played a critical role during the Civil War. Built by the state of Georgia and opened in 1850, the W&A supplied the Confederate armies in Tennessee from the major railroad junction of Atlanta. This situation led to one of the most celebrated adventures of the Civil War.

On April 12, 1862, federal spy James J. Andrews and 19 Union soldiers disguised as civilians seized the locomotive General and three of its box cars at Big Shanty, near Marietta, Georgia. They planned to burn the W&A's bridges as Union general Ormsby Macknight Mitchel attempted to capture Chattanooga, Tennessee, and Huntsville, Alabama.

The General's conductor, William Allen Fuller, and the foreman of the railroad's wood supply, Anthony Murphy, pursued the raiders for 87 miles on foot, with a handcar, aboard the locomotives Yonah and William R. Smith, and finally, in the locomotive Texas, while running the engine in reverse. Reinforced by armed Confederate recruits and track hands, they finally caught up with the General 2 miles north of Ringgold, Georgia.

With their engine out of steam, the raiders abandoned the General. Furthermore, because of determined pursuit of Fuller, they damaged no bridges. The saboteurs were all in custody within a few days. Andrews and seven of his raiders were hanged, but the survivors would be the first recipients of the Congressional Medal of Honor. Fuller became the hero of the "Andrew's Raid," or "the Chattanooga Railroad Expedition," or "The Great Locomotive Chase," later the subject of two motion pictures.

Fuller, however, claimed he had another epic adventure. In 1902, he told of how in 1864 and 1865, as Sherman's legions marched across Georgia, he saved the railroad's 47 locomotives, 49 coaches, and 580 freight cars by taking them to Macon, Savannah, Charleston, Columbia, Augusta, and back to Atlanta, while losing only 17 freight cars.



Andrews Raiders monument at Chattanooga National Cemetery

The image of vast Georgia trains stretching for miles as they escaped destruction makes the Andrews Raid seem almost insignificant. But why did Fuller wait so long to mention this important event? The answer is that he made up the story after no one remained who could dispute him. Martin H. Dooley, the roadmaster for the W&A during that time, received the credit for saving a total of 40 engines and 500 cars from Sherman, but not at one time.

William A. Fuller, a legitimate Civil War hero, died on December 28, 1905, and was buried in Atlanta's Oakland Cemetery, a short distance from the original railroad yards and from where James Andrews was hanged in 1862. His tombstone credits him with stopping the Andrews Raid but mentions no second "Great Locomotive Chase."

See the map route of the chase on page 13 . . .

Missouri in the Civil War: Her "Beauty, Talents and Education Made Many a Man a Bushwhacker"

James W. Erwin, June 2, 2024), blueandgrayeducation.org



Mildred Elizabeth ("Lizzie") Powell was born in 1840 near Paris, Missouri. Little is known of her prewar life, but she was well-educated and known for her quick wit and sharp tongue that she frequently used against supporters of the Union. Fascinated Union men described her as "young, beautiful & accomplished."

Lizzie Powell was suspected of smuggling percussion caps out of Hannibal in her petticoat for guerrillas. She openly discouraged young men from joining the Union army, telling them that doing so would be an "everlasting disgrace." An officer noted her "beauty, talents and superior education have made many a

man a bushwhacker who except for [her] influence would have been an honest man."

On September 29, 1862, Captain William Poillon, with fifty soldiers and a half dozen officers who were eager to meet this notorious and attractive rebel, arrested her at her home. When Poillon introduced his companions, Powell "requested him to dispense with this, as it was not my desire to be introduced to those whose acquaintance I had not sought and did not expect to cultivate."

Powell was brought before Gen. Lewis Merrill, the district commander. After some verbal sparring about the rebellion, Merrill remarked that "he had never met an intelligent southern lady in Missouri." Powell replied that "he had been very unfortunate in his associations."

Powell was allowed to remain more or less free in Hannibal. The local provost marshal, Maj. T.D. Price, came to see her. She wrote in her diary that he "solicits an introduction and passes several compliments; [I] refuse for [the] reason that I do not wish to devote the evening to entertaining a Federal officer."

On January 8, 1863, a Union citizen, William Newland, complained Powell was allowed free run of the town. He noted she was completely defiant of the Union soldiers, "but about one half of them are in love with her." Four days later, General Merrill ordered her confined again.

Major Price was befuddled. He finally wrote St. Louis urging she be banished to Dixie. He pointed out that when Powell was served with the original banishment order, she simply refused to go—and the authorities did not know what to do about it. In a postscript, Price (like the other Federal officers) described her as a "young and withal quite fascinating 'King-Bee' among the 'Secesh.'"

Federal authorities released her unconditionally on February 25, 1863. In directing her release, the commanding officer remarked: "A lofty spirit (such as her correspondence shows her to possess) I would rather trust to generous impulses and a sense of propriety, than hope to reclaim to allegiance by imposing any condition."

Seeking a more favorable climate for her health and politics, Lizzie and her brother James boarded the Hannibal and St. Joseph train in April 1863 for a trip West to Virginia City, Nevada Territory. Lizzie Powell died in 1877 in a carriage accident in Denver.

Route Map of the Great Locomotive Chase

April 12, 1862





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Robert E. Lee and His Thoughts About Secession

William Connery, June 10, 2024, blueandgrayeducation.org



Left—Robert E. Lee in 1838, as a lieutenant of engineers in the U.S. Army
Right—Mary Anna Custis Lee in 1830, in a portrait by Auguste Hervieu

Upon George Washington Parke Custis' death in 1857, he left the now-famous Arlington (Virginia) estate to his daughter, Mary Custis Lee for her lifetime. Robert E. Lee, her husband, was never an owner of the property. The estate needed much repair and reorganization, and (then Lieutenant Colonel) Lee, as executor of Custis' complicated will, took a leave of absence from the Army until 1860 to begin the necessary agricultural and financial improvements.

It was during his stay at Arlington that Lee had been called upon by the U.S. Government to put down the failed slave revolt, led by John Brown, in Harpers Ferry in October 1859.

In February 1860, Lee was ordered to return to Texas, where he had been performing his Army duties since 1855.

In January 1861, Lee wrote:

The South, in my opinion, has been aggrieved by the acts of the North, as you say. I feel the aggression, and am willing to take every proper step for redress. It is the principle I contend for, not individual or private gain. As an American citizen, I take great pride in my country, her prosperity and institutions, and would defend any State if her rights were invaded. But I can anticipate no greater calamity for the country than dissolution of the Union. It would be an accumulation of all the evils we complain of, and I am willing to sacrifice everything but honor for its preservation. I hope therefore, that all constitutional means will be exhausted before there is recourse to force. Secession is nothing but revolution. The framers of our Constitution never exhausted so much labor, wisdom and forbearance in its formation, and surrounded it with so many guards and securities, if it was intended to be broken by every member of the Confederacy at will. It was intended for 'perpetual union' so expressed in the preamble, and for the establishment of a government, not a compact, which can only be dissolved by revolution, or the consent of all the people in convention assembled. It is idle to talk of secession. Anarchy would have been established, and not a government by

Washington, Hamilton, Jefferson, Madison, and the other patriots of the Revolution. Still, a Union that can only be maintained by swords and bayonets, and in which strife and civil war are to take the place of brotherly love and kindness, has no charm for me. I shall mourn for my country and for the welfare and progress of mankind. If the Union is dissolved, and the Government disrupted, I shall return to my native State and share the miseries of my people, and save in defence will draw my sword on none.

By discretion and silence, he avoided a commitment that might have had a momentous effect on his career and the whole course of the war. What might have happened if he had been in command of the Department of Texas instead of Gen. David E. Twiggs when the Texans demanded the surrender of Federal property that February? Twiggs had replaced Lee as commander in December 1860. Twiggs, originally from Georgia and a proponent of states' rights, surrendered all U.S. Army arms and property to the Texas secessionists. Twiggs was dismissed from the U.S. Army for "treachery to the flag of his country."

Lee's own state of Virginia had not seceded; he would have had no hesitancy in obeying the orders of the War Department and would have refused to surrender government property. Would he then have clashed with the Texans? Would he have been the first to face secession fire? Very nearly the Civil War began in February in Texas, instead of April in South Carolina, with Lt. Col. Robert E. Lee playing the part of Fort Sumter's Maj. Robert Anderson.

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UNDERSTANDING "THE BATTLE HYMN OF THE REPUBLIC"

Howard Ray White

In the mid-1800's women were not to be leaders in politics and religion, but Harriet Beecher Stowe and Julia Ward Howe did just that. Of Harriet, daughter of Lyman Beecher and sister of Henry Ward Beecher, both influential Abolitionists/ministers/educators, Sinclair Lewis would write: "Uncle Tom's Cabin was the first evidence to America that no hurricane can be so disastrous to a country as a ruthlessly humanitarian woman." The same could be equally said of Julia, a close friend of Charles Sumner and, wife of Boston Abolitionist leader Samuel Howe, one of the "Secret Six" financial supporters of the notorious John Brown.

On November 19 a very important event took place in Washington City (Washington, D. C.), and it did not involve political leaders or military leaders. It involved Julia Ward Howe, age 41 years, the wife of Boston political activist Samuel Howe, who was a well known physician and caregiver of the blind, a former secret financial supporter of the nefarious terrorist leader John Brown and a long-time Abolitionist leader. That day, November 19, 1861, Julia wrote the lyrics to the Abolitionist crusade song, "The Battle Hymn of the Republic."

You should know that Julia and Samuel Howe were not Christians as we think of Catholics, Baptists, Methodists, Presbyterians and so forth. During the 1850's and 1860's the Howe's were in lock-step with most Unitarians of the northeastern States of that era and thereby embraced a very free-thinking, Transcendentalist, pretend-Christian theology. As was customary with Unitarians in Massachusetts during that era, the Howe's belief in God and Jesus Christ (as we know it from the Christian Bible) was rather confused with Transcendentalism, Rationalism and The Doctrine of Necessity. Such confused religious belief was commonplace among Massachusetts intellectuals who had embraced the Republican Party.

It was from this background that Julia Ward Howe had been inspired to write the lyrics to her "Battle Hymn of the Republic," the previous day, while picnicking with her husband and others as they watched a review of Massachusetts

troops, just outside of Washington City. During the review she was captivated by Massachusetts soldiers singing "John Brown's Body" to a lovely tune that had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. But, it seems the review of troops was disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers "scurrying back to the capital." It is appropriate to now examine in detail the evolution of and the meaning of "The Battle Hymn of the Republic."

If you have read *Bloodstains, Volume 2, The Demagogues*, you will recall that Julia and Samuel Howe had known the terrorist leader John Brown personally; that Brown had visited them in their home in Boston; that Samuel had supported Brown with donations of money for the purchase of weapons and ammunition; that Samuel had fled for a while to Canada upon hearing news of Brown's capture at Harpers Ferry Armory; that Samuel had returned to Massachusetts only after he felt he was immune from imprisonment; that he had been forced to submit to questioning about his involvement before a special committee of the Federal Senate, and that he had lied under oath to the Senators to avoid being implicated in a plot of which he was a participant. Yes, Samuel Howe knew John Brown and he was a fellow conspirator who had given Brown encouragement and money. And his wife Julia, also a dedicated Abolitionist activist, had met Brown and admired him.

Howe was one of 6 prominent Abolitionist political activists who worked together to support John Brown. The others were Theodore Parker of Boston, the famous and very influential Unitarian leader; Gerritt Smith of Peterboro, New York, a bachelor and heir to an immense fortune; Franklin Sanborn of Boston, a bachelor and Abolitionist who had become wealthy by marrying a dying woman; George Stearns of Boston, a wealthy lead-pipe manufacturer who supported Abolitionist causes, and Thomas Higginson of Massachusetts, a full-time Abolition political activist with an intense militant attitude. Their most important project had been raising money during the mid-1850's in support of terrorists from the northern States, including John Brown and his gang, who were going or had gone to Kansas Territory to drive out settlers from the southern States.

When news arrived of the October 16, 1859 raid on Harpers Ferry Armory by Brown's gang, like Howe, Franklin Sanborn and George Stearns fled to Canada for a while — Theodore Parker, who was very ill at the time over in Italy, hoping to recover, wrote letters praising John Brown's attack and soon thereafter died — and Gerrit Smith became sick with fear and had himself committed to an insane asylum to avoid being implicated. These were the wealthy and influential supporters of

John Brown's earlier terrorist attacks in Kansas Territory and his last attack, that being against the Harpers Ferry Armory. And Julia Ward Howe was of the same persuasion and supportive of the efforts of her husband and the other 5 men, although she probably did not know the extent to which they were funding terrorist murderers.

Transforming "Say, Brothers" into a Song of Hatred.

Now I turn to William Steffe's song, "Say, Brothers," which Julia Ward Howe appropriated for her "Battle Hymn." William Steffe had composed "Say, Brothers" about 1856 (some sources say 1853). He was a South Carolinian (some sources say a Virginian, some say a Georgian). The tune and lyrics were easy to sing and harmonize and were influenced by African American music and folk music traditions. A leader could easily teach the words to a group of singers as they all sang along. The "Say, Brothers" song had become popular at religious revivals (also called camp meetings) and Sunday schools, both among European Americans and African Americans. It seemed to have first become popular around Charleston, South Carolina. Later, the song had made its way north and had been picked up by Federal army soldiers, who had changed the words, except for the refrain, to transform the song into one praising John Brown.

Generally speaking, "Say, Brothers" was sung while inviting folks to join the church at the conclusion of a revival meeting.

Verse 1:

"Say, brothers, will you meet us,
Say, brothers, will you meet us,
Say, brothers, will you meet us
On Canaan's happy shore?"

Refrain:

"Glory, glory hallelujah,
Glory, glory hallelujah,
Glory, glory hallelujah,
For ever, ever-more!"

Verse 2:

"By the grace of God we'll meet you,
By the grace of God we'll meet you,
By the grace of God we'll meet you,
Where parting is no more."

Verse 3:

"Jesus lives and reigns forever,
Jesus lives and reigns forever,
Jesus lives and reigns forever,
On Canaan's happy shore."

We see that the above was a pure Christian song of invitation. The hymn is about coming together by the grace of God — believers coming together with loved ones and with Jesus after passing on. It's about brotherly love. It's about gladness and happiness. It truly aims to glorify God in accordance with the teachings of Jesus Christ. "Glory glory, hallelujah!"

"John Brown's Body," Praise of a Terrorist Leader.

Well, in 1861, two years after the conviction and execution of terrorist John Brown, certain Federal soldiers, who were imbued with an enthusiasm for Abolitionism, a hatred of southern States people and an admiration of Brown, adapted for their militant purposes the "Say, Brothers" hymn, resulting is a gory hymn praising their hero. The tune was the same and the "Glory, glory hallelujah!" was the same, but the meaning was in no way an expression of Christianity. This is the John Brown song:

Verse 1:

"John Brown's body lies a mould'ring in the grave.
John Brown's body lies a mould'ring in the grave.
John Brown's body lies a mould'ring in the grave.
His soul is marching on!"

The chorus:

"Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
His soul is marching on!"

Remaining verses:

"The stars of Heaven are looking kindly down.
The stars of Heaven are looking kindly down.
The stars of Heaven are looking kindly down.
On the grave of old John Brown!

"He's gone to be a soldier in the army of the Lord.
He's gone to be a soldier in the army of the Lord.
He's gone to be a soldier in the army of the Lord.
His soul is marching on!

"John Brown's knapsack is strapped upon his back.
John Brown's knapsack is strapped upon his back.
John Brown's knapsack is strapped upon his back.
His soul is marching on!

"His pet lambs will meet him on the way.
His pet lambs will meet him on the way.
His pet lambs will meet him on the way.
And they'll go marching on!

"They will hang Jeff Davis on a sour apple tree.

They will hang Jeff Davis on a sour apple tree.
 They will hang Jeff Davis on a sour apple tree.
 As they go marching on!"

Like "Say, Brothers", the song glorifying the terrorist, John Brown, is easily taught by a song leader and easily passed along by oral tradition. It expresses the Unitarianism of the time, with a touch of Christianity, as it elevates John Brown to a militant angel who is admired by "the stars," serves as a soldier in the "army of the Lord," returns in spirit form to lead the Federal soldiers, called his "pet lambs," as they push southward in their invasion of Maryland, Kentucky and Missouri and, that accomplished, on into the Confederacy, climaxing with the hanging of President Jeff Davis. We are struck by the free-thinking 1860's Unitarian mind that makes "stars" into holy beings, glibly transforms a convicted and executed leader of terrorists and murderers like John Brown into a glorious angel, and advances that angel as the leader of Federal invasion forces. We also observe that the song is not critical of the seceded States or the bonding of African Americans; that criticism seems to be taken for granted.

"The Battle Hymn of the Republic," as First Written.

This was the "John Brown" song Julia Ward Howe heard Federal soldiers singing as she, her husband and other picnickers watched a review of Federal troops just outside of Washington City on November 18, 1861; that is before they were disturbed by some Confederate soldiers who opened fire on outlying pickets and sent the picnickers "scurrying back to the capital." She liked the tune and probably did not know its origin — probably did not know that a man from the southern States had written it — did not know that the lovely tune had been composed by South Carolinian William Steffe as a Methodist Sunday school and camp meeting song about 5 years earlier. It seemed to her that Massachusetts soldiers singing the John Brown song symbolized "the glory of the coming of the Lord."

Although she felt the meaning was tremendous, she felt the lyrics were trite and insufficiently inspiring. So that night and the next morning, at Willards Hotel in Washington City, she wrote the first version of a new set of lyrics which also drew upon the emotions surrounding John Brown's martyrdom. She titled her set of replacement lyrics, "The Battle Hymn of the Republic." Here is the "Battle Hymn" as she first wrote it. Notice how she opens in the first person, witnessing to others about how those Massachusetts troops singing John Brown's "soul is marching on" had inspired her to believe she had "seen the glory of the coming of the Lord."

Verse 1:

"Mine eyes have seen the glory of the coming of the Lord.

He is trampling out the wine press, where the grapes of wrath are stored,
 He hath loosed the fateful lightnings of his terrible swift sword,
 His truth is marching on.

The chorus:

"Glory, glory hallelujah!
 Glory, glory, hallelujah!
 Glory, glory, hallelujah!
 His truth is marching on."

Remaining verses:

"I have seen him in the watchfires of a hundred circling camps.
 They have builded him an altar in the evening dews and damps,
 I can read his righteous sentence by the dim and flaring lamps,
 His day is marching on.

"I have read a burning Gospel writ in fiery rows of steel,
 As ye deal with my contemners, so with you my grace shall deal,
 Let the hero, born of woman, crush the serpent with his heel,
 Our God is marching on.

"He has sounded out the trumpet that shall never call retreat,
 He has waked the earth's dull sorrow with a high ecstatic beat,
 Oh! Be swift my soul to answer him, be jubilant my feet!
 Our God is marching on.

"In the whiteness of the lilies he was born across the sea,
 With a glory in his bosom that shines out on you and me,
 As he died to make men holy, let us die to make men free,
 Our God is marching on.

"He is coming like the glory of the morning on the wave,
 He is widom to the mighty, he is succour to the brave,
 So the world shall be his footstool, and the soul of Time his slave,
 Our God is marching on."

"The Battle Hymn of the Republic," as Published.

This version of Julia Ward Howe's Lyrics was passed among some friends. Publication was arranged for the February 1, 1862 issue of The Atlantic Monthly magazine, on the front cover, no less. Before publication, Howe and others modified the words a bit. The published version became the official set of lyrics. Here is the "Battle Hymn" as it was published.

Verse 1:

"Mine eyes have seen the glory of the coming of the Lord:
 He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fateful lightning of His terrible swift sword:
His truth is marching on.

The Chorus:

"Glory, glory hallelujah!
Glory, glory, hallelujah!
Glory, glory, hallelujah!
His truth is marching on."

Remaining verses:

"I have seen Him in the watch-fires of a hundred circling
camps,
They have builded Him an altar in the evening dews and
damps;
I can read His righteous sentence by the dim and flaring lamps:
His day is marching on.

"I have read a fiery gospel writ in burnished rows of steel:
"As ye deal with my contemners, so with you my grace shall
deal;
Let the Hero, born of woman, crush the serpent with his heel,
Since God is marching on.

"He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on."

At this time, it is appropriate to examine in detail the evolution
of and the meaning of "The Battle Hymn of the Republic."

The Howe's and most of their friends were Unitarians and
thereby embraced its free-thinking pretend-Christian theology.
As was customary with Unitarians, the Howe's belief in God
and Jesus Christ as presented in the Christian Bible was rather
confused with Transcendentalism, Rationalism and The Doc-
trine of Necessity. Such confused religious belief was common-
place among intellectuals who embraced the Republican Party.
We need to understand this as we examine the lyrics. We also
need to understand the remarkable extent to which Unitarians
and northern States Christian leaders — from the northeastern
States westward along the Great Lakes — glorified John Brown
after his gang's rather foolish terrorist attack at the Harpers
Ferry Armory in northern Virginia — made him into a heroic
martyr — even likened him to Jesus Christ. You may want to
review that history as told in my epic history from which this
booklet is drawn: *Bloodstains, Volume 2, The Demagogues*.

Understanding What "The Battle Hymn" is Saying.

The words of the first verse appear to have been inspired by
hearing the John Brown song the previous day, especially the
third verse: "He's gone to be a soldier in the army of the
Lord." It was there, the previous day, that "Mine eyes" —
that is "Julia Ward Howe's eyes" — saw the "glory." And it
is easy to believe that it is the martyrdom of John Brown that
is "trampling out the wine press" and attacking with "his ter-
rible swift sword" — that John Brown's "truth is marching
on." You see, the "his" is not capitalized. But, in the edited
version of "The Battle Hymn," published in February 1862,
"his" is changed to "His" to switch the meaning from John
Brown's "terrible swift sword" to God's "terrible swift
sword." Since "His" begins the last line of the verse, we can-
not tell if she is talking about God's "truth" or John Brown's
"truth," but it is not hard to assume she means John Brown's
"truth."

The words of the second verse readily suggest that Julia
Ward Howe — she is in first person, she is the "I" — sees
John Brown in the "hundred circling camps" and sees sol-
dier's building "an altar" to John Brown or to his alleged
"spirit" — this being evident by the use of a lower-case "him"
instead of a capitalized "Him." Again, in line three, she uses a
lower case "him" to specify that the "righteous sentence" of
death to Confederates is seen as being handed down by the
spirit of John Brown. But John Brown's presence would be-
come obscured from verse 2 before publication in February,
as the "him" would be replaced with "Him." Yet can anyone
doubt that "His day" is John Brown's day, that John Brown's
"day is marching on?"

The words of the third verse suggest that Julia Ward Howe
— again she is in first person, she is the "I" — has read the
letters and proclamations of John Brown and is equating
them to a "fiery gospel," and seeing them written in "fiery"
or "burnished rows of steel," which reminds us of the 1,000
steel-tipped wooden spears that John Brown's small gang had
on hand during his terrorist attack on Harper's Ferry Ar-
mory. The second line mentions "my contemners." A
"contemner" is a despiser and a scorner, who treats his ad-
versary as if he is mean and despicable. So, the second line
means this: "As ye (Federal soldiers) deal with my contemners
(Confederate defenders), so with you (Federal soldiers)
my (John Brown's) grace shall deal." You see, I find no evi-
dence that she is invoking God's Grace; she must be invoking
a grace dispensed by John Brown's spirit. Notice that noth-
ing in that line was changed in the edit for publication. In the
third line, "hero born of woman," seems to mean John
Brown, the hero, and "serpent" seems to mean the Confed-
eracy and the practice of bonding African Americans. Of
course, the Devil is often called the "serpent" in the Bible,
but I do not see the Devil being invoked in this set of lyrics.

We are also tempted to see John Brown in the third line because he would be removed from it during the edit prior to publication. The line would be changed to "Let the Hero, born of woman," — the capitalization of hero serves to transfer the meaning from John Brown to Jesus Christ. Then the verse closes with, "Our God is marching on." Perhaps it is Howe's Unitarian thinking that claims "Our God" is different from the God to which many Confederates prayed. Prior to publication, "Our God" was changed to "Since God," to complement the capitalization of "hero." So we see in the third verse that there was clearly an initial attempt to glorify, even deify, John Brown, and that this was abandoned before publication.

John Brown is clearly the mover and shaker in the fourth verse. Surely it was John Brown who "Sounded out the trumpet that shall never call retreat" and "has waked the earth's dull sorrow with a high ecstatic beat." Julia Ward Howe is crediting John Brown with starting the crusade that she sees unfolding before her eyes — the holy military crusade aimed southward. She equates the political and personal sins of southern States society to "earth's dull sorrow" and John Brown's assault upon it as "a high ecstatic beat." Ecstatic is derived from ecstasy — pertaining to or resulting from ecstasy, being delightful beyond measure. Then Howe admonishes herself, and singers of the lyrics as well, to "be swift . . . to answer him," that is, "be swift . . . to answer John Brown's call to battle; and be "jubilant" over the opportunity to so crusade. She closes with reference again to "Our God" inferring that the people of the southern States have some other God. But this obvious calling to follow John Brown to battle would be seriously edited before Howe's lyrics would be published in February. The second line would be completely rewritten to become, "He is sifting out the hearts of men before His judgment-seat," and in the third line "him" would become "Him," thereby removing John Brown and suggesting that God or Jesus Christ is "sifting out the hearts" and sitting in "His judgment-seat."

As originally written, the fifth verse continues the deification of John Brown. "In the whiteness of the lilies he was born across the sea," paints an image of a Christ-like John Brown being carried across a vast span, such as being carried from earth to Heaven. The reference is not to Christ because the "he" is not capitalized. "Born," also sometimes spelled "Borne," is the past participle of "bear" and has potentially far more meanings than giving birth to a baby. Anyway, what is the point of mentioning that Jesus Christ was born in Bethlehem, beyond the far shore of the Atlantic Ocean? Furthermore, John Brown is pictured as being carried from earth to Heaven, "With a glory in his bosom that shines out on you and me." Clearly the terrorist leader is being carried to Heaven by angels, his soul being filled with a "glory" that shines its light down upon the people of the northern States, like a bright star, offering encouragement that they join his spirit in the holy crusade. Equating John Brown to Jesus

Christ reaches a crescendo in the third line, where Howe had written, "As he died to make men holy, let us die to make men free." Again we see "he" not "He." Anyway, Jesus Christ did not die to make bonded people independent, he died for their sins, and other people's sins, to symbolize God's grace. Again the God that is seen "marching on" is "Our God," somehow different from other people's God. But before this verse would be published in February, the meaning would be inverted: Jesus Christ would replace John Brown. The wording would then seem strange and forced as it would become, "In the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me." This message now strikes me as silly and without pertinence. But did the editors also goof and overlook two capitalizations? Why did they not capitalize "his bosom?" and "he died?" Perhaps that was an oversight.

The sixth verse would not be published in February 1862. It would be discarded for good. It can be read with the "he" representing John Brown or Jesus Christ or God. In any event it speaks of an awesome power in support of the Federal armies. I do not know what is meant by "the soul of Time is his slave," Whose slave? Why is "Time" capitalized? In any event it is apparent that Julia Ward Howe was determined to end her lyrics with the word "slave." And that she did. But, alas, the editing process would strike out the sixth verse entirely. That verse would not be published in February.

We see that Julia Ward Howe's intent was to write a variation of the John Brown song she had heard the day before, but with a much more literary and glorious message — one that would be too complex to pass along orally in sing-alongs, but one that would be enduring in published form and advance the moral cause of the crusade she saw gaining momentum.

But what of the meaning? Whether the lyrics glorify John Brown or glorify Jesus Christ, the allegation is clearly that God — "Our God" — the God of the northern States — is in lock-step with the Federal army as it fights to subjugate Maryland, Kentucky and Missouri and then march on southward to conquer the seceded States of the Confederacy. It clearly condemns the people of those States as being sinful and deserving of the wrath of God. It clearly adorns the Federal Army with the holy task of inflicting God's wrath upon its intended victim. It clearly advocates a holy crusade against the infidels.

This brings me to a conclusion that I wish to share with you. Here's a question for you: In our-present day rep-

representative democracy why must the descendents of subjugated Maryland, Kentucky and Missouri and the descendents of the Confederate States suffer through the "Battle Hymn of the Republic" on patriotic occasions? This is a song that justifies the killing of 360,000 Federals and glorifies the killing of 260,000 Confederates, that being required to consummate the conquest of the southern States, to conquer a people who only wanted to be left alone to govern themselves, a right the Federal Constitution had, at that time, granted to each State. This is a song that glorifies the military conquest of one-half of the States by the people of the other half — a war that escalated into a scorched earth policy where Federals destroyed farms and livestock, laying waste to the southern economy and the southern landscape. This is a song about a political Civil War between Republicans and Democrats. This is not a song that honors the defeat of an invading army. Far from it! It is a song praising and urging on that invading army.

Why Not Sing "Say, Brothers" Instead?

If we Americans today wish to ease the pain and suffering of that history, we ought not to be pouring salt into the old wounds! Performances of "The Battle Hymn of the Republic" ought to be banned as unfit for a nation that seeks a united citizenry. The lyrics and tune of "Say, Brothers", attributed to William Steffe of South Carolina, is wonderful. If folks want to sing that lovely tune, especially in full chorus when it is the most magnificent, then encourage them sing instead with those old words of brotherly love — encourage them to sing:

"Say brothers, will you meet us?
Say brothers, will you meet us?
Say brothers, will you meet us?
On Canaan's happy shore."

"Glory, glory hallelujah!
Glory, glory hallelujah!
Glory, glory hallelujah!
For ever, ever more!"

That's a song about coming together, about happiness. I prefer to sing songs about coming together, about happiness. There is enough hatred and killing in this world — past and present — without glorifying it in song.

And Why Not Sing "Dixie," Too?

Unlike the "Battle Hymn," "Dixie," the most popular song among defenders of the Confederacy, is a happy song about home. Yet, "Dixie" is today effectively banned from public performance while "The Battle Hymn of the Republic" is embraced as supposedly wholesome, uplifting and patriotic. Here are the lyrics to "Dixie" without the original minstrel dialect.

"Oh, I wish I was in the land of cotton;
Old times there are not forgotten.

Look away! Look away!
Look away! Dixie Land.

"In Dixie Land where I was born,
Early on one frosty morn.
Look away! Look away!
Look away! Dixie Land.

"Oh, I wish I was in Dixie!
Hooray! Hooray!
In Dixie Land I'll take my stand
To live and die in Dixie.
Away! Away!
Away down south! In Dixie!

Frankly, as a nation today, we ought to be proudly singing "Dixie" as a regional song and reverently singing "Say, Brothers" as a national song, while we relegate "The Battle Hymn of the Republic" to historical libraries and museums to be occasionally sung to students who are trying to understand how civil wars get started and get sustained.

Concluding Remarks.

I can only hope my essay on these songs has helped you sort out the issues related to them, the attitudes that caused and sustained the War Between the States and the trouble we have today in teaching its truthful history.

We must always remember that the Federal Invasion of the Confederacy (in violation of the Federal Constitution which then did not disallow State secession) killed 360,000 Federal invaders and 260,000 Confederate defenders. Thinking of those dead, what guidance should we acquire from our new understanding of "Say, Brothers," "John Brown's Body" and "The Battle Hymn of the Republic?"

For the past 20 years Howard Ray White has studied American political history in great depth with a particular focus on understanding the political causes of the horrific War Between the States, the political passions that sustained the fighting in spite of the death of 360,000 Federals and 260,000 Confederates, and the political passions that forced the political reconstruction of the conquered states. White's study has resulted in his amazing book series of four volumes, titled: "Bloodstains, An Epic History of the Politics that Produced and Sustained the American Civil War and the Political Reconstruction that Followed." White hosts a weekly public access television show in Charlotte, North Carolina, titled "True American History, 1763 to 1885." These are shown locally at 8pm every Tuesday. Many of the 180 episodes of this TV series can also be viewed on-line at vimeo.com/trueamericanhistory.

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Charge to the Sons of Confederate Veterans

"To you, Sons of Confederate Veterans, we will commit the vindication of the cause for which we fought. To your strength will be given the defense of the Confederate soldier's good name, the guardianship of his history, the emulation of his virtues, the perpetuation of those principles which he loved and which you love also, and those ideals which made him glorious and which you also cherish."

LT. GENERAL STEPHEN DILL LEE, COMMANDER GENERAL,
UNITED CONFEDERATE VETERANS, NEW ORLEANS, LOUISIANA, APRIL 25, 1906.