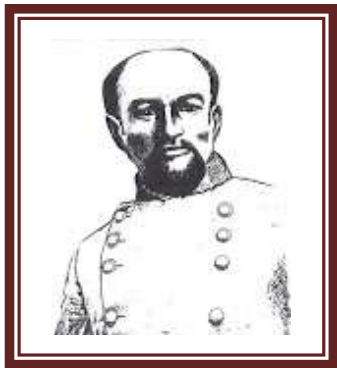


CALCASIEU GREYS

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Captain James W. Bryan

NEXT MEETING

The next meeting of Captain James W. Bryan Camp 1390, Sons of Confederate Veterans, will be from 6-8 p.m. Tuesday, July 10, Joe's Pizza and Pasta Restaurant, 1601 Ruth St., Sulphur, La. Our speaker will be Michael S. Fusilier, who will give the program on Bill Wilson from Missouri, aka Josie Wales. This should be a very interesting program and please attend for this and for the always great Confederate fellowship and food.



Travis Hinton, center, St. Louis High student, was presented the JW. Bryan Award at a recent ceremony by Luke Dartez, camp adjutant, right, and former camp Commander Archie Toombs. The award is given by the camp to outstanding area history students.



SCV NEWS

'The Battle Hymn of the Republic' What It Really Means

By Mike Jones, Camp Editor

One of the most enduring traditional American hymns and patriotic songs is Julia Ward Howe's "The Battle Hymn of the Republic." It is a staple with many Christian church choirs and hardly a patriotic holiday passes without this song being sung and played at ceremonies nationwide. But is "The Battle Hymn of the Republic" truly appropriate for religious hymnals and patriotic ceremonies? Who was the author? What motivated and inspired her? What message was she trying to convey? What do the words mean? What meaning do they have for us today?

The author, Julia Ward Howe, was born in 1819 in New York City. She married a prominent physician, Dr. Samuel Howe Gridley (1801-1876) in 1843 and they lived in Boston, Mass. Where they raised five children. She was a much celebrated author, a tireless supporter of the anti-slavery movement, preached in Unitarian churches, and was a zealous worker for the advancement of women, prison reform, world peace and other humanitarian movements. She died 17 October 1910, at her summer home in Oak Glen, Rhode Island.

News reporters of her day delighted in describing this unusual woman. She was diminutive in stature, barely over five feet; invariably wearing a white trimmed, black dress and lace cap and had the habit of peering over her silver-rimmed glasses as she read her lecture in a crisp Boston-Yankee accent.

But her literary works had dark themes, such as murder, suicide and betrayal, perhaps reflecting her own unhappy marriage with her domineering and unfaithful husband. Her church, the Unitarian Church, although it claimed to be Christian, denied the divinity of Jesus Christ, the Doctrine of the Holy Trinity.

And although she was devoted to the anti-slavery movement, like many other Northern radicals of her time, such as Abraham Lincoln, her own words reveal her to be a
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hypocrite on the subject of race. Julia Ward Howe believed and wrote the "ideal negro" would be one "refined by white culture, elevated by white blood." She also wrote, "the negro among negroes, is coarse, grinning, flat-footed, thick-skulled creature, ugly as Caliban, lazy as the laziest brutes, chiefly ambitious to be of no use to any in the world. . . He must go to school to the white race and his discipline must be long and laborious." Her own disgusting words expose the kind of hypocrisy that was rampant in the abolitionist movement.

Mrs. Howe and her husband, Samuel Gridley Howe, were supporters of the most radical and violent wing of the anti-slavery movement. These "disunion abolitionists" wanted to tear apart the American republic of sovereign, independent states, and reconstruct it along their own radical political, cultural and religious ideals. History records only how too well they succeeded with their treason.

Her husband and her pastor, Unitarian Rev. Theodore Parker, were conspirators in the treasonous group known as "The Secret Six." These wealthy Northeasterners financially supported terrorist and murderer John Brown in his insane Harpers Ferry raid, and advocated slave rebellion that would destroy the original American republic.

Brown's Anti-Southern terror campaign started in Kansas in the mid-1850s. There, on 23 May 1856, Brown and his murderous band descended on a settlement of Southerners at Pottawatomie Creek. They carried with them newly sharpened swords — an image that played a prominent part in Mrs. Howe's song. Her hero and his fellow terrorists literally hacked to death five innocent men. Northern historians try to excuse this crime by saying Brown was exacting revenge for atrocities committed by pro-slavery "Border Ruffians." This is a lie!

The first three of his victims, James P. Doyle and his sons, Drury and William, were Catholics from Tennessee who moved to Kansas to get away from slavery. They never had a thing to do with the institution. But because they spoke with a Southern drawl, and possibly because they were Catholic, Brown marched them to a clearing where their heads were split open with the sharpened swords. Drury's arms were chopped off. Mrs. Doyle was later asked why her husband and sons had been so brutally murdered? She replied, "just we were southern people, I reckon."

The other victims of Brown's murderous rampage were Southern settlers Allen Wilkinson, executed while his wife and children stood by in horror, and William Sherman, whose mutilated body was found floating in the creek with his left hand hanging by a strand of skin and his skull split open with "some of the brains" washed away.

When she got word of the massacre, Julia Ward Howe's own words reveal her to have been perversely thrilled and inspired by this grisly crime. The "terrible swift sword" in her song was terrible indeed, but hardly reflecting Christian values. Mrs. Howe and Brown mutually admired one another, as their own words demonstrate. Mrs. Howe wrote Brown

was "a Puritan of Puritans, forceful, concentrated, and self-contained." Brown wrote of Mrs. Howe, in a letter to a friend, that she was "a defiant little woman" and that her personality was "all flash and fire." After the failure of Brown's bloody raid on Harpers Ferry, her husband, who was deeply involved in the treasonous conspiracy, like a coward in the night, fled to Canada until he was assured he was safe from prosecution in Massachusetts.

Mrs. Howe, in a letter to her sister at the time, made it clear she was in complete sympathy with the attempt to start a slave rebellion in the South, and tear the nation apart. She wrote, "I have just been to church and hear [James Freeman] Clarke [another Unitarian minister] preach about John Brown, whom God bless, and will bless! I am much too dull to write anything good about him, but shall say something at the end of my book on Cuba, whereof I am at present correcting the proof-sheets. I went to see his poor wife, who passed through here some days since. We shed tears together and embraced at parting, poor soul. . . . [Brown's] attempt I must judge insane but the spirit heroic. I should be glad to be as sure of heaven as that old man may be, following right in the spirit and footsteps of the old martyrs, girding on his sword for the weak and oppressed. His death will be holy and glorious—the new saint awaiting his martyrdom, and who, if he shall suffer [execution], will make the gallows glorious like the cross."

What "martyrs" could Mrs. Howe have been speaking of in her letter? Surely she could not mean the early Christian martyrs who were slain in many perverse, cruel and cold-blooded ways by the ancient Romans, just as her hero, John Brown, slew the Southern martyrs in Kansas. Her fascination with his sword is also revealed in the letter. This grotesque and warped view of Christian values is reflected in her violent and bloody war song.

Here we have the author of the much revered "The Battle Hymn of the Republic" condoning murder and treason by a ruthless and brutal killer. Her dark fascination with Brown's bloody sword and the killer's unbridled violence seemed to thrill the diminutive author. Clearly, the seeds of inspiration for her "The Battle Hymn of the Republic" had been planted in the poisonous soil of murder, rebellion and treason.

But what was the final inspiration for the famous lyrics? In November 1861, after the start of the tragic war the Howe's had for so long worked to instigate, a party which included the Unitarian Rev. James F. Clarke and Mrs. Howe, visited an outpost of the invading Union troops in Northern Virginia. However an unexpected Confederate attack canceled the review. Mrs. Howe and her party were waiting in a buggy while Northern troops came marching by, returning from the skirmish. The camp visitors heard the Yankees merrily singing an obscene version of "John Brown's Body."

When the party returned to Washington D.C., the Rev. Clarke asked Mrs. Howe if she could supply a more
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Dignified song. In 1863, Mrs. Howe recited "The Battle Hymn of the Republic" at a gathering of fanatical abolitionists. One of those who saw and heard her, commented, she had a "weird, penetrating voice." Considering the bloody, ungodly history of her war song, what a chilling experience that must have been.

In summary, here is a "hymn" celebrating the killing of Southerners on Southern soil, written by someone involved in the most radical causes of her day, who supported the most extreme and violent response to the South, who wrote the song after being inspired by the murderous career of John Brown and her Northern vandal invaders of the South. Whenever "The Battle Hymn of the Republic" is played, five innocent men hacked to death by the "terrible swift sword" of John Brown should be remembered. It is also a dirge for the 620,000 Americans who died in the War for Southern Independence and which war transformed America into a centralized state with practically unlimited powers.

What meaning does the song have for the South today? It is, in effect, a "stealth" heritage attack. It is conditioning Southerners to accept the Yankee myth of history that their ancestors were wrong, and their Northern "betters" were right and they should be glad 260,000 Southrons were slaughtered in the War for Southern Independence. The message of the song is, "Believe in Mrs. Howe's almighty centralized government to tell you what is right and what is wrong." Don't listen to the founders of 1776 or 1861, is the message of this hymn. Yes, Mrs. Howe's abolitionist hymn is still doing her work, quietly and covertly, of destroying Southern heritage by conditioning Southerners to accept her fanatically leftist cultural and religious philosophy.

How ironic that such a joyous traditional Southern song as "Dixie" is now all but banned throughout the South, while a vicious Anti-Southern war song such as "The Battle Hymn of the Republic" is sung in churches and patriotic ceremonies all over the Confederate states.

What meaning does it have for the Church?

Did Jesus Christ teach that God is a vengeance seeking, sword-wielding maniac that slaughters innocents and tramples people under His wrathful feet, as Mrs. Howe's violent and bloody lyrics would have you believe? No, such lyrics don't fit in with any Christian liturgy I'm familiar with. They do fit in the theology of radical egalitarianism which says everyone must be equal in all aspects of life, or the full force and power of the federal government will destroy you. It also fits in the philosophy of giving to the government god-like powers to declare a whole segment of humanity as non-persons, such as the unborn, who can then be legally slaughtered by the millions at the whim of the mother and abortionist.

If Americans truly care about individual liberty, limited, constitutional government, and the sacred right of self-government of the people in their states assembled, then all such false icons as "The Battle Hymn of the Republic" must be exposed and rejected.

UPCOMING EVENTS

JULY 2018

7/7/2018 • Port Hudson State Historic Site, Jackson - *First Saturday of the Month Hike*, 10 a.m. Join a park historian on a trail walk to Fort Babcock discussing the infantry and artillery assault against Port Hudson. The hike is two miles and will last approximately 1 1/2 hours. Participants are encouraged to wear appropriate footwear, bring water, sunscreen, and insect repellent. For more information call 888.677.3400 toll free or 225.654.3775 locally.

7/8/2018 • Port Hudson State Historic Site, Jackson - *Surrender of Port Hudson*, 1 p.m. - 3 p.m. A program to commemorate the July 9, 1863 surrender of the Confederate garrison, park staff and volunteers will fire a reproduction Civil War cannon and lower the park's replica Confederate garrison flag. The program also includes period weapon demonstrations. For more information call 888.677.3400 toll free or 225.654.3775 locally.

7/21/2018 • Port Hudson State Historic Site, Jackson - *In Search of your Civil War Ancestors*, 1 p.m. - 4 p.m. Are you fascinated by a "long-ago" ancestor who may have served in a Civil War military unit? A park staff member will assist visitors in researching Civil War ancestors and become aware of services the site provides and the research material that is available. For more information call 888.677.3400 toll free or 225.654.3775 locally.

JULY 2018

7/14/2018 • Mansfield State Historic Site, Mansfield - *Union Warships of the Red River Campaign*, 2 p.m. This presentation will highlight the Union naval warships that were employed in the Red River Campaign of 1864, the Union's failed effort to capture Shreveport. Learn about the capabilities and specifications of these 19th century vessels and compare them with the Navy ships used today. For more information call 888.677.6267 toll free or 318.872.1474 locally.



Lt. Gen. Richard Taylor

GENUINE CONFEDERATE BISCUIT RECIPES

Here are some historic biscuit recipes straight from the *Confederate Receipt Book: A Compilation of Over One Hundred Receipts*, published in 1863:

Biscuit. — Take one quart of flour, three teaspoonfuls of cream of tartar, mixed well through the flour, two tablespoonsful of shortening, one teaspoonful of soda, dissolved in warm water, of a sufficient quantity to mould the quart of flour. For large families the amount can be doubled.

Another Receipt. — Take two quarts of flour; two ounces of butter, half pint of boiling water, one teaspoonful of salt, one pint of cold milk, and half cup yeast. Mix well and set to rise, then mix a teaspoonful of saleratus [a precursor to baking soda] in a little water and mix into dough, roll on a board an inch thick, cut into small biscuits, and bake twenty minutes.

Soda Biscuit — One quart- of sour milk; one teaspoonful of soda, one of salt, a piece of butter the size of an egg, and flour enough to make them roll out.

BEAUREGARD'S GREATEST VICTORY

The Assault on Petersburg June 15-18, 1864

[NATIONAL PARK SERVICE SUMMARY]

Marching from Cold Harbor, Meade's Army of the Potomac crossed the James River on transports and a 2,200-foot long pontoon bridge at Windmill Point. Butler's leading elements (XVIII Corps and Kautz's cavalry) crossed the Appomattox River at Broadway Landing and attacked the Petersburg defenses on June 15. The 5,400 defenders of Petersburg under command of Gen. P.G.T. Beauregard were driven from their first line of entrenchments back to Harrison Creek. After dark the XVIII Corps was relieved by the II Corps.

On June 16, the II Corps captured another section of the Confederate line; on the 17th, the IX Corps gained more ground. Beauregard stripped the Howlett Line (Bermuda Hundred) to defend the city, and Lee rushed reinforcements to Petersburg from the Army of Northern Virginia. The II, XI, and V Corps from right to left attacked on June 18 but was repulsed with heavy casualties. By now the Confederate works were heavily manned and the greatest opportunity to capture Petersburg without a siege was lost. The siege of Petersburg began. Union Gen. James St. Clair Morton, chief engineer of the IX Corps, was killed on June 17.

NEW BOOK ON VICKSBURG

VICKSBURG: THE BLOODY SIEGE THAT TURNED THE TIDE OF THE CIVIL WAR

By Samuel W. Mitcham Jr.

It was one of the bloodiest sieges of the war—a siege that drove men, women, and children to seek shelter in caves underground; where shortages of food drove people to eat mules, rats, even pets; where the fighting between armies was almost as nothing to the privations suffered by civilians who were under constant artillery bombardment—every pane of glass in Vicksburg was broken.

But the drama did not end there. Vicksburg was a vital strategic point for the Confederacy. When the city fell on July 4, 1863, the Confederacy was severed from its western states of Texas, Louisiana, and Arkansas. Its fall was simultaneous with General Robert E. Lee's shattering defeat at Gettysburg far to the north. For generations, July 4 was no day to celebrate for Southerners. It was a day of mourning—especially for the people of Mississippi.

Yet this epic siege has long been given secondary treatment by popular histories focused on the Army of Northern Virginia and the Gettysburg campaign. The siege of Vicksburg was every bit as significant to the outcome of the war. The victorious Union commander, Major General Ulysses S. Grant, learned hard lessons assaulting Vicksburg, “the Confederate Gibraltar,” which he attempted to take or bypass no less than nine times, only to be foiled by the outnumbered, Northern-born Confederate commander, Lieutenant General John C. Pemberton.

At the end, despite nearly beating the odds, Pemberton's army was left for dead, without reinforcements, and the Confederacy's fate was ultimately sealed.

This is the incredible story of a siege that lasted more than forty days, that brought out extraordinary heroism and extraordinary suffering, and that saw the surrender of not just a fortress and a city but the Mississippi River to the conquering Federal forces.

[Regnery History; Hardcover, 2018, \$29.99

<https://www.regnery.com/books/vicksburg/>]

