

SAM DAVIS

CHRISTIAN YOUTH CAMP



PVT. SAM DAVIS * COLEMAN'S SCOUTS * ARMY OF TENNESSEE
CHRISTIAN, MARTYR & HERO



CAMPER

HANDBOOK



TABLE OF CONTENTS

SECTION 1

CAMPER RULES

SOCIAL ETIQUETTE

- FOR GENTLEMEN
- FOR LADIES

BALLROOM ETIQUETTE

- FOR GENTLEMEN
- FOR LADIES

SECTION 2

OUR SOUTHERN CROSS TO BEAR

SECTION 3

FLAGS AND GREAT SEAL

SECTION 4

SAM DAVIS HYMNAL

SECTION 5

CAMP SONGBOOK

SECTION 6

CONFEDERATE CATECHISM



Sam Davis



CAMPER RULES

Dress Code: In today's society, we believe that clothing guidelines are necessary. At SDCYC, we ask all campers and staff to adhere to certain expectations.

Modest dress will be practiced at all times. All clothing (whether dresses, pants, shorts, etc.) is to be long enough that no skin will be touched with the fingertips while standing with the arms held at the side.

LISTED BELOW ARE ARTICLES OF CLOTHING WE CONSIDER TO BE **INAPPROPRIATE**:

- Clothing that has suggestive images or sayings.
- Strapless, spaghetti straps, halter-tops or one strap tops.
- Tops or shirts that reveal the midriff area or reveal cleavage.
- Clothing that reveals undergarments or private parts.
- Two piece swim attire for girls such as bikinis.
- Suggestive girl's once piece bathing suits.
- Boys bathing suits that hang below the waist.
- Swim suits on campus (except when going to or returning from the pool or water activities).



DO WEAR ALL THE CONFEDERATE T-SHIRTS YOU CAN BRING!

Camp Boundaries: Campers are to stay within the mowed areas (Virginia), or general camp area. Anywhere else, campers must be accompanied by Staff. No one is allowed to leave the camp property unless accompanied by adult staff/counselors and cleared by the Camp Director. When hiking or going anywhere out of the central camp area, 2 counselors/staff must accompany the group.

Discipline Policy: Part of the SDCYC's purpose is to bring pride in your child's Southern / Confederate Heritage and Glory to God. Because of the nature of the camp, we have certain expectations of our campers. In order to create an atmosphere of proper growth, the following policies will be followed:

- Language and conversation are to be glorifying to God and respectful of others. Vulgar language or jokes will not be tolerated. Campers are expected to be respectful and courteous to counselors, speakers, teachers, worship leaders and all camp staff. Young men will speak appropriately when around ladies. Proper responses to counsellors and other adults include the words "Sir" or "Ma'am" Yes Sir, Yes Ma'am. No Sir, No Ma'am. Thank you, Sir, Thank you Ma'am.
- No girls in boy's cabins or boys in girl's cabins (that includes the porch). They are the only private place in camp. We will respect each other's privacy and property.
- Both personal and camp property must be respected. Campers are not permitted to disrupt other camper's property. Campers will be expected to follow the posted rules of the campground and respect campground property.
- Campers are expected to be active participants in all planned camp activities. That includes: attending all meetings and meals, daily cabin cleanup, Mess Hall cleanup, and any other activities that would benefit the camp. Exceptions must be noted on registration, approved by a doctor.
- Harassment, hazing, or malicious teasing of any Camper by other Campers will not be tolerated.
- Illegal drugs, alcohol, tobacco products, firearms and other weapons, firecrackers and the like are prohibited. Leave them at home. Violation of this rule leads to immediate removal from camp.

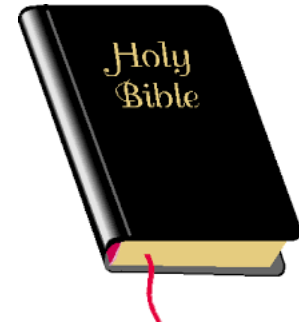
VIOLATION OF CAMP RULES MAY RESULTS IN THE FOLLOWING:

- Conversation with camper and appropriate counselor.
- Consultation with camper's parents and camp director.
- Removal from camp. Parents will be expected to retrieve their child from camp immediately.

Curfew: Stay in your dorms after tattoo (10:00 pm). Campers found out after this time may be sent home.

Cabins: Campers are not allowed on porches or in cabins of the opposite sex. Campers are not allowed in cabins unsupervised.

Gentlemen/Young Ladies: We ask you to conduct yourselves in keeping with the traditions of the **Old South** and the **Holy Bible**. We ask that you keep air space between couples - i.e. no holding hands, kissing, lying close, sitting in laps or on each other. Coed campers are not to be ever alone without counsellor supervision.



Kitchen: Only kitchen staff is to be in the kitchen.

Medication: If campers need to take medication while at camp (including aspirin and inhalers), that medication will have to be stored and dispensed by the camp nurse or certified senior counselor. The medications will be dispensed as prescribed by the physician. Those campers needing to have inhalers with them will need a signed note from their parent and to make arrangements with the nurse.

Campers bringing medication must bring them in the **original pharmacy container with the pharmacy label affixed** to the container. We cannot accept medication in baggies or old pill bottles, etc. **Each medication must be in its original container, clearly labelled with the physician's instructions.**



THERE CAN BE NO EXCEPTIONS TO THIS RULE

Each camper will also be asked if they have any open or infected wounds. If they have an infected wound, they must be seen by a physician and treated, or be in the process of being treated, before coming to camp.

Music: Period music will be provided nightly throughout the week. Camp policy prohibits portable audio devices. If we find they are being used, we will ask you for them and return them to you on Saturday. Do feel free to bring musical instruments to camp!

Phone Calls: There is a pay phone for all phone calls. Please do not ask to use the camp phones unless it is camp business or an emergency. All campers need to ask their counsellor first before making outside calls.

Property Damage: Individuals are required to pay for damage done on purpose due to carelessness, poor judgement, or anger. We would appreciate help covering the cost of damage even if it was accidental. Shaving cream/water fights (unless part of a planned activity) are prohibited. All other building defacing activities are strictly forbidden. The SDCYC will leave the camp grounds and buildings clean before leaving. Signs, posters, decorations, etc. must not be affixed to any painted surface. When used elsewhere, these items must be removed before leaving Camp, including all nails, staples, tape etc. Check with manager if unsure of surface.



Abuse: SDCYC and its staff are considered mandatory reporters of abuse and must therefore report any allegations to the appropriate authorities.

Personal Hygiene: All campers will be expected to bathe and brush teeth daily. Campers will occupy bunks with of head being at the wall side and foot of bed being toward center of room. Cabins will be cleaned every morning. No food in dorms due to problems with ants, roaches, rats, vermin, raccoons, bears, gorillas, etc.



NO FOOD IS ALLOWED IN THE DORMS!

WHAT TO BRING TO CAMP

(PACKING LIST)

Overall

- Sleeping bag or bedding/sheets, blanket for bunk-type bed
(Air conditioner works real well in dorms – come prepared or freeze at night).
- Pillow
- Flashlight and extra batteries
- Pens or pencils
- Notebook or Journal—No I-pods or laptops
- Spending money for snacks, camp store, book purchases/souvenirs, etc.) \$25 suggested.
- **Remainder of Camp Fees due (if applicable).**

Clothing

- Informal/casual/play-type clothing appropriate for warm days and cool nights to last a week including clothing and shoes that can get wet or dirty in outdoor activities.
Note: Halter tops, tank top T-shirts are not appropriate. No spaghetti straps or shorts shorter than fingertip length. Also, no see through shirts or shirts that make undergarments visible.
There will not be laundry facilities available.
- Athletic Shoes (comfortable walking shoes) and light shoes (low heels for girls) for dancing practice and cotillion (suggested). Tennis shoes dont work well for this activity.
- Underwear, socks, belt, etc.
- Swimming attire NOTE: MODEST, FULL ONE PIECE FOR LADIES; BOARD SHORT LENGTH SUITS FOR BOYS W/ TEESHIRT (NO SPEEDOS).
- Midriff covering Tankinis are also allowed.
- Light jacket or sweatshirt (nights are cool some days, even in summer)
- Sunday best or War For Our Independence era clothing – dresses for the Friday night Cotillion.

Hygiene

- Towels/Wash Cloths
- Toiletries, including soap, shampoo, deodorant, etc.
- Brush or comb
- Tooth brush & paste
- Vision products
- Shower shoes

Optional

- Medications, if necessary, may only be dispensed by the camp nurse and must be clearly marked in original containers with physicians instructions.
- Sun block
- Insect repellent
- Baseball cap/head cover, etc.
- Airsoft guns and safety equipment, head protection. (Texas only).
- Don't forget: Extra Money to purchase items from the Camp Store, souvenirs during field trips or for snacks (\$25 recommended)
- You may also want to bring your favorite sports equipment, or any non-amplified musical instruments.

DO NOT BRING:

- Portable electronics devices
- Cell Phones
- Hand-held video games
- Tobacco, Alcohol or Drugs
- Fireworks or Firecrackers
- Bicycles
- Pets
- Paintball Equipment

SOCIAL ETIQUETTE FOR GENTLEMEN

"Be ye kind to one another..." Ephesians 4:32 "Having a form of godliness..." 2 Timothy 3:5

- **Do not laugh at the mistakes of others.**

This is perhaps one of the cruelest things one can do. When you mess up, the last thing you want is for someone not only to bring it to your attention, but to ridicule you on top of that.

- **Remove your hat indoors or addressing a lady and tip your hat when passing.**

This rule seems to have gone out the window these days. You should remove your headwear upon entering a building.

Furthermore, never keep your hat on while at the dinner table. It reflects very poor etiquette.

- **Wait for seating before eating.**

When sitting down for a meal, you should wait until all the guests are properly seated and ready to commence the meal before eating.

Everyone should start dining at the same time; this is a subtle but very important rule.



In addition to the aforementioned rules, gentlemen (in training) should follow these additional rules when in the presence of a lady. Chivalry may be on life support, but it is not dead yet. Be one of the few to keep this flame burning for many years.

- **Always open doors for the fairer sex.**

This is perhaps the most basic rule of male etiquette out there. It is also one of the easiest to follow so you have no reason to forget it. Whether she is about to enter your car, restaurant, club, or anyplace with a door, you should always hold it open.

- **Put on her coat.**

Always help a lady put on her coat or overgarment. This is a simple but powerful action.

- **Help with her seat.**

If an unaccompanied lady is sitting next to you, it is important that you help her be seated by pulling her chair out for her and gently pushing it back into place, with the lady seated of course.

- **Stand at attention.**

Always stand when a lady enters the room or exits the room. This rule has been somewhat relaxed, so you can stand upon entrance but remain seated upon exit. Nonetheless, if you can do both, you should.

- **Give her your arm.**

When escorting a lady (that you know) to and from social events, you should offer her your arm. This is little more intimate, but serves well when walking upon uneven ground - especially if she is wearing high heels.

- **Ask if she needs anything.**

This is one that most guys already do, but helps complete the gentleman in all of us nevertheless. When at social events, make sure to ask the lady if you can get her something to drink (or eat, depending on the event). Show her that you care about her comfort and needs.



SOCIAL ETIQUETTE FOR LADIES

"What makes a 'Girl raised in the South' so very extraordinary? Why, its the very essence of who we are - our style, our heritage and our upbringing."

Deborah Ford

"Girls Raised in the South Guide to Life"

You might be a Southern Lady if...

- ~You always wear real pearls, and have been known to wear them to the gym.
- ~You pull over to the side of the road when a funeral procession passes, showing respect for the deceased.
- ~You know how to entertain, and all your parties have themes.
- ~You cross your legs at your ankles.

- ~You believe that if you can be ready to leave the house in less than 30 minutes, you probably shouldn't be leaving the house at all.
- ~You always clean your house before going on a trip, just in case you don't come home.
- ~You monogram everything.
- ~You know that no matter how old you are, your father is "Daddy" and your mother is "Mama."
- ~You would stay home before you wore white shoes, patent leather shoes, or linen before Easter or after Labor Day. Also, you would never wear velvet before Thanksgiving or after Valentine's Day.
- ~You only use a straw to sip a mint julep (silver straws are nice), during an illness, or when you have a Coke in a can.
- ~You follow up everything with "Bless your heart."
- ~You had two cakes at your wedding—a bride's cake and a groom's cake.
- ~You know that if you are chewing gum, you'd better be underneath the bed with the bedroom door closed.
- ~You love sweet tea, red velvet cake, black-eyed peas, fried okra, turnip greens, and cornbread.
- ~You have to have your stuff—Brighton, Arthur Court, Vera Bradley, Pink Monogram Clogs, Louis Vuitton, Chanel, Lilly Pulitzer, and Burberry.
- ~You think fried catfish is the other white meat.
- ~You think of yourself as either Scarlett O'Hara or Melanie Wilkes.



Southern Lady Rules

- 1. Never interrupt a conversation in progress.**
- 2. Dont air your dirty laundry in public.**
- 3. Say please and thank you. A proper woman does not forget her manners in anybody's presence.**

BALLROOM ETIQUETTE FOR GENTLEMEN

The following is a mixture of modern and 1860's ballroom etiquette. As many of you may someday attend a recreated 1860's Ball, Debutant presentation or other Confederate formal function, it is worth learning and it's a lot of fun!

For Gentlemen:

Dancing is a social grace, not a barbaric ritual. Ladies are flesh and blood, not rag dolls to throw around the dance floor.

However badly you dance, if you can avoid stepping on the ladies toe - there is a better than even chance that she will dance with you again.

A Confederate uniform is always proper dress for a Sam Davis, SCV or other Confederate formal function.

A Kilt with uniform jacket, doublet or "Prince Charlie" is always proper dress for any formal function.

Absent a uniform, proper dress for a Gentlemen of the 1860's (and in cheaper format still proper today) is a Black tail coat and trousers, white or black silk brocade vest, white silk tie, and black silk top hat, gold headed walking stick and black cloak - no exceptions unless you are in period or modern uniform.

Officers and soldiers will wear shoes. If in boots the spurs will be removed and the trousers worn outside the tops. Brogans with hobnails and heel irons are forbidden on the dance floor or the wooden floor in any lady's house.

Gloves will be worn.

Mind the ladies dress hems - they tear if you step on them.

An officer will not wear a sidearm (pistol) to the Ball. Swords may be worn, but are removed before dancing, hooking the sword slings together.

Soldiers should have at least the top button of shell jacket buttoned if they are wearing a vest - otherwise button all the buttons.

A gentleman does not remove this coat during a social function.

Soldiers should have a starched collar with a cravat.

Lines for dancing are formed with the Gentlemen's left shoulder facing the music.

The Gentleman of the first set shall count off his and succeeding sets and make sure all in his set know their number and that the sets are complete.

A Gentleman has the continuing responsibility to see that any lady that desires to dance has a partner.

A gentleman escorts a lady with his right hand/elbow, on his right side, leaving his sword free to be drawn in case of need.

A gentleman requests a dance in the following manner: "Miss Smith, May I have the honour of this dance? And offers his (gloved) hand.

It is generally unbecoming to dance with a lady more than 3 times during the course of an evening. Other ladies are being neglected if you confine your dances to one partner.

A gentleman may dance only with ladies to which he has been introduced. If you wish to dance with a lady you do not know - ask the host/hostess to introduce you.

After finishing the dance, escort her back to her seat, thank her for the honour of the dance and see if she needs refreshment.



BALLROOM ETIQUETTE FOR LADIES

The following is a mixture of modern and 1860's ballroom etiquette. As many of you may someday attend a recreated 1860's Ball, Debutant presentation or other Confederate formal function, it is worth learning and it's a lot of fun!

For Ladies:

Dont overdo the make-up - ladies in the 1860's really didnt wear any, save for a little blush on the cheeks.

Ladies should be armed with gloves, fan and a small purse, and a (silk) shawl if it is a cool evening.

Ladies should not refuse an offer to dance from gentlemen without a compelling reason.

Getting a better partner is not a compelling reason.

If you refuse a partner without good reason, you must sit out the dance - it is the height of rudeness to refuse one partner only to accept the invitation of another.

At the end of the dance thank your partner for the honour of his asking.

A lady does not accept an invitation to dance from someone to whom she has not been introduced.

Do not favour one partner - it is generally bad manners to dance with the same partner more than 3 times.

Tight corsets and dancing do not mix, unless breathing and enjoying oneself is optional.

Off the shoulder dress for evening social functions - ONLY.

Wear sufficient petticoats to hide the boning in your hoops.

High heels really dont work in traditional dancing. Flat low heeled, (capezio dance shoes) or ballet slippers work best.

Dresses should be 3-4 inches off the floor - floor dragging skirts will cause problems.



IN GENERAL

A room with high ceilings and a wooden floor is best for a ball.

Dont eat a lot before or during the ball - belching will really impress your partner - and bringing it *all* up will *really* make you a sensation.

After the Ball it is custom in the SCV and Confederate circles to do the following:

Sing DIXIE, BONNIE BLUE FLAG, IM A GOOD OLD REBEL, then join hands in a circle and sing AULD LANG SYNE, then join hands by crossing hands in front - and sing the 2nd verse, ending with prayer while still holding hands.



OUR SOUTHERN CROSS TO BEAR

That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That **whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it**, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, **it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.**

---United States Declaration of Independence, 1776



Jefferson Davis



The principle for which we contend is bound to reassert itself, though it may be at another time and in another form.

President



'If I had forseen the use those people designed to make of their victory, there would have been no surrender at Appomattox Courthouse; no, sir, not by me. Had I forseen these results of subjugation, I would have preferred to die at Appomattox with my brave men, sword in this right hand.'

-General Robert E Lee

[Life and Letters of Robert L Dabney, Texas Gov Stockdale
Conversation with Robert E Lee, pages 497-500]

The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history. Then have somebody write new books, manufacture a new culture, invent a new history. Before long that nation will begin to forget what it is and what it was... The struggle of man against power is the struggle of memory against forgetting.

Milan Kundera

"I hope the day will never come that my grandsons will be ashamed to own that I was a Confederate Soldier."

**Pvt. A.Y. Handy
32nd Texas Cavalry**



"After the great War Between the States, our people faced a desolate land of burned universities, destroyed crops, and even the mule, which was required to work the land, was so scarce that whole communities shared one animal to make the spring plowing. There were no government handouts, no Marshall Plan aid, no coddling to make sure that our people would not suffer, instead the South was set upon by the vulturous carpetbagger and federal troops. All loyal Southerners were denied the vote at the point of bayonet, so that the infamous, illegal 14th Amendment might be passed. There was no money, no food and no hope of either. But our grandfathers bent their knee only in church and bowed their head only to God.

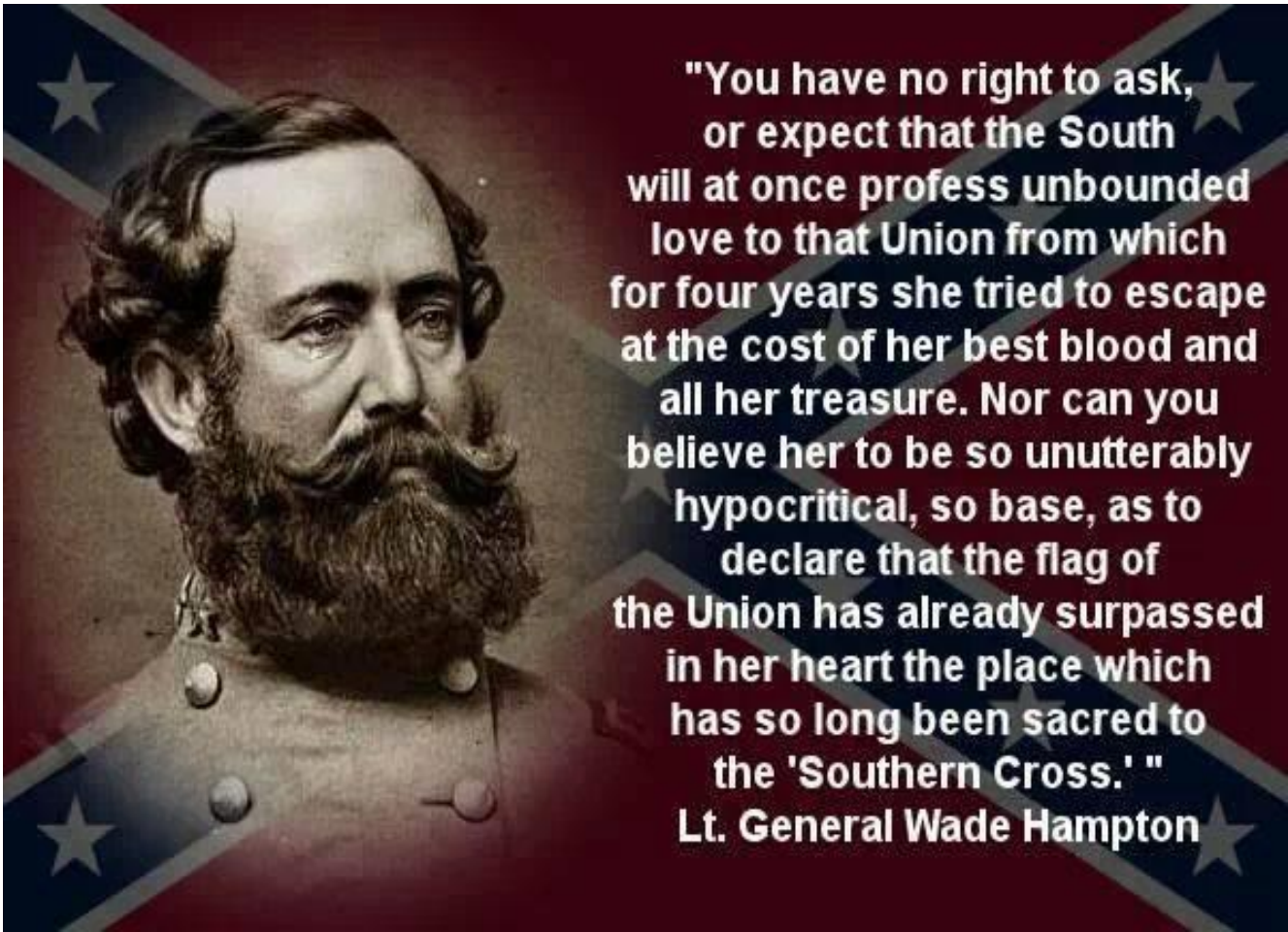
Not for a single instant did they ever consider the easy way of federal dictatorship... in return for fat bellies. They FOUGHT.

-Governor George Wallace (1963)

The Confederate soldiers were our kinfolk and our heros. We testify to the country our enduring fidelity to their memory. We commemorate their valor and devotion. There were some things not surrendered at Appomattox. We did not surrender our rights and history, nor was it one of those conditions of surrender that unfriendly lips and hands should be suffered to tell or write the epitaphs of our Confederate dead. We have the right to teach our children the true history of that war.

Sen. E.W.Carmack, 1903





"You have no right to ask, or expect that the South will at once profess unbounded love to that Union from which for four years she tried to escape at the cost of her best blood and all her treasure. Nor can you believe her to be so unutterably hypocritical, so base, as to declare that the flag of the Union has already surpassed in her heart the place which has so long been sacred to the 'Southern Cross.' "
Lt. General Wade Hampton



"If you bring these [Confederate] leaders to trial it will condemn the North, for by the Constitution secession is not rebellion. Lincoln wanted Davis to escape, and he was right. His capture was a mistake. His trial will be a greater one."

United States Chief Justice

Salmon Portland Chase

Shelby Foote, *The Civil War, A Narrative: Red River To Appomattox, Vol 2* (New York: Random House, 1974), 1135.

HOW YANKEE LIES DESTROYED TRUTH IN THE MINDS OF OUR PEOPLE

"Twenty eight years have passed since the close of our civil war. Time, I trust has healed the wounds of war, but with the revolving years the causes and events of that terrible struggle seem to be forgotten, or if not forgotten, considered as unimportant events of history. And even the history of those events, and the causes that led to that struggle, are not set forth fairly and truthfully

It is stated in books and papers that Southern children read and study that all the blood-shedding and destruction of property of that conflict was because the South rebelled without cause against the best government the world ever saw; that although Southern soldiers were heroes in the field, skillfully massed and led, they and their leaders were rebels and traitors who fought to overthrow the Union, and to preserve human slavery, and that their defeat was necessary for free government and the welfare of the human family.

As a Confederate soldier and as a citizen of Virginia, I deny the charge, and denounce it as a calumny. We were not rebels; we did not fight to perpetuate human slavery, but for our rights and privileges under a government established over us by our fathers and in defense of our homes."

--**Colonel Richard Henry Lee**, of Virginia, at the dedication of the Confederate monument at Old Chapel in Clarke County, Virginia.

"Every man should endeavor to understand the meaning of subjugation before it is too late... **It means the history of this heroic struggle will be written by the enemy; that our youth will be trained by Northern schoolteachers; will learn from Northern school books their version of the war, will be impressed by the influences of history and education to regard our gallant dead as traitors, and our maimed veterans as fit objects for derision...** It is said slavery is all we are fighting for, and if we give it up we give up all. Even if this were true, which we deny, slavery is not all our enemies are fighting for. It is merely the pretense to establish sectional superiority and a more centralized form of government, and to deprive us of our rights and liberties."

— **Maj. General Patrick R. Cleburne, CSA**, January 1864, writing on what would happen if the Confederacy were to be defeated

"The Confederate Soldiers were our kinfolk and our heroes. We testify to the country our enduring fidelity to their memory. We commemorate their valor and devotion. There were some things that were not surrendered at Appomattox. We did not surrender our rights and history, nor was it one of the conditions of surrender that unfriendly lips should be suffered to tell the story of that war or that unfriendly hands should write the epitaphs of the Confederate dead. **We have a right to teach our children the true history of that war, the causes that led up to it and the principles involved.**"

Senator Edward Ward Carmack, 1903.

When did the Yankee obsession with re-educating our children begin?

As early as 1862 the tyrant Benjamin "the Beast" Butler destroyed the traditional education system of New Orleans and replaced it with **the Boston Model**.

Local teachers accused of being secessionists were removed and new teachers loyal to the North were brought in. **Southern text books were purged and Northern books brought in.** It was stated by Yankee senator J.P. Wickersmah that the Southern people were too ignorant to govern themselves and therefore needed to be **indoctrinated** into the enlightened view of **centralized federal authority**.

An August 1865 Pennsylvania teachers convention declared that the late rebellion had been "a war of education and patriotism against ignorance and barbarism."

"The South Was Right" by the Kennedy brothers...

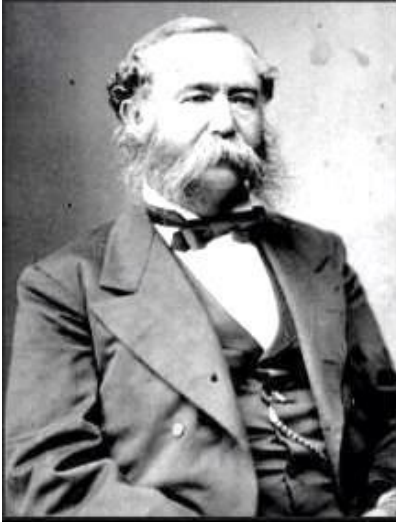
The gross ignorance of Southern children as to the causes which brought on the war, and the principles for which you fought, we lay to the use of such histories as those we anathematize, and if you expect your children ever to honor and vindicate your memory, **these histories will have to be eliminated from use in our schools.**

F. W. MAHOOD, Chairman;
EDWIN COURTNEY,
EDWIN P. COX.
History Committee
R. E. Lee Camp No. 1, S. C. V.
UCV Reunion, Richmond, VA **1896**

PURE FICTION...

"The North won, not because it could outfight the South, but because it did out write the South. But a vast deal of what they wrote was not true. It was pure fiction." S. A. Steel, 1914

And the Blue States are still doing it to this day...
Travis [><]



Wade Hampton

"I want you to try to teach to your children and to your children's children that ours was not a lost cause. I want you to tell them that we were fighting for the right ..."

Walter Brian Cisco, Wade Hampton, Confederate Warrior, Conservative Statesman (Potomac Books, 2004), 323.

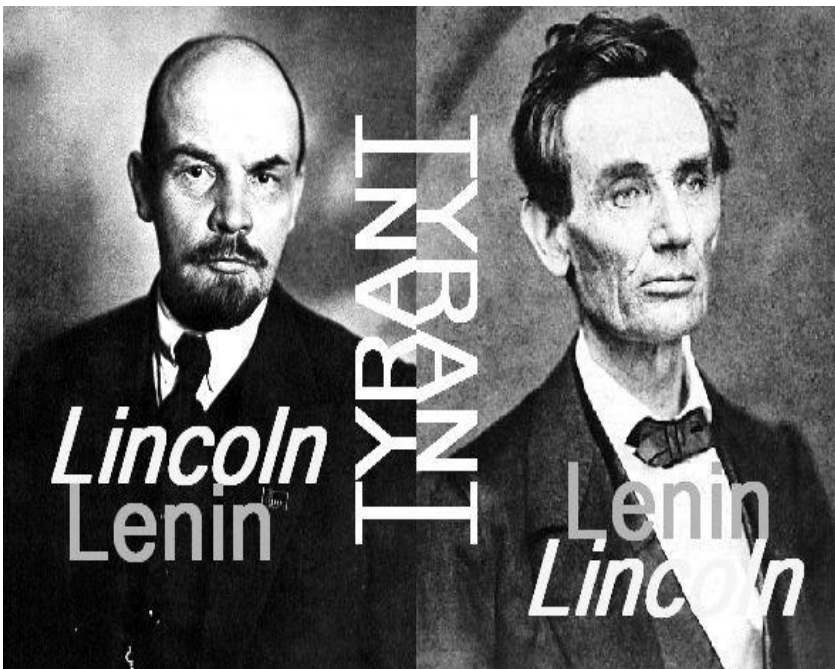
TEACH YOUR KIDS THE TRUTH



OR YANKS WILL TEACH THEM LIES

"Everyone should do all in his power to collect and disseminate the truth, in the hope that it may find a place in history and descend to posterity."

Gen. Robert E. Lee, CSA Dec. 3rd 1865



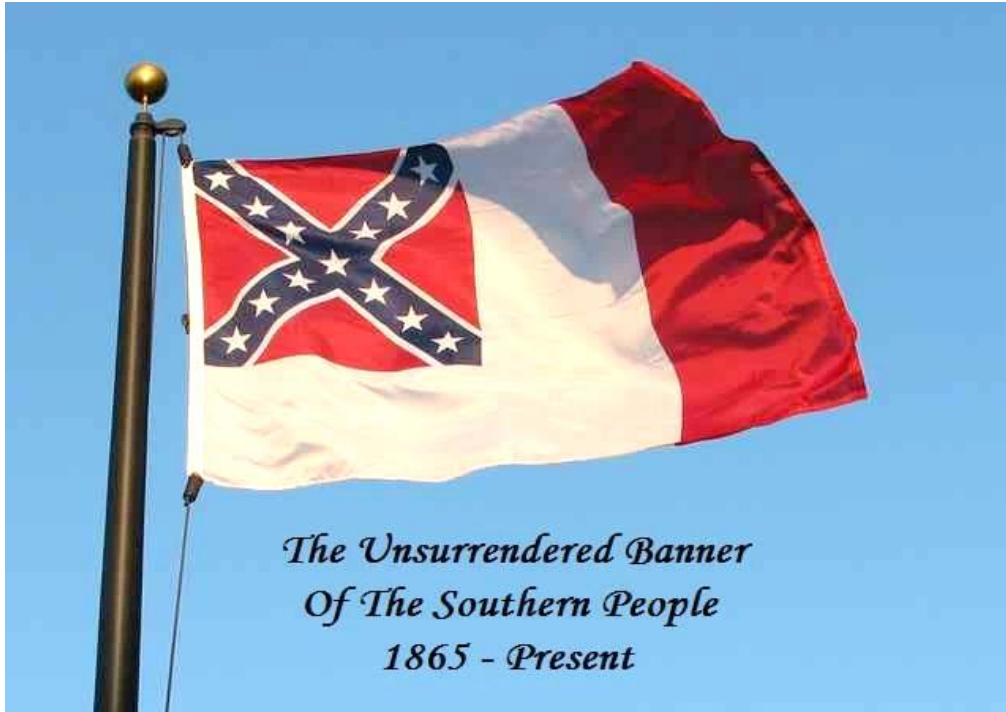
"The philosophy of the school house in one generation is the philosophy of the government in the next generation."

- Abraham Lincoln

"Give me just one generation of youth, and I'll transform the world!"

- Vladimir Lenin

FLAGS OF OUR BIRTHRIGHT



Third national flag (after
March 4, 1865)



Third national flag as
commonly manufactured,
with a square canton

THIRD NATIONAL FLAG (BLOOD STAINED BANNER)

The third national flag (also called the “Blood Stained Banner”) was adopted March 4, 1865. The red vertical bar was proposed by Major Arthur L. Rogers, who argued that the pure white field of the Second National flag could be mistaken as a flag of truce: when hanging limp in no wind, the flag’s “Southern Cross” canton could accidentally stay hidden, so the flag could mistakenly appear all white.

Rogers lobbied successfully to have this alteration introduced in the Confederate Senate. He defended his redesign as having “...as little as possible of the Yankee blue,” and described it as symbolizing the primary origins of the people of the Confederacy, with the saltire of the Scottish flag and the red bar from the flag of France.

The Flag Act of 1865, passed by the Confederate congress near the very end of the War, describes the flag in the following language:

The Congress of the Confederate States of America do enact, That the flag of the Confederate States shall be as follows: The width two-thirds of its length, with the union (now used as the battle flag) to be in width three-fifths of the width of the flag, and so proportioned as to leave the length of the field on the side of the union twice the width of the field below it; to have the ground red and a broad blue saltire thereon, bordered with white and emblazoned with mullets or five pointed stars, corresponding in number to that of the Confederate States; the field to be white, except the outer half from the union to be a red bar extending the width of the flag.

Despite the passage of the Flag Act of 1865, very few of these third national flags were actually manufactured and put into use in the field, with many Confederates never seeing the flag. Moreover, the ones made by the Richmond Clothing Depot used the square canton of the second national flag rather than the slightly rectangular one that was specified by the law. The Third National Flag is the current flag of our country.

Second flag: the "Stainless Banner" (1863–1865)

During the solicitation for a second Confederate national flag, many different types of designs were proposed, nearly all based on the battle flag, which by 1863 had become well-known and popular among those living in the Confederacy. The Confederate Congress specified that the new design be a white field "...with the union (now used as the battle flag) to be a square of two-thirds the width of the flag, having the ground red; thereupon a broad saltire of blue, bordered with white, and emblazoned with mullets or five-pointed stars, corresponding in number to that of the Confederate States.

The flag is also known as *the Stainless Banner*, and the matter of the person behind its design remains a point of contention. On April 23, 1863, the *Savannah Morning News* editor William Tappan Thompson, with assistance from William Ross Postell, a Confederate blockade runner, published an editorial championing a design featuring the battle flag on a white background he referred to later as "The White Man's Flag."^[6] In explaining the white background, Thompson wrote, "As a people we are fighting to maintain the Heaven-ordained supremacy of the white man over the inferior or colored race; a white flag would thus be emblematical of our cause." In a letter to Confederate Congressman C. J. Villeré, dated April 24, 1863, a design similar to Thompson's was proposed by General P. G. T. Beauregard, "whose earlier penchant for practicality had established the precedent for visual distinctiveness on the battlefield, proposed that 'a good design for the national flag would be the present battle-flag as Union Jack, and the rest all white or all blue'....The final version of the second national flag, adopted May 1, 1863, did just this: it set the St. Andrew's Cross of stars in the Union Jack with the rest of the civilian banner entirely white."

The Confederate Congress debated whether the white field should have a blue stripe and whether it should be bordered in red. William Miles delivered a speech supporting the simple white design that was eventually approved. He argued that the battle flag must be used, but for a national flag it was necessary to emblazon it, but as simply as possible, with a plain white field. When Thompson received word the Congress had adopted the design with a blue stripe, he published an editorial on April 28 in opposition, writing that "the blue bar running up the centre of the white field and joining with the right lower arm of the blue cross, is in bad taste, and utterly destructive of the symmetry and harmony of the design.

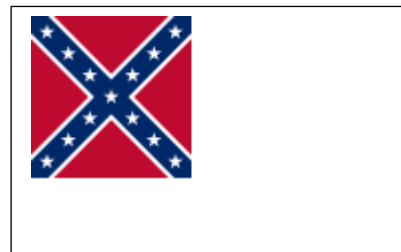
Regardless of who truly originated the design of the Stainless Banner, whether by heeding Thompson's editorials or Beauregard's letter, the Stainless Banner was officially adopted by the Confederate Congress on May 1, 1863. The flags that were actually produced by the Richmond Clothing Depot used the 1.5:1 ratio adopted for the Confederate navy's battle ensign, rather than the official 2:1 ratio.

Initial reaction to the second national flag was favorable, but over time it became criticized for being "too white." The Columbia-based *Daily South Carolinian* observed that it was essentially a battle flag upon a flag of truce and might send a mixed message. Military officers also voiced complaints about the flag being too white, for various reasons, such as the danger of being mistaken for a flag of truce, especially on naval ships, and that it was too easily soiled.^[13] Due to the flag's resemblance to one of truce, some Confederates cut off the white portion of the flag, leaving only the canton.

The first official use of the "Stainless Banner" was to drape the coffin of General Thomas J. "Stonewall" Jackson as it lay in state in the Virginia capitol, May 12, 1863.



Second national flag
(May 1, 1863 – March 4,
1865),^[20] 2:1 ratio



Second national flag, also used
as the Confederate navy's
ensign, 3:2 ratio

First flag: the "Stars and Bars" (1861–1863)



First national flag with 7 stars
(March 4 – May 21, 1861)



First national flag with 9 stars
(May 21 – July 2, 1861)



First national flag with 11 stars
(July 2 – November 28, 1861)



First national flag with 13 stars
(December 10, 1861 – May 1, 1863)

The first official national flag of the Confederacy, often called the *Stars and Bars*, flew from March 4, 1861, to May 1, 1863. It was designed by German/Prussian artist Nicola Marschall in Marion, Alabama, and resembled the flag of the Austrian Empire (later Austria-Hungary, now the Republic of Austria), with which Marschall would have been familiar. The "Stars and Bars" flag was adopted March 4, 1861, in the first temporary national capital of Montgomery, Alabama, and raised over the dome of that first Confederate capitol. Marschall also designed the Confederate army uniform.

A Confederate "Stars and Bars" flag, captured by soldiers of the Union Army at Columbia, South Carolina.

One of the first acts of the Provisional Confederate Congress was to create the *Committee on the Flag and Seal*, chaired by William Porcher Miles, a congressman and Fire-Eater from South Carolina. The committee asked the public to submit thoughts and ideas on the topic and was, as historian John M. Coski puts it, "overwhelmed by requests not to abandon the 'old flag' of the United States." Miles had already designed a flag that later became known as the Confederate *Battle Flag*, and he favored his flag over the "Stars and Bars" proposal. But given the popular support for a flag similar to the U.S. flag ("the Stars and Stripes" – originally established and designed in June 1777 during the Revolutionary War), the "Stars and Bars" design was approved by the committee.

When the American Civil War broke out, the "Stars and Bars" caused confusion on the battlefield at the First Battle of Bull Run because of its similarity to the U.S. flag, especially when it was hanging limp, down on the flagstaff. The "Stars and Bars" was also criticized on ideological grounds for its resemblance to the U.S. flag. Many Confederates disliked the Stars and Bars, seeing it as symbolic of the centralized federal power the Confederate states were seceding from. As early as April 1861, a month after the flag's adoption, some were already criticizing the flag, calling it a "servile imitation" and a "detested parody" of the U.S. flag. In January 1862, George William Bagby, writing for the *Southern Literary Messenger*, wrote that many Confederates disliked the flag. "Every body wants a new Confederate flag," Bagby wrote, also stating that "The present one is universally hated. It resembles the Yankee flag and that is enough to make it unutterably detestable." The editor of the *Charleston Mercury* expressed a similar view, stating that "It seems to be generally agreed that the 'Stars and

Bars' will never do for us. They resemble too closely the dishonored 'Flag of Yankee Doodle' ... we imagine that the 'Battle Flag' will become the Southern Flag by popular acclaim." In addition, William T. Thompson, the editor of the Savannah-based *Daily Morning News* also objected to the flag, due to its aesthetic similarity to the U.S. flag, which some Confederates negatively associated with emancipation and abolitionism. Thompson stated in April 1863 that he disliked the adopted flag "on account of its resemblance to that of the abolition despotism against which we are fighting."

Over the course of the flag's use by the Confederacy, additional stars were added to the flag's canton, eventually bringing the total number of stars on the flag to thirteen. This reflected the Confederacy's claims of having admitted Kentucky and Missouri into the Confederacy. Although they were represented in the Confederate Congress for the duration of its meetings, and had shadow governments made up of deposed former state politicians, neither state was ever fully controlled or administered by the Confederacy. The first showing of the 13-star flag was outside the Ben Johnson House in Bardstown, Kentucky; the 13-star design was also in use as the Confederate navy's battle ensign.

Bonnie Blue Flag



Bonnie Blue Flag



The Burnet Flag (1836–1839)

The **Bonnie Blue Flag** was an unofficial banner of the Confederate States of America at the start of the American Civil War in 1861. It consists of a single, five-pointed white star on a blue field. It closely resembles the flags of the short-lived Republic of West Florida of 1810, Congo under Belgian rule, and Somalia.

The first recorded use of this flag (typically with a white star) was in 1810 when it was used to represent the Republic of West Florida, a republic of English speaking inhabitants of southern Alabama, Mississippi, and portions of Louisiana east of the Mississippi River who rebelled against the reign of Spanish government and overthrew Spain's provincial Governor de Lassus at Baton Rouge. The republic's independence lasted barely three months, dissolved after the annexation of Louisiana's portion of the disputed land to the United States territory, acquired in the Louisiana Purchase.

Later referred to as the **Burnet Flag**, it was adopted by the Congress of the Republic of Texas on December 10, 1836. It consisted of an azure background with a large golden star, inspired by the 1810 flag of the Republic of West Florida. Variants of the Burnet Flag with a white star, virtually identical to the Bonnie Blue Flag, were also common. Other variants featured the star (of either color) upside down, and/or ringed with the word Texas, with each letter filling one of the gaps of the star.

When the state of Mississippi seceded from the Union in January 1861, a flag bearing a single white star on a blue field was flown from the capitol dome. Harry Macarthy helped popularize this flag as a symbol of independence, writing the popular song "The Bonnie Blue Flag" early in 1861. Some seceding southern states incorporated the motif of a white star on a blue field into new state flags.

Although the name "Bonnie Blue" dates only from 1861, there is no doubt that the flag is identical with the banner of the Republic of West Florida, which broke away from Spanish West Florida in September 1810 and was annexed by the United States 90 days later. In 2006 the state of Louisiana formally linked the name "Bonnie Blue" to the West Florida banner by passing a law designating the Bonnie Blue Flag as "the official flag of the Republic of West Florida Historic Region".

The "Bonnie Blue Flag" was used as an unofficial flag during the early months of 1861. It was flying above the Confederate batteries that first opened fire on Fort Sumter, beginning the Civil War. In addition, many military units had their own regimental flags they would carry into battle.

For all of these reasons the flag has come to symbolize secession, self-governance and State Sovereignty.

In 2007, one of six known Bonnie Blue flags from the Civil War era was sold at auction for \$47,800. The flag had been carried by the Confederate 3rd Texas Cavalry and later exhibited as part of the 1936 Texas Centennial Exposition.

In popular culture

In the 1936 novel by Margaret Mitchell and the film *Gone with the Wind* (1939), Rhett Butler nicknames his newborn daughter "Bonnie Blue Butler" after Melanie Wilkes remarks that her eyes will be "as blue as the bonnie blue flag.

The Great Seal of the Confederacy



Deo Vindice "God Will Vindicate"

The Great Seal of the Confederate States of America was engraved in 1864, by the late Joseph S. Wyon, of London, England, predecessor of Messrs J. S. and A. B. Wyon, chief engravers of Her British Majesty's seals, etc., and reached Richmond not long before the evacuation of the city, April 3, 1865. It was of silver, and in diameter measured nearly four inches. At the evacuation it was overlooked by the Confederate authorities, and subsequently fell into the possession of the late genial and accomplished Colonel John T. Pickett, of Washington, D.C., who, after having a number of electrotype copies in copper, silver and gold plating made from it, presented the original to Colonel William E. Earle, of Washington, D.C. This last gentleman, on December 27th, 1888, formally presented it to the State of South Carolina. The announcement of the gift elicited from the *Picayune*, in its issue of January 6, 1889, the interesting report of an interview, by one of its representatives, held with Hon. Thomas J. Semmes, of New Orleans, which follows:

"Mr. Semmes said it always afforded him pleasure to converse on the events of the war, particularly the transactions of the Confederate Senate. He was attorney-general of Louisiana in 1861. When it became necessary to elect to the Confederate Senate, organized under the new constitution, Mr. Semmes and General Edward T. Sparrow were chosen senators from this State. In drawing for terms he drew that for four years, while General Sparrow drew that for six years. This was at Richmond, Va., in February, 1862.

"In speaking of his services in the Senate, Mr. Semmes said he was appointed a member of the finance committee in conjunction with Hon. R. M. T. Hunter, of Virginia, and Hon. Robert Barnwell, of South Carolina and a member of the judiciary committee, of which Hon. B. H. Hill was chairman. He was also chairman of the joint committee on the flag and seal of the Confederate States. He drafted, under the direction of Hon. R. M. T. Hunter, the 'tax in kind' bill, which practically supported the Confederacy during the last two years of the war.

"As member of the finance committee, he advocated the sealing and calling in of the outstanding Confederate currency, on the ground that the purchasing power of the new currency to be issued in exchange would be greater than the total amount of the outstanding currency in its then depreciated condition. He made a report from the judiciary committee adverse to martial law.

"Upon being questioned as to the seal which he had designed, Mr. Semmes said it was a device representing an equestrian portrait of Washington (after the statue which surmounts his monument in the capitol square at Richmond), surrounded with a wreath, composed of the principal agricultural products of the Confederacy, and having around its margin the words: 'Confederate States of America, 22d February, 1862,' with the motto, '*Deo vindice*.'

"In the latter part of April, 1864, quite an interesting debate was had on the adoption of the motto. The House resolutions fixing the motto as '*Deo Duce Vincemus*' being considered, Mr. Semmes moved to substitute '*Deo vindice majores aemulamur*.' The motto had been suggested by Professor Alexander Dimitry. Mr. Semmes thought '*Deo vindice*' sufficient and preferred it. He was finally triumphant."

In this connection it is appropriate and interesting to reproduce the speech made by Mr. Semmes on that occasion. It was as follows:

"MR. PRESIDENT--I am instructed by the committee to move to strike out the words "*duce vincemus*" in the motto and insert in lieu thereof the words "*Vindice majores aemulamur*," "Under the guidance and protection of God we endeavor to equal and even excel our ancestors." Before discussing the proposed change in the motto, I will submit to the Senate a few remarks as to the device on the seal.

"The committee has been greatly exercised on this subject, and it has been extremely difficult to come to any satisfactory conclusion. This is a difficulty, however, incident to the subject, and all that we have to do is to avoid what Visconti calls 'an absurdity in bronze.'

"The equestrian statue of Washington has been selected in deference to the current popular sentiment. The equestrian figure impressed on our seal will be regarded by those skilled in glyptics as to a certain extent indicative of our origin. It is a most remarkable fact that an equestrian figure constituted the seal of Great Britain from the time of Edward the Confessor down to the reign of George III, except during the short interval of the protectorate of Cromwell, when the trial of the King was substituted for the man on horseback. Even Cromwell retained the equestrian figure on the seal of Scotland, but he characteristically mounted himself on the horse. In the reign of William and Mary the seal bore the impress of the king and queen both mounted on horseback.

"Washington has been selected as the emblem for our shield, as a type of our ancestors, in his character of *princeps majorum*. In addition to this, the equestrian figure is consecrated in the hearts of our own people by the local circumstance that on the gloomy and stormy 22d of February, 1862, our permanent government was set in motion by the inauguration of President Davis under the shadow of the statue of Washington.

"The committee are dissatisfied with the motto on the seal proposed by the House resolution. The motto proposed is as follows: '*Deo Duce Vincemus*'--(Under the leadership of God we will conquer).

"The word '*duce*' is too pagan in its signification, and is degrading to God, because it reduces him to the leader of an army; for scarcely does the word '*duce*' escape the lips before the imagination suggests '*exercitus*,' an army for a leader to command. It degrades the Christian God to the level of pagan gods, goddesses and heroes, as is manifest from the following quotation; '*Nil desperandum Tenero duce*.' This word *duce* is particularly objectionable because of its connection with the word '*vincemus*'--(we will conquer). This connection makes God the leader of a physical army, by means of which *we will* conquer, or must conquer. If God be our leader we must conquer, or he would not be the God of Abraham, and of Isaac, and of Jacob, nor the God of the Christian. This very doubt implied in the word '*vincemus*' so qualifies the omnipotence of the God who is to be our 'leader,' that it imparts a degrading signification to the word '*duce*' in its relations to the attributes of the Deity.

"The word '*vincemus*' is equally objectionable because it implies that war is to be our normal state; besides, it is in the future tense --' we will conquer.' The future is always uncertain, and, therefore, it implies doubt. What becomes of our motto when we *shall have* conquered? The future becomes an accomplished fact, and our motto thus loses its significance.

"In addition to this there are only two languages in which the words will and shall are to be found--the English and the German--and in those they are used to qualify a positive condition of the mind and render it uncertain; they are repugnant to repose, quiet, absolute and positive existence.

"As to the motto proposed by us, we concur with the House in accepting the word '*Deo*'--God. We do so in conformity to the expressed wishes of the framers of our Constitution, and the sentiments of the people and of the army.

"The preamble of the Provisional Constitution declares that 'We, the deputies of the sovereign and independent States of South Carolina, etc., invoking the favor and guidance of Almighty God, do ordain,' etc.

"In this respect both our Constitutions have deviated in the most emphatic manner from the spirit that presided over the *construction* of the Constitution of the United States, which is silent on the subject of the Deity.

"Having discarded the word 'duce,' the committee endeavored to select in lieu of it a word more in consonance with the attributes of the Deity, and therefore more imposing and significant. They think success has crowned their efforts in the selection of the word 'vindex,' which signifies an assenter, a defender, protector, deliverer, liberator, a mediator and a ruler or guardian. 'Vindex' also means an avenger or punisher.

"No word appeared more grand, more expressive or significant than this. Under God as the asserter of our rights, the defender of our liberties, our protector against danger, our mediator, our ruler and guardian, and, as the avenger of our wrongs and the punisher of our crimes, we endeavor to equal or even excel our ancestors. What word can be suggested of more power, and so replete with sentiments and thoughts consonant with our idea of the omnipotence and justice of God?

"At this point the committee hesitated whether it were necessary to add anything further to the motto 'Deo Vindice.' These words alone were sufficient and impressive, and, in the spirit of the lapidary style of composition, were elliptical and left much to the play of the imagination. Reflection, however, induced us to add the words 'majores aemulamur,' because without them there would be nothing in the motto referring to the equestrian figure of Washington. It was thought better to insert something elucidative or adaptive of the idea to be conveyed by that figure. Having determined on this point, the committee submitted to the judgment of the Senate the words 'majores aemulamur,' as best adapted to express the ideas of 'our ancestors.' 'Patres' was first suggested, but abandoned because 'majores' signifies ancestors absolutely, and is also more suggestive than 'patres.' The latter is a term applied to our immediate progenitors who may be alive, whereas 'majores' conveys the idea of a more remote generation that has passed away.

"That being disposed of, the question arose as to the proper signification of the word 'aemulamur.' Honorable emulation is the primary signification of the word; in its secondary sense it is true it includes the idea of improper rivalry, or jealousy. But it is used in its primary and honorable sense by the most approved authors.

"The secondary and improper sense of the *aemulari* is excluded in the proposed motto by the relation it bears to 'Deo vindice.' This relation excludes the idea of envy or jealousy, because God, as the asserter of what is right, justifies the emulation, and as a punisher of what is wrong checks excess in case the emulation runs into improper envy or jealousy. In adopting the equestrian figure of Washington, the committee desires distinctly to disavow any recognition of the embodiment of the idea of the 'cavalier.' We have no admiration for the character of the cavalier of 1640 any more than for his opponent, the Puritan. We turn with disgust from the violent and licentious cavalier, and we abhor the acerb, morose and fanatic Puritan, of whom Oliver Cromwell was the type. In speaking of Cromwell and his character, Guizot says that 'he possessed the faculty of lying at need with an inexhaustible and unhesitating hardihood which struck even his enemies with surprise and embarrassment.'

"This characteristic seems to have been transmitted to the descendants of the pilgrims who settled in Massachusetts Bay to enjoy the liberty of persecution. If the cavalier is to carry us back to days earlier than the American Revolution, I prefer to be transported in imagination to the field of Runnymede, when the barons extorted Magna Charta from the unwilling John. But I discard all reference to the cavalier of old, because it implies a division of society into two orders, an idea inconsistent with confederate institutions."

Mr. Semmes moved to amend by substituting "vindice" for "duce," and it was agreed to.

In taking his leave, the reporter was informed by Mr. Semmes that he did not know the seal was in existence and was glad to learn that it had been presented to the State of South Carolina, the first State which seceded from the Union.

Source: Southern Historical Society Papers. Vol. XVI. Richmond, Va., January-December. 1888.



Sam Davis Hymnal

Sam Davis Christian Youth Camps



TABLE OF CONTENTS

A MIGHTY FORTRESS IS OUR GOD	1
ALL HAIL THE POWER OF JESUS' NAME	2
ALL PRAISE TO THEE, MY GOD, THIS NIGHT	3
AMAZING GRACE	4
BE THOU MY VISION	5
COME THOU FOUNT OF EVERY BLESSING	6
ETERNAL FATHER STRONG TO SAVE – THE “NAVY HYMN”	7
FAIREST LORD JESUS	8
GOD SAVE THE SOUTHERN LAND	9
GUIDE ME, O THOU GREAT JEHOVAH	10
HAIL THOU ONCE DESPISED JESUS	11
HOLY, HOLY, HOLY	12
HOW FIRM A FOUNDATION	13
I SING THE MIGHTY POWER OF GOD	14
JESUS LOVER OF MY SOUL	15
O FOR A THOUSAND TONGUES TO SING	16
O GOD OF EARTH AND ALTAR	17
ROCK OF AGES	18
STAND UP, STAND UP FOR JESUS	19
THE KING OF LOVE MY SHEPHERD IS	20
THE SON OF GOD GOES FORTH TO WAR	21
THERE IS A FOUNTAIN	22
WE GATHER TOGETHER	23
ON JORDAN’S STORMY BANKS I STAND	24

A Mighty Fortress Is Our God

by Martin Luther

A mighty fortress is our God,
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth is his name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
The Prince of Darkness grim,—
We tremble not for him;
His rage we can endure,
For lo! His doom is sure,—
One little word shall fell him.

That word above all earthly powers—
No thanks to them—abideth;
The Spirit and the gifts are ours
Through him who with us sideth.
Let goods and kindred go,
This mortal life also:
The body they may kill:
God's truth abideth still,
His kingdom is for ever.



"A Mighty Fortress Is Our God" (German: "Ein feste Burg ist unser Gott") is one of the best known [hymns](#) by the reformer [Martin Luther](#), a prolific [hymnodist](#). Luther wrote the words and composed the [melody](#) sometime between 1527 and 1529.^[1] It has been translated into English at least seventy times and also into many other languages. The words are a paraphrase of [Psalm 46](#). [Martin Luther](#), 10 November 1483 – 18 February 1546) was a German professor of [theology](#), composer, priest, and monk, and a seminal figure in the Protestant [Reformation](#). Luther came to reject several teachings and practices of the [Roman Catholic Church](#). He strongly disputed the Catholic view on [indulgences](#) that freedom from God's punishment for sin could be purchased with money. Luther proposed an academic discussion of the practice and efficacy of indulgences in his [Ninety-five Theses](#) of 1517. His refusal to renounce all of his writings at the demand of [Pope Leo X](#) in 1520 and the [Holy Roman Emperor Charles V](#) at the [Diet of Worms](#) in 1521 resulted in his [excommunication](#) by the [Pope](#) and condemnation as an [outlaw](#) by the [Emperor](#).

All hail the power of Jesus' name

Words: Edward Perronet (1725-1792), 1780

All hail the power of Jesus' name!
Let angels prostrate fall;
bring forth the royal diadem,
to crown him, crown him, crown him Lord of all!

Crown him, ye morning stars of light,
who fixed this floating ball;
now hail the Strength of Israel's might,
and crown him, crown him, crown him Lord of all!

Crown him ye martyrs of your God,
who from his altar call:
extol the stem of Jesse's rod,
and crown him, crown him, crown him Lord of all!

Ye seed of Israel's chosen race,
ye ransomed of the fall,
hail him who saves you by his grace.
and crown him, crown him, crown him Lord of all!

Hail him, ye heirs of David's line,
whom David Lord did call,
the God incarnate, Man divine,
and crown him, crown him, crown him Lord of all!

Sinners, whose love can ne'er forget
the wormwood and the gall,
go spread your trophies at his feet,
and crown him, crown him, crown him Lord of all!

Let every tribe and every tongue
that bound creation's call,
now shout in universal song
the crowned, the crowned, the crowned Lord of all!

Edward Perronet was the son of the Rev. Vincent Perronet, Vicar of Shoreham, Kent. For some time he was an intimate associate of the Wesleys, at Canterbury and Norwich. He afterwards became pastor of a dissenting congregation. He died in 1792. In 1784, he published a small volume, entitled "Occasional Verses, Moral and Social;" a book now extremely rare. At his death he is said to have left a large sum of money to Shrubsole, who was organist at Spafiel's Chapel, London, and who had composed the tune "Miles Lane" for "All hail the power of Jesus' Name!"
--Annotations of the Hymnal, Charles Hutchins, M.A. 1872.



"All Praise to Thee, My God, This Night" 1695

by Thomas Ken, 1637-1711

1. All praise to Thee, my God, this night
For all the blessings of the light.
Keep me, oh, keep me, King of kings,
Beneath Thy own almighty wings.

2. Forgive me, Lord, for Thy dear Son,
The ill that I this day have done
That with the world, myself and Thee,
I, ere I sleep, at peace may be.

3. Teach me to live that I may dread
The grave as little as my bed.
Teach me to die that so I may
Rise glorious at the awe-ful Day.

4. Oh, may my soul on Thee repose,
And may sweet sleep mine eyelids close,
Sleep that shall me more vigorous make
To serve my God when I awake.

5. When in the night I sleepless lie,
My soul with heavenly thoughts supply;
Let no ill dreams disturb my rest,
No powers of darkness me molest.

6. Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost.



Ken trained at Winchester and New College, Oxford, and was ordained an Anglican priest in 1662. In 1663, he became Rector of Little Easton, Essex; Rector of East Woodhay, Hampshire; and Prebendary of Winchester in 1669. He published a *Manual of Prayers*, for the use of the scholars of Winchester College, in 1674. He was briefly chaplain to Princess Mary, and later to the British fleet. He became Bishop of Bath and Wells in 1685. He was one of several bishops imprisoned in the Tower of London for refusing to sign James II's Declaration of Indulgence (hoping to restore Catholicism in England); he was tried and acquitted. Ken wrote much poetry, published posthumously in 1721.

AMAZING GRACE John Newton 1779

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His Word my hope secures;
He will my Shield and Portion be,
As long as life endures.

Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we'd first begun.



Words: John Newton, Olney Hymns (London: W. Oliver, 1779). Exception: the last stanza is by an unknown author; it appeared as early as 1829 in the Baptist Songster, by R. Winchell (Wethersfield, Connecticut), as the last stanza of the song "Jerusalem My Happy Home."

This is probably the most popular hymn in the English language—a television documentary was even made about it. Perhaps it is because its words so well describe the author: John Newton was a slave trader before coming to Christ. It was sung at the funeral of American president Ronald Reagan

Be Thou my Vision

Ancient Irish Hymn from 8th Century

Be Thou my Vision, O Lord of my heart;
Naught be all else to me, save that Thou art
Thou my best Thought, by day or by night,
Waking or sleeping, Thy presence my light.

Be Thou my Wisdom, and Thou my true Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father, I Thy true son;
Thou in me dwelling, and I with Thee one.

Be Thou my battle Shield, Sword for the fight;
Be Thou my Dignity, Thou my Delight;
Thou my soul's Shelter, Thou my high Tower:
Raise Thou me heavenward, O Power of my power.

Riches I heed not, nor man's empty praise,
Thou mine Inheritance, now and always:
Thou and Thou only, first in my heart,
High King of heaven, my Treasure Thou art.

High King of heaven, my victory won,
May I reach heaven's joys, O bright heaven's Sun!
Heart of my own heart, whatever befall,
Still be my Vision, O Ruler of all.

Original Old Irish Text

Rop tú mo baile, a Choimdiu cride:
ní ní nech aile acht Rí secht nime.

Rop tú mo scrútain i l-ló 's i n-aidche;
rop tú ad-chéar im chotlud caidche.

Rop tú mo labra, rop tú mo thuicsiu;
rop tussu dam-sa, rob misse duit-siu.

Rop tussu m'athair, rob mé do mac-su;
rop tussu lem-sa, rob misse lat-su.

Rop tú mo chathscíath, rop tú mo chlaideb;
rop tussu m'ordan, rop tussu m'airer.

Rop tú mo dítiu, rop tú mo daingen;
rop tú nom-thocba i n-áentaíd n-áingel.

Rop tú cech maithius dom churp, dom anmain;
rop tú mo flaithius i n-nim 's i talmáin.

Rop tussu t' áenur sainserc mo chride;
ní rop nech aile acht Airdrí nime.

Co talla forum, ré n-dul it láma,
mo chuit, mo chotlud, ar méit do gráda.

Rop tussu t' áenur m' urrann úais amra;
ní chuinnim dáine ná maíne marba.

Rop amlaid dínisiur cech sel, cech sáegul,
mar marb oc brénad, ar t' fégad t' áenur.

Do serc im anmain, do grád im chride,
tabair dam amlaid, a Rí secht nime.

Tabair dam amlaid, a Rí secht nime,
do serc im anmain, do grád im chride.

Go Ríg na n-uile rís iar m-búaid léire;
ro béo i flaith nime i n-gile gréine

A Athair inmain, cluinte mo núall-sa:
mithig (mo-núarán!) lasin trúagán trúag-sa.

A Chríst mo chride, cip ed dom-aire,
a Flaith na n-uile, rop tú mo baile.

With its heartfelt poetry and moving melody, "Be Thou My Vision" beautifully expresses the desires of the Christian heart. Though its popularity rose only in the past fifty years or so, the hymn actually has a rich history dating back to the eighth century.

Between the years of 400 and 700 AD the Irish people lived out a passionate faith in Christ. Ireland took up the missionary endeavor with excitement, and the country became known for its all-absorbing efforts to share Christianity throughout the world. Irish missionaries were found from Scotland to Switzerland, spreading the Good News wherever they went.

Some scholars believe that the words to the hymn are the product of a man known simply as St. Patrick. Patrick was born in A.D. 373 along the banks of the River Clyde in what is now called Scotland. When he was 16 he was kidnapped by pirates and taken as a slave to Ireland. There he gave his life to Jesus Christ. He eventually escaped, but he never forgot this experience and when he was about 30 he returned to his former captors with only one possession: the Latin Bible. History tells us that St. Patrick was the man most responsible for the Good News of Christ coming to Ireland. As a result of his preaching, over 200 churches were established and 100,000 converts were baptized.

"Be Thou My Vision" undoubtedly comes from this spiritually rich period. Its prominent theme encourages single-hearted focus and devotion to Christ. In the hymn lyrics, the poet expresses his adoration of God through the many titles he gives him: Vision, Wisdom, Word, Great Father, Power, Inheritance, High King of heaven, Treasure, bright heaven's Sun, Ruler of all.

Today, we continue to sing the words of this hymn, echoing the poet's response to God's many titles. "Thou my best thought, Thy presence my light."

COME THOU FOUNT OF EVERY BLESSING 1758

Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above.
Praise the mount! I'm fixed upon it,
Mount of Thy redeeming love.

Sorrowing I shall be in spirit,
Till released from flesh and sin,
Yet from what I do inherit,
Here Thy praises I'll begin;
Here I raise my Ebenezer;
Here by Thy great help I've come;
And I hope, by Thy good pleasure,
Safely to arrive at home.

Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood;
How His kindness yet pursues me
Mortal tongue can never tell,
Clothed in flesh, till death shall loose me
I cannot proclaim it well.

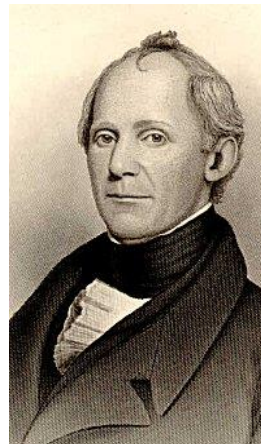
O to grace how great a debtor
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for Thy courts above.

Oh that day when freed from sinning,
I shall see Thy lovely face;
Clothed then in blood washed linen
How I'll sing Thy sovereign grace;
Come, my Lord, no longer tarry,
Take my ransomed soul away;
Send thine angels now to carry
Me to realms of endless day.



Words: [Robert Robinson](#), 1758; appeared in his *A Collection of Hymns Used by the Church of Christ in Angel Alley, Bishopgate*, 1759.

Music: Nettleton, *Wyeth's Repository of Sacred Music, Part Second*, by [John Wyeth](#), 1813



ETERNAL FATHER STRONG TO SAVE – THE “NAVY HYMN”

1860 by [William Whiting](#)

**Eternal Father, strong to save,
Whose arm hath bound the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!**

**O Christ! Whose voice the waters heard
And hushed their raging at Thy word,
Who walked'st on the foaming deep,
And calm amidst its rage didst sleep;
Oh, hear us when we cry to Thee,
For those in peril on the sea!**

**Most Holy Spirit! Who didst brood
Upon the chaos dark and rude,
And bid its angry tumult cease,
And give, for wild confusion, peace;
Oh, hear us when we cry to Thee,
For those in peril on the sea!**

**O Trinity of love and power!
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.**



Whiting was educated in Chapham and at King Alfred's College, Winchester. Because of his musical ability, he became master of Winchester College Choristers' School in 1842, and worked in that capacity for 36 years. He wrote volumes of poetry, and contributed hymns to other collections.

His works include:

- *Rural Thoughts and Scenes*, 1851
- *Edgar Thorpe, or the Warfare of Life*, 1867



The "Navy Hymn" is *Eternal Father, Strong to Save*. The original words were written as a poem in 1860 by [William Whiting](#) of Winchester, England, for a student who was about to sail for the United States. The melody, published in 1861, was composed by fellow Englishman, [Rev. John Bacchus Dykes](#), an Episcopalian clergyman.

The hymn, found in most hymnals, is known as the "Navy hymn" because it is sung at the U.S. Naval Academy in Annapolis, Maryland. It is also sung on ships of the Royal Navy (U.K.) and has been translated into French.

Eternal Father was the favorite hymn of President Franklin Delano Roosevelt and was sung at his funeral in Hyde Park, New York, in April 1945. It was also played by the Navy Band in 1963 as President John F. Kennedy's body was carried up the steps of the U.S. Capitol to lie in state. Roosevelt had served as Secretary of the Navy and Kennedy was a PT boat commander in World War II.

FAIREST LORD JESUS

Fairest Lord Jesus, Ruler of all nature,
O Thou of God and man the Son,
Thee will I cherish, Thee will I honor,
Thou, my soul's glory, joy and crown.

Fair are the meadows, fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine,
Fairer still the moonlight,
And all the twinkling starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.

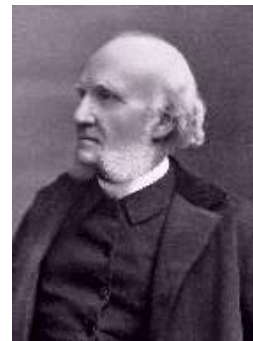
All fairest beauty, heavenly and earthly,
Wondrously, Jesus, is found in Thee;
None can be nearer, fairer or dearer,
Than Thou, my Savior, art to me.

Beautiful Savior! Lord of all the nations!
Son of God and Son of Man!
Glory and honor, praise, adoration,
Now and forever more be Thine.



Words: Written by German Jesuits as *Schönster Herr Jesu* in the 17th Century. Published in the *Münster Gesangbuch*, 1677, and translated from German to English by [Joseph A. Seiss](#), 1873.

Music: Crusader's Hymn Silesian folk song from *Schlesische Volkslieder*, 1842; arranged by [Richard S. Willis](#), 1850



GOD SAVE THE SOUTHERN LAND 1864

by S.F. Cameron, a chaplain in the Confederate Army

**Oh let the cry awaken, from every hero band
And still the prayer re-echo, God Save the Southern Land!
With heart and voice awakened, those minstrel strains of yore,
Till Southern name and glory, resound from shore to shore!**

Chorus

**Then let the cry awaken from every hero band,
And still the prayer re-echo, GOD SAVE THE SOUTHERN LAND!**

**While hostile bands and danger, now threaten our fair land,
May God's strong arm protect us, with his most mighty hand!
Above the Southern banner, may fortune's star long shine,
And round our sacred ensign, the olive branches twine!**

Chorus

**God save the hero spirits, that battle for the right,
Clothe them in heavenly armour, with more than human might.
Give them thy Holy Spirit, to bear our Cross on high,
That through its sacred merit, they win the victory.**

Chorus

Published in Richmond, Virginia, in 1864. It was "To Be Sold for the Benefit of Soldiers and Needy Families."



Guide me, O Thou great Jehovah

William Williams

1. Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy pow'ful hand.
Bread of heaven, Bread of heaven,
Feed me till I want no more;
Feed me till I want no more.
2. Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through.
Strong Deliv'rer, strong Deliv'rer,
Be Thou still my Strength and Shield;
Be Thou still my Strength and Shield.
3. Lord, I trust Thy mighty power,
Wondrous are Thy works of old;
Thou deliver'st Thine from thralldom,
Who for naught themselves had sold:
Thou didst conquer, Thou didst conquer
Sin and Satan and the grave,
Sin and Satan and the grave.
4. When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death and hell's Destruction,
Land me safe on Canaan's side.
Songs of praises, songs of praises,
I will ever give to Thee;
I will ever give to Thee



If Isaac Watts is known as the father of English hymnody, William Williams (1717-1791) is considered by many to be the father of Welsh hymnody.

In 1738 Williams heard a sermon by the revivalist preacher Howell Harris, a fiery Welsh layman who had been influenced by the Methodist movement in England. It was through this sermon that Williams discerned his calling to go into the ministry.

Williams first pursued becoming an Anglican priest (in the Church of Wales) and entered as a deacon in 1740. However, he soon came to discover that his heart was with Harris and his itinerant work, and before long he left his small curacy in the mountains to join with the traveling Methodist preachers.

The revivalists realized that the Welsh language was lacking in hymns—the church in Wales was still primarily singing metrical psalms in their worship services. In order to promote the creation of hymns, Harris put together a hymn-writing competition between the different preachers.

As Louis Benson *relates*, “the prize fell easily to Williams Williams, who had the poet’s passion and a gift of verse-writing. Therefore it was not very long before he was recognized as poet laureate of the Welsh revival.”

Williams would go on to write many hymns in both Welsh and English. “Guide Me, O Thou Great Jehovah” appeared in Welsh in 1745. Twenty six years later, in 1771, a Rev. Peter Williams translated the first verse into English, prompting William Williams to translate the rest of it into English as well.

It is fitting that Williams should be the author of a hymn about the Christian’s pilgrimage on earth since as a traveling Methodist preacher, he was a pilgrim in both the spiritual and physical sense.

Williams made an extraordinary record as an itinerant evangelist. He took the whole of Wales for his parish. His travels for forty-three years are said to make an average of 2230 miles a year, at a time when there were no railroads and few stage-coaches. In this way the greater part of Williams’ life was spent, not in a preacher’s study, but in the great world of out of doors. ...

It was a picturesque life, but it was not an easy one; for nature is not always kind. It involved much exposure and constant fatigue. It incurred also that menace of the mob of which all these revival preachers were victims. ...

Such self-sacrificing years of evangelism and those weary thousands of miles sum up the remainder of Williams’ life.

The hymn describes the experience of God’s people in their travel through the wilderness from the escape from slavery in Egypt, Exodus 12–14, being guided by a cloud by day and a fire by night, Exodus 13:17–22 to their final arrival forty years later in the land of Canaan, Joshua 3. During this time their needs were supplied by God, including the daily supply of manna, Exodus 16.

The hymn text forms an allegory for the journey of a Christian throughout their life on earth requiring the Redeemer’s guidance and ending at the gates of Heaven (the verge of Jordan) and end of time (death of death and hell’s destruction).

HAIL THOU ONCE DESPISED JESUS

Hail, thou once despised Jesus!
Hail, thou Galilean King!
Thou didst suffer to release us;
thou didst free salvation bring.

Hail, thou universal Savior,
bearer of our sin and shame,
by thy merit we find favor:
life is given through thy Name.

Paschal Lamb, by God appointed,
all our sins on thee were laid:
by almighty love anointed,
thou hast full atonement made.

All thy people are forgiven
through the virtue of thy blood:
opened is the gate of heaven,
peace is made 'twixt man and God.

Jesus, hail! enthroned in glory,
there for ever to abide;
all the heavenly hosts adore thee,
seated at thy Father's side.

There for sinners thou art pleading:
there thou dost our place prepare;
thou for saints are interceding
till in glory they appear.

Worship, honor, power, and blessing
thou art worthy to receive;
highest praises, without ceasing,
meet it is for us to give.

Help, ye bright angelic spirits,
bring your sweetest, noblest lays;
help to sing of Jesus' merits,
help to chant Emmanuel's praise!



Julius Röntgen (1855-1932)

Words: Attributed to John Bake-
well (1757) & Martin Madan
(1760).

Music: In Babilone, in *Oude en
nieuwe Hollantse Boerenlities en
Conradanseu* (Old and New
Dutch Peasant Songs and Count-
ry Dances), circa 1710; arranged
by Julius Röntgen, 1906



HOLY, HOLY, HOLY!

**Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty!
God in three Persons, blessed Trinity!**

**Holy, holy, holy! All the saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and seraphim falling down before Thee,
Who was, and is, and evermore shall be.**

**Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see;
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.**

**Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea;
Holy, holy, holy; merciful and mighty!
God in three Persons, blessed Trinity!**



John B. Dykes (1823-1876)

Words: Reginald Heber, 1826.
Heber wrote this hymn for Trinity Sunday while he was Vicar of Hodnet, Shropshire, England.

Music: Nicaea, John B. Dykes, in *Hymns Ancient and Modern*, 1861



HOW FIRM A FOUNDATION

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
You, who unto Jesus for refuge have fled?

In every condition, in sickness, in health;
In poverty's vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be.

Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen and help thee, and cause thee to stand
Upheld by My righteous, omnipotent hand.

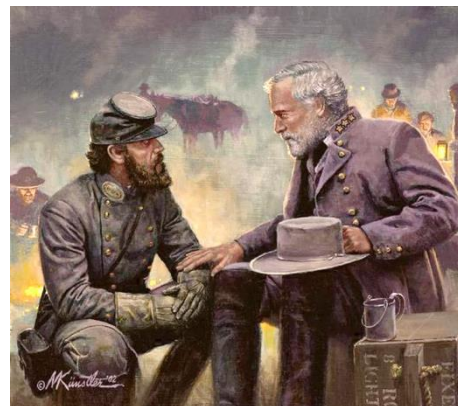
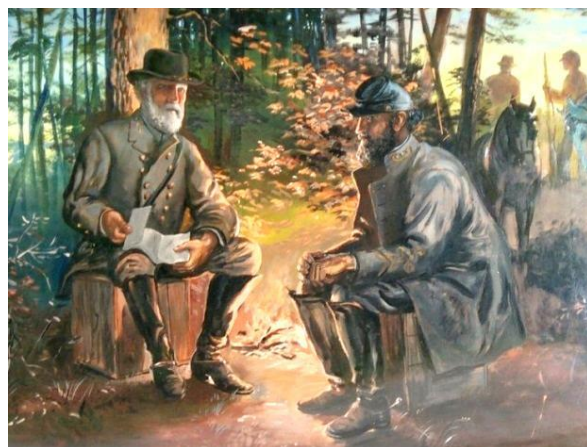
When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathways shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

Even down to old age all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

The soul that on Jesus has leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake.

Robert E Lee and Stonewall Jackson requested this hymn to be sung the last time both men were able to worship together. This occurred just before Jackson was killed. After Jackson was killed, Lee stated that this was his favorite hymn. It was also the hymn that was sung at Lee's funeral.



John Rippon (1751-1836)

Words: From *A Selection of Hymns from the Best Authors*, by John Rippon, 1787; attributed variously to John Keene, Kirkham, and John Keith.

Music: Protection, from *A Compilation of Genuine Church Music*, by Joseph Funk (Winchester, Virginia: J. W. Hollis, 1832)

This hymn was sung at the funerals of American presidents Theodore Roosevelt and Woodrow Wilson. In addition:

[It] was the favorite of Deborah Jackson [*sic*; her name was actually Rachel] President Andrew Jackson's beloved wife [he was President-elect at the time], and on his deathbed the warrior and statesman called for it. It was the favorite of Gen. Robert E. Lee, and was sung at his funeral. The American love and familiar preference for the remarkable hymn was never more strikingly illustrated than when on Christmas Eve, 1898, a whole corps of the United States Army Northern and Southern, encamped on the Quemados hills, near Havana [Cuba], took up the sacred tune and words.

I SING THE MIGHTY POWER OF GOD

Isaac Watts 1709



1. I sing the mighty pow'r of God, that made the mountains rise,
That spread the flowing seas abroad, and built the lofty skies.
I sing the wisdom that ordained the sun to rule the day;
The moon shines full at His command, and all the stars obey.
2. I sing the goodness of the Lord, who filled the earth with food,
Who formed the creatures through the Word, and then pronounced them good.
Lord, how Thy wonders are displayed, where'er I turn my eye,
If I survey the ground I tread, or gaze upon the sky.
3. There's not a plant or flow'r below, but makes Thy glories known,
And clouds arise, and tempests blow, by order from Thy throne;
While all that borrows life from Thee is ever in Thy care;
And everywhere that we can be, Thou, God, art present there.

Isaac Watts was the son of a schoolmaster, and was born in Southampton, July 17, 1674. He is said to have shown remarkable precocity in childhood, beginning the study of Latin, in his fourth year, and writing respectable verses at the age of seven. At the age of sixteen, he went to London to study in the Academy of the Rev. Thomas Rowe, an Independent minister. In 1698, he became assistant minister of the Independent Church, Berry St., London. In 1702, he became pastor. In 1712, he accepted an invitation to visit Sir Thomas Abney, at his residence of Abney Park, and at Sir Thomas' pressing request, made it his home for the remainder of his life. It was a residence most favourable for his health, and for the prosecution of his literary labours. He did not retire from ministerial duties, but preached as often as his delicate health would permit.

The number of Watts' publications is very large. His collected works, first published in 1720, embrace sermons, treatises, poems and hymns. His "Horae Lyricae" was published in December, 1705. His "Hymns" appeared in July, 1707. The first hymn he is said to have composed for religious worship, is "Behold the glories of the Lamb," written at the age of twenty. It is as a writer of psalms and hymns that he is everywhere known. Some of his hymns were written to be sung after his sermons, giving expression to the meaning of the text upon which he had preached. Montgomery calls Watts "the greatest name among hymn-writers," and the honour can hardly be disputed. His published hymns number more than eight hundred.

Watts died November 25, 1748, and was buried at Bunhill Fields. A monumental statue was erected in Southampton, his native place, and there is also a monument to his memory in the South Choir of Westminster Abbey. "Happy," says the great contemporary champion of Anglican orthodoxy, "will be that reader whose mind is disposed, by his verses or his prose, to imitate him in all but his non-conformity, to copy his benevolence to men, and his reverence to God." ("Memorials of Westminster Abbey," p. 325.)

--*Annotations of the Hymnal*, Charles Hutchins, M.A., 1872.

JESUS LOVER OF MY SOUL

CHARLES WESLEY 1740



Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
Oh, receive my soul at last!

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing.

Wilt Thou not regard my call?
Wilt Thou not accept my prayer?
Lo! I sink, I faint, I fall—
Lo! on Thee I cast my care:
Reach me out Thy gracious hand!
While I of Thy strength receive,
Hoping against hope I stand,
Dying, and, behold, I live!

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity!

Just before the battle of Chickamauga a

drummer-boy dreamed that he had gone home and was greeted by his dear mother and sister. He awoke very sad, because both mother and sister were dead, and he had no home. He told the little story to the chaplain before he went into the battle. He was left on the field with the dead and dying, and in the quiet of the night his voice was heard singing "Jesus, Lover of my soul." No one dared go to him. When he reached the lines,

"Leave, ah! leave me not alone,
Still support and comfort me,"

his voice grew silent; and the next day his body was found leaning against a stump, beside his drum. He had indeed gone home to his mother and sister.

Another beautiful story is told of this hymn in connection with the Civil War. In a company of old soldiers, from the Union and Confederate armies, a former Confederate was telling how he had been detailed one night to shoot a certain exposed sentry of the opposing army. He had crept near and was about to fire with deadly aim when the sentry began to sing, "Jesus, Lover of my soul." He came to the words,

"Cover my defenseless head
With the shadow of Thy wing."

The hidden Confederate lowered his gun and stole away. "I can't kill that man," said he, "though he were ten times my enemy."

In the company was an old Union soldier who asked quickly,

"Was that in the Atlanta campaign of '64?"

"Yes."

Then I was the Union sentry!"

And he went on to tell how, on that night, knowing the danger of his post, he had been greatly depressed, and, to keep up his courage, had begun to hum that hymn. By the time he had finished, he was entirely calm and fearless. Through the song God had spoken to two souls.

O For a Thousand Tongues to Sing 1739

Text: Charles Wesley

Music: Carl G. Glaser; arr. by Lowell Mason



1. O for a thousand tongues to sing
my great Redeemer's praise,
the glories of my God and King,
the triumphs of his grace!
2. My gracious Master and my God,
assist me to proclaim,
to spread through all the earth abroad
the honors of thy name.
3. Jesus! the name that charms our fears,
that bids our sorrows cease;
'tis music in the sinner's ears,
'tis life, and health, and peace.
4. He breaks the power of canceled sin,
he sets the prisoner free;
his blood can make the foulest clean;
his blood availed for me.
5. He speaks, and listening to his voice,
new life the dead receive;
the mournful, broken hearts rejoice,
the humble poor believe.
6. Hear him, ye deaf; his praise, ye dumb,
your loosened tongues employ;
ye blind, behold your savior come,
and leap, ye lame, for joy.
7. In Christ, your head, you then shall know,
shall feel your sins forgiven;
anticipate your heaven below,
and own that love is heaven.

Wesley wrote this hymn to commemorate the first anniversary of his conversion to Christ. This origin is reflected in the lyrics, "On this glad day the glorious Sun of Righteousness arose." The stanza that begins "O for a thousand tongues to sing" is verse seven of Wesley's original poem. This work first appeared in *Hymns and Sacred Poems* in 1740.

To further heighten the emotional nature of the poem, Wesley punctuates words like "Jesus" and the last words of phrases with an exclamation point. Other poetic devices used to express the incredible nature of salvation include the oxymorons present in stanza six: "Hear him, ye deaf; his praise, ye dumb, your loosened tongues employ; ye blind, behold your savior come, and leap, ye lame, for joy."

The original hymn had 18 stanzas. The seventh stanza became the first stanza of the hymn that we now know.

O GOD OF EARTH AND ALTAR

O God of earth and altar,
bow down and hear our cry,
our earthly rulers falter,
our people drift and die;
the walls of gold entomb us,
the swords of scorn divide,
take not thy thunder from us,
but take away our pride.

From all that terror teaches,
from lies of tongue and pen,
from all the easy speeches
that comfort cruel men,
from sale and profanation
of honor, and the sword,
from sleep and from damnation,
deliver us, good Lord!

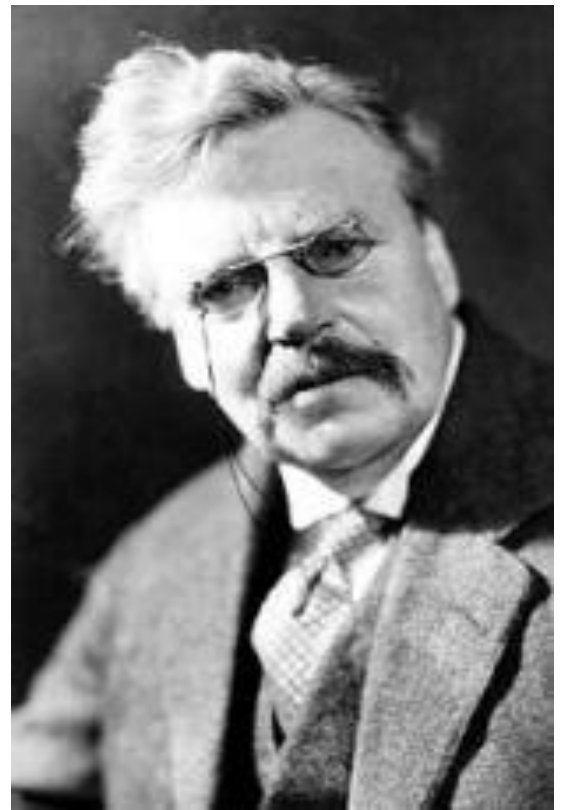
Tie in a living tether
the prince and priest and thrall,
bind all our lives together,
smite us and save us all;
in ire and exultation
afame with faith, and free,
lift up a living nation,
a single sword to thee.

Words: Gilbert Keith Chesterton, 1906

Music: King's Lynn

Chesterton, Gilbert Keith, son of Edward Chesterton, was b. May 29, 1874, at Campden Hill, Kensington. London; and is a well-known journalist and author, now (1906) residing at Battersea Park, London. He contributed to *The English Hymnal*, 1906, a vigorous lyric beginning, "O God of earth and altar" (*Prayer for the Nation*). [Rev. James Mearns, M.A.]

--John Julian, *Dictionary of Hymnology, New Supplement* (1907)



ROCK OF AGES

Text: Augustus M. Toplady, 1740-1778

Music: Thomas Hastings, 1784-1872

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure:
Cleanse me from its guilt and power.

Not the labors of my hands
Can fulfill thy law's demands;
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.

Nothing In my hand I bring;
Simply to thy cross I cling.
Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly;
Wash me Savior, or I die.

While I draw this fleeting breath,
When mine eyelids close in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of Ages, cleft for me,
Let me hide myself in thee;

Confederate General J.E.B. Stuart's last words were spoken on May 12, 1864, shortly before he died from a mortal wound received at the Battle of Yellow Tavern the day before. After asking two attending ministers to sing his favorite hymn, "Rock of Ages," Stuart made this statement: "I am going fast now. I am resigned; God's will be done."



STAND UP, STAND UP FOR JESUS 1861

George Duffield, Jr.

Stand up, stand up for Jesus, ye soldiers of the cross;
Lift high His royal banner, it must not suffer loss.
From victory unto victory His army shall He lead,
Till every foe is vanquished, and Christ is Lord indeed.

Stand up, stand up for Jesus, the solemn watchword hear;
If while ye sleep He suffers, away with shame and fear;
Where'er ye meet with evil, within you or without,
Charge for the God of battles, and put the foe to rout.

Stand up, stand up for Jesus, the trumpet call obey;
Forth to the mighty conflict, in this His glorious day.
Ye that are brave now serve Him against unnumbered foes;
Let courage rise with danger, and strength to strength oppose.

Stand up, stand up for Jesus, stand in His strength alone;
The arm of flesh will fail you, ye dare not trust your own.
Put on the Gospel armor, each piece put on with prayer;
Where duty calls or danger, be never wanting there.

Stand up, stand up for Jesus, each soldier to his post,
Close up the broken column, and shout through all the host:
Make good the loss so heavy, in those that still remain,
And prove to all around you that death itself is gain.

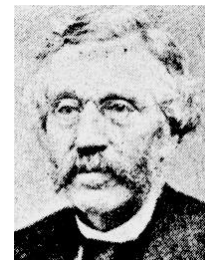
Stand up, stand up for Jesus, the strife will not be long;
This day the noise of battle, the next the victor's song.
To those who vanquish evil a crown of life shall be;
They with the King of Glory shall reign eternally.

'Stand Up for Jesus' was the dying message of the Reverend Dudley A. Tyng to the Young Men's Christian Association...The Sabbath before his death he preached in the immense edifice known as Jaynes' Hall, one of the most successful sermons of modern times. Of the five thousand men there assembled, at least one thousand, it was believed were 'the slain of the Lord'...The following Wednesday, leaving his study for a moment, he went to the barn floor, where a mule was at work on a horse-power, shelling corn. Patting him on the neck, the sleeve of his silk study gown caught in the cogs of the wheel, and his arm was torn out the roots! His death occurred in a few hours...The author of the hymn preached from Eph. 6:14, and the...verses were written simply as the concluding exhortation. The superintendent of the Sabbath school had a fly-leaf printed for the children—a stray copy found its way into a Baptist newspaper, from that paper it has gone...all over the world.



Words:
George
Duffield
(1818-1888)

Music:
George J. Webb
(1803-1887)



THE KING OF LOVE MY SHEPHERD IS 1868

Sir H.W. Baker

**1 The King of love my shepherd is,
whose goodness faileth never.
I nothing lack if I am his,
and he is mine forever.**

**2 Where streams of living water flow,
my ransomed soul he leadeth;
and where the verdant pastures grow,
with food celestial feedeth.**

**3 Perverse and foolish, oft I strayed,
but yet in love he sought me;
and on his shoulder gently laid,
and home, rejoicing, brought me.**

**4 In death's dark vale I fear no ill,
with thee, dear Lord, beside me;
thy rod and staff my comfort still,
thy cross before to guide me.**

**5 Thou spreadst a table in my sight;
thy unction grace bestoweth;
and oh, what transport of delight
from thy pure chalice floweth!**

**6 And so through all the length of days,
thy goodness faileth never;
Good Shepherd, may I sing thy praise
within thy house forever.**



Baker, Sir Henry Williams, Bart., eldest son of Admiral Sir Henry Loraine Baker, born in London, May 27, 1821, and educated at Trinity College, Cambridge, where he graduated, B.A. 1844, M.A. 1847. Taking Holy Orders in 1844, he became, in 1851, Vicar of Monkland, Herefordshire. This benefice he held to his death, on Monday, Feb. 12, 1877. He succeeded to the Baronetcy in 1851. Sir Henry's name is intimately associated with hymnody. One of his earliest compositions was the very beautiful hymn, "Oh! what if we are Christ's," which he contributed to Murray's *Hymnal for the Use of the English Church*, 1852. His hymns, including metrical litanies and translations, number in the revised edition of *Hymns Ancient & Modern*, 33 in all. These were contributed at various times to Murray's *Hymnal*, *Hymns Ancient & Modern* and the London *Mission Hymn Book*, 1876-7. The last contains his three latest hymns. These are not included in *Hymns Ancient & Modern*. Of his hymns four only are in the highest strains of jubilation, another four are bright and cheerful, and the remainder are very tender, but exceedingly plaintive, sometimes even to sadness. Even those which at first seem bright and cheerful have an undertone of plaintiveness, and leave a dreamy sadness upon the spirit of the singer. Poetical figures, far-fetched illustrations, and difficult compound words, he entirely eschewed. In his simplicity of language, smoothness of rhythm, and earnestness of utterance, he reminds one forcibly of the saintly Lyte. In common with Lyte also, if a subject presented itself to his mind with striking contrasts of lights and shadows, he almost invariably sought shelter in the shadows. The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love, my Shepherd is:"—

Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His Shoulder gently laid,
And home, rejoicing, brought me."

This tender sadness, brightened by a soft calm peace, was an epitome of his poetical life.

Sir Henry's labours as the Editor of *Hymns Ancient & Modern* were very arduous. The trial copy was distributed amongst a few friends in 1859; first ed. published 1861, and the *Appendix*, in 1868; the trial copy of the revised ed. was issued in 1874, and the publication followed in 1875. In addition he edited *Hymns for the London Mission*, 1874, and *Hymns for Mission Services*, n.d., c. 1876-7. He also published *Daily Prayers for those who work hard; a Daily Text Book*, &c. In *Hymns Ancient & Modern* there are also four tunes (33, 211, 254, 472) the melodies of which are by Sir Henry, and the harmonies by Dr. Monk. He died Feb. 12, 1877.

--John Julian, *Dictionary of Hymnology* (1907)

The Son of God Goes Forth to War

by Reginald Heber, 1783-1826)

**1. The Son of God goes forth to war
A kingly crown to gain.
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears his cross below--
He follows in His train.**

**2. The martyr first whose eagle eye
Could pierce beyond the grave,
Who saw His Master in the sky
And called on Him to save.
Like Him, with pardon on His tongue,
In midst of mortal pain,
He prayed for them that did the wrong--
Who follows in his train?**

**3. A glorious band, the chosen few,
On whom the Spirit came,
Twelve valiant saints; their hope they knew
And mocked the cross and flame.
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel--
Who follows in their train?**

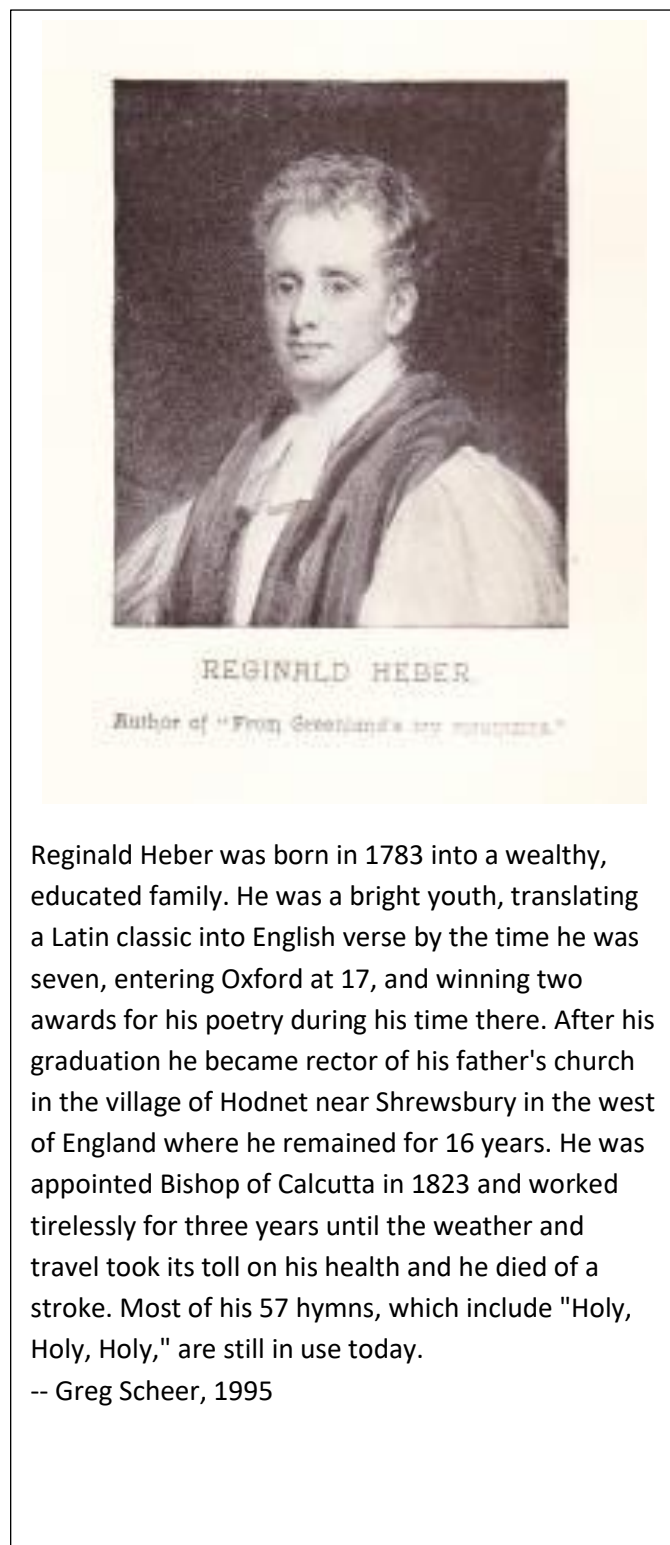
**4. A noble army, men and boys,
The matron and the maid,
Around the Savior's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent of heav'n
Thro' peril, toil, and pain.
O God, to us may grace be giv'n
To follow in their train!**

Text: 1 Timothy 6:12

Author: Reginald Heber, 1827

Composer: Henry S. Cutler, 1872

Tune: "All Saints New"



Reginald Heber was born in 1783 into a wealthy, educated family. He was a bright youth, translating a Latin classic into English verse by the time he was seven, entering Oxford at 17, and winning two awards for his poetry during his time there. After his graduation he became rector of his father's church in the village of Hodnet near Shrewsbury in the west of England where he remained for 16 years. He was appointed Bishop of Calcutta in 1823 and worked tirelessly for three years until the weather and travel took its toll on his health and he died of a stroke. Most of his 57 hymns, which include "Holy, Holy, Holy," are still in use today.

-- Greg Scheer, 1995

THERE IS A FOUNTAIN 1771

There is a fountain filled with blood drawn from Emmanuel's veins;
01And sinners plunged beneath that flood lose all their guilty stains.
Lose all their guilty stains, lose all their guilty stains;
And sinners plunged beneath that flood lose all their guilty stains.

The dying thief rejoiced to see that fountain in his day;
And there have I, though vile as he, washed all my sins away.
Washed all my sins away, washed all my sins away;
And there have I, though vile as he, washed all my sins away.

Dear dying Lamb, Thy precious blood shall never lose its power
Till all the ransomed church of God be saved, to sin no more.
Be saved, to sin no more, be saved, to sin no more;
Till all the ransomed church of God be saved, to sin no more.

E'er since, by faith, I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme, and shall be till I die.
And shall be till I die, and shall be till I die;
Redeeming love has been my theme, and shall be till I die.

Then in a nobler, sweeter song, I'll sing Thy power to save,
When this poor lisping, stammering tongue lies silent in the grave.
Lies silent in the grave, lies silent in the grave;
When this poor lisping, stammering tongue lies silent in the grave.

Lord, I believe Thou hast prepared, unworthy though I be,
For me a blood bought free reward, a golden harp for me!
'Tis strung and tuned for endless years, and formed by power divine,
To sound in God the Father's ears no other name but Thine.

Words: William Cowper, in
Conyer's *Collection of Psalms
and Hymns*, 1772.

Music: Cleansing Fountain,
19th Century American camp
meeting tune



This is one of the first hymns Cowper wrote after his first attack of temporary madness. Cowper had been promised a post as Clerk of the Journal to the House of Lords, but was dismayed upon learning he would have to undergo a public examination in the House before beginning his duties. The following article from the *North American Review*, January, 1834, describes his dilemma, and how God prevented him from destroying himself:

As the time drew nigh, his agony became more and more intense; he hoped and believed that madness would come to relieve him; he attempted also to make up his mind to commit suicide, though his conscience bore stern testimony against it; he could not by any argument persuade himself that it was right, but this desperation prevailed, and he procured from an apothecary the means of self-destruction. On the day before his public appearance was to be made, he happened to notice a letter in the newspaper, which to his disordered mind seemed like a malignant libel on himself. He immediately threw down the paper and rushed into the fields, determined to die in a ditch, but the thought struck him that he might escape from the country. With the same violence he proceeded to make hasty preparations for his flight; but while he was engaged in packing his portmanteau his mind changed, and he threw himself into a coach, ordering the man to drive to the Tower wharf, intending to throw himself into the river, and not reflecting that it would be impossible to accomplish his purpose in that public spot. On approaching the water, he found a porter seated upon some goods: he then returned to the coach and was conveyed to his lodgings at the Temple. On the way he attempted to drink the laudanum, but as often as he raised it, a convulsive agitation of his frame prevented it from reaching his lips; and thus, regretting the loss of the opportunity, but unable to avail himself of it, he arrived, half dead with anguish, at his apartment. He then shut the doors and threw himself upon the bed with the laudanum near him, trying to lash himself up to the deed; but a voice within seemed constantly to forbid it, and as often as he extended his hand to the poison, his fingers were contracted and held back by spasms.

At this time one of the inmates of the place came in, but he concealed his agitation, and as soon as he was left alone, a change came over him, and so detestable did the deed appear, that he threw away the laudanum and dashed the vial to pieces. The rest of the day was spent in heavy insensibility, and at night he slept as usual; but on waking at three in the morning, he took his penknife and lay with his weight upon it, the point toward his heart. It was broken and would not penetrate. At day break he arose, and passing a strong garter around his neck, fastened it to the frame of his bed: this gave way with his weight, but on securing it to the door, he was more successful, and remained suspended till he had lost all consciousness of existence. After a time the garter broke and he fell to the floor, so that his life was saved.; but the conflict had been greater than his reason could endure. He felt for himself a contempt not to be expressed or imagined; whenever he went into the street, it seemed as if every eye flashed upon him with indignation and scorn; he felt as if he had offended God so deeply that his guilt could never be forgiven, and his whole heart was filled with tumultuous pangs of despair. Madness was not far off, or rather madness was already come.

After recovering, Cowper came to realize how God can erase the stain of any sin.

WE GATHER TOGETHER 1597

Translator: Theodore Baker; Author: Anonymous (1625)
Tune: KREMSER

**1 We gather together to ask the Lord's blessing;
he chastens and hastens his will to make known;
the wicked oppressing now cease from distressing.
Sing praises to his name; he forgets not his own.**

**2 Beside us to guide us, our God with us joining,
ordaining, maintaining his kingdom divine;
so from the beginning the fight we were winning;
thou, Lord, wast at our side; all glory be thine!**

**3 We all do extol thee, thou leader triumphant,
and pray that thou still our defender wilt be.
Let thy congregation escape tribulation;
thy name be ever praised! O Lord, make us free!**

Theodore Baker (June 3, 1851 – October 12, 1934) was an American musicologist.

Born in New York City, Baker's early education occurred there and in Boston. He studied business but turned to music as a career, becoming an organist in Concord, Massachusetts. In 1874 he moved to Leipzig, Germany where he studied with Oscar Paul. He attended Leipzig Conservatory beginning in 1878 where he was awarded a doctorate in 1881. His dissertation, published in 1882 as *Über die Musik der nordamerikanischen Wilden* (On the music of the North American Indians), dealt with the music of the Seneca Indians, and was the first major work published on the music of American Indians. (Themes included in the work were used by Edward MacDowell in his *Indian Suite*. The material for his book was a result of Baker's living with the Seneca tribe in New York State, where he was initiated as a member of the tribe and thus had incomparable access to resources for the study of their songs and dances.

In 1890 Baker returned to the United States. In 1892, he became literary editor for the music publisher G. Schirmer, a job he held until 1926. During his tenure he translated a considerable body of books and libretti into English, and wrote often in the *Musical Quarterly*, a Schirmer publication.

He published Baker's *Dictionary of Musical Terms* (1895) and most notably, Baker's *Biographical Dictionary of Musicians* (1900), which was revised after his death by Nicholas Slonimsky and then Laura Kuhn and as of 2007 is in its ninth edition. He translated Oscar Paul's *A Manual of Harmony For Use in Music-Schools and Seminaries and For Self-Instruction* (1885) and numerous other works published by Schirmer.

After his retirement in 1926, Baker moved with his wife to Germany due to his wife's ill health. They made their home in Leipzig at the American Consulate. She predeceased him on September 3, 1934. He died in at the Sanatorium Dr. Teuscher in Dresden.

https://en.wikipedia.org/wiki/Theodore_Baker

ON JORDAN'S STORMY BANKS I STAND

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

Refrain

*I am bound for the promised land,
I am bound for the promised land;
Oh who will come and go with me?
I am bound for the promised land.*

O the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight!

Refrain

There generous fruits that never fail,
On trees immortal grow;
There rocks and hills, and brooks and vales,
With milk and honey flow.

Refrain

O'er all those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

Refrain

No chilling winds or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

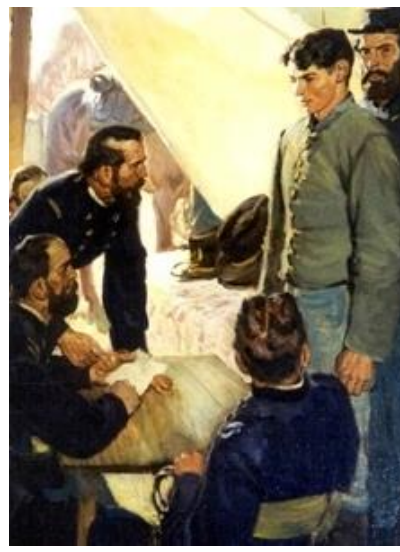
Refrain

When I shall reach that happy place,
I'll be forever blest,
For I shall see my Father's face,
And in His bosom rest.

Refrain

Filled with delight my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away.

Refrain



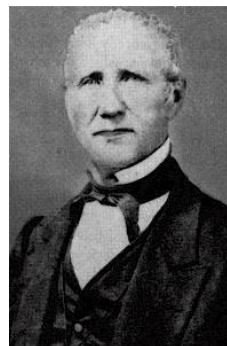
The night before he was to be executed, Sam Davis joined the other prisoners in a short devotional with Union Chaplain, Rev. James Young, and the Chaplain later remembered Davis's participation, "...Mr. Davis joined with us in singing the well-known hymn, 'On Jordan's Stormy Banks I Stand,' in animated voice."



Samuel Stennett (1727-1795)

Words: [Samuel Stennett](#), in *Selection of Hymns*, by [John Rippon](#), 1787.

Music: Miss M. Durham, in *The Southern Harmony and Musical Companion*, by [William Walker](#) (New York: Hastings House, 1835); arranged by [Rigdon M. McIntosh](#), 1895



William Walker (1809-1875)

SONG BOOK



SAM DAVIS CHRISTIAN YOUTH CAMPS



TABLE OF CONTENTS

A LIFE ON THE VICKSBURG BLUFF.....	pg. 2
Auld Lang Syne.....	pg. 3
Bonnie Blue Flag.....	pg. 4
BUTTERMILK HILL (Johnny has gone for a soldier).....	pg. 5
Oh My Darling, Clementine.....	pg. 6
COME O'ER THE STREAM CHARLIE.....	pg. 7
Dixie's Land.....	pg. 8
For Bales.....	pg. 9
GOD SAVE THE SOUTH.....	pg. 10
Goober Peas.....	pg. 11
Haul Away Joe.....	pg. 12
I'm A Good Old Rebel.....	pg. 13
JUST BEFORE THE BATTLE, MOTHER.....	pg. 14
MARYLAND MY MARYLAND.....	pg. 15
Oh! Susanna.....	pg. 16
Parcel of Rogues.....	pg. 17
Richmond is a Hard Road to Travel.....	pg. 18 - 19
RIDING A RAID.....	pg. 20
ROLL, ALABAMA, ROLL.....	pg. 22 - 22
Southern Soldier.....	pg. 23
Spanish Ladies.....	pg. 24
STONEWALL JACKSON'S WAY.....	pg. 25
THE BALLAD OF JESSE JAMES.....	pg. 26
The Homespun Dress.....	pg. 27
THE MASSACRE OF GLENCOE.....	pg. 28
THE MINSTREL BOY.....	pg. 29
The Rising Of The Moon.....	pg. 30
The Royal Oak.....	pg. 31
THE SOUTHERN WAGON.....	pg. 32
The Yellow Rose of Texas.....	pg. 33
Die Gelbe Rose Von Texas.....	pg. 34
Wha'll Be King But Charlie?.....	pg. 35

A LIFE ON THE VICKSBURG BLUFF



**1. A life on the Vicksburg bluff,
a home in the trenches deep,
where we dodge "Yank" shells enough,
and our old "pea bread" won't keep.
On "old Logan's" beef I pine,
for there's fat on his bones no more;
Oh! give me some pork and brine,
and truck from a suttler's store.**

chorus:

**A life on the Vicksburg bluff,
a home in the trenches deep,
where we dodge "Yank" shells enough,
and our old "pea bread" won't keep,
pea bread, pea bread,
our old pea bread won't keep,
pea bread, pea bread,
our old pea bread won't keep.**

**2. Old Grant is starving us out,
our grub is fast wasting away,
Pemb' don't know what he's about
and hasn't for many a day.
So we'll bury "old Logan" tonight,
from tough beef we'll be set free;
we'll put him far out of sight,
no more of his meat for me!**

chorus

**3. Texas steers are no longer in veiw,
mule steaks are now "done up brown",
while pea bread, mule roast and mule
stew,
are our fare in Vicksburg town:
and the song of our hearst shall be,
while the "Yanks" and their gunboats
rave;
a life in the bomb-proof for me,
and a tear on "old Logan"'s grave.**

Words: A. Dalsheirner

Music: "A Life On The Ocean Wave" by Henry Russell

Henry Russell was an Englishman who lived in America from 1833 to 1841. He was a very successful song writer and this tune, composed in 1838, was one of the most popular pieces before and during the war. The writer of the lyric was a member of the Third Louisiana Regiment during the siege. The song vividly and humorously describes the hardships of the famished garrison and the pandemonium caused by the incessant bombardment. General John C. Pemberton surrendered to Grant on July 4, 1863.

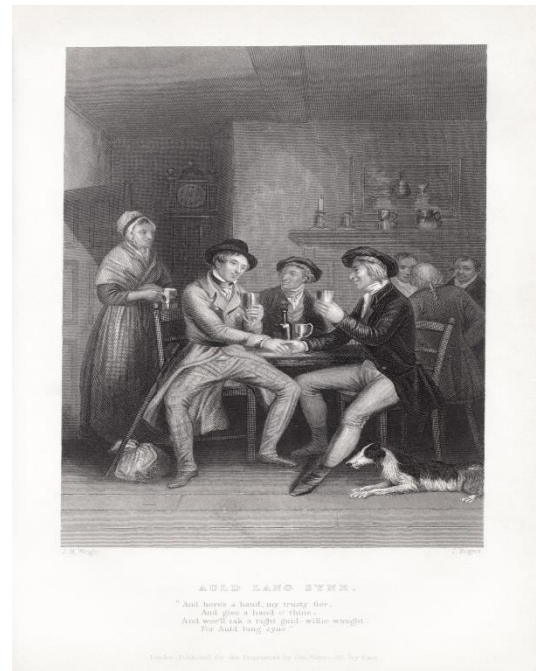
Auld Lang Syne

*Should old acquaintance be forgot,
and never brought to mind?
Should old acquaintance be forgot,
and old lang syne?*

*For auld lang syne, my dear,
for auld lang syne,
we'll take a cup of kindness yet,
for auld lang syne.*

*And there's a hand my trusty friend!
And give me a hand o' thine!
And we'll take a right good-will draught,
for auld lang syne.*

*For auld lang syne, my dear,
for auld lang syne,
we'll take a cup of kindness yet,
for auld lang syne.*



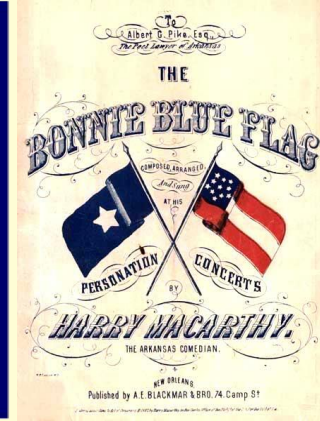
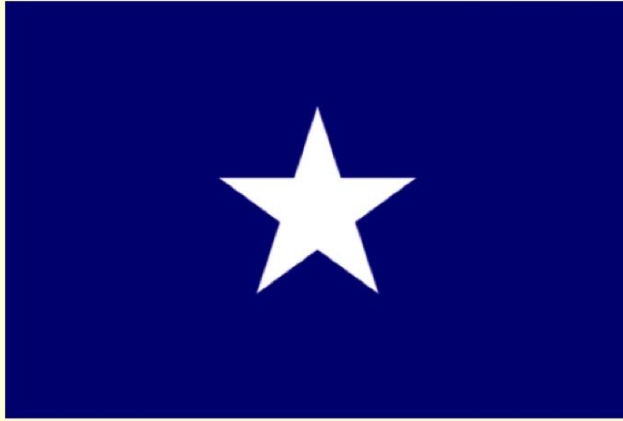
"**Auld Lang Syne**" is a [Scots](#) poem written by [Robert Burns](#) in 1788 and set to the tune of a traditional folk song ([Roud # 6294](#)). It is well known in many countries, especially in the English-speaking world, its traditional use being to bid farewell to the old year at the stroke of midnight. By extension, it is also sung at funerals, graduations, and as a farewell or ending to other occasions. The international [Scouting](#) movement, in many countries, uses it to close [jamborees](#) and other functions.

The song's Scots title may be translated into standard English as "old long since", or more idiomatically, "long long ago", "days gone by" or "old times". Consequently, "*Forauld lang syne*", as it appears in the first line of the chorus, might be loosely translated as "for (the sake of) old times".

The phrase "Auld Lang Syne" is also used in similar poems by [Robert Ayton](#) (1570–1638), [Allan Ramsay](#) (1686–1757), and James Watson (1711) as well as older [folk songs](#) predating Burns. [Matthew Fitt](#) uses the phrase "In the days of auld lang syne" as the equivalent of "[Once upon a time...](#)" in his retelling of [fairy tales](#) in the Scots language.

Bonnie Blue Flag

by Harry McCarty



A symbol of secession, the “Bonnie Blue Flag” was an unofficial flag of the Confederate States of America. It was especially popular during the war’s early years. The song by the same name combined lyrics written in 1861 by Harry McCarty with the tune “The Irish Jaunting Car.”

We are a band of brothers and native to the soil
Fighting for our liberty, with treasure, blood and toil
And when our rights were threatened, the cry rose near and far
Hurrah for the Bonnie Blue Flag that bears a single star!
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

As long as the Union was faithful to her trust
Like friends and like brethren, kind we were, and just
But now, when Northern treachery attempts our rights to mar
We hoist on high the Bonnie Blue Flag that bears a single star.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

First gallant South Carolina nobly made the stand
Then came Alabama and took her by the hand
Next, quickly Mississippi, Georgia, and Florida
All raised on high the Bonnie Blue Flag that bears a single star.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

Ye men of valor gather round the banner of the right
Texas and fair Louisiana join us in the fight
Davis, our loved President, and Stephens statesmen rare
Now rally round the Bonnie Blue Flag that bears a single star.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

Now here’s to brave Virginia, the old Dominion State,
With the young Confederacy at length has linked her fate,
Impelled by her example, now other states prepare
To hoist high the Bonnie Blue Flag that bears a single star.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

Then cheer, boys, cheer, and raise a joyous shout
For Arkansas and North Carolina now have both gone out,
And let another rousing cheer for Tennessee be given,
The single star of the Bonnie Blue Flag has grown to be eleven.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

Then here’s to our Confederacy, strong we are and brave,
Like patriots of old we’ll fight, our heritage to save;
And rather than submit to shame, to die we would prefer,
So cheer, cheer for the Bonnie Blue Flag that bears a single star.
Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.

Hurrah! Hurrah!
For Southern rights, hurrah!
Hurrah for the Bonnie Blue Flag that bears a single star.



BUTTERMILK HILL



(Johnny has gone for a soldier)

Here I sit on Buttermilk Hill,
Who could blame me cry my fill?
And every tear would turn a mill.
Johnny has gone for a soldier.

Chorus: *Shule, shule, shulagra,
S sure and sure and he loves me.
When he comes back we'll married be.
Johnny has gone for a soldier.*

Chorus

Me, oh my, I love her so.
Broke my heart, I had to go,
And only time will heal my woe.
Johnny has gone for a soldier.

Chorus

I'll sell my rod, I'll sell my reel.
Likewise I'll sell my spinning wheel.
And buy my love a sword of steel.
Johnny has gone for a soldier.

Chorus

With fife and drum I marched away.
I could not heed what she did say.
I'll not be back for many a day.
Johnny has gone for a soldier

Chorus

I'll dye my dress, I'll dye it red,
And through the streets I'll beg for bread.
The lad that I love from me has fled.
Johnny has gone for a soldier.

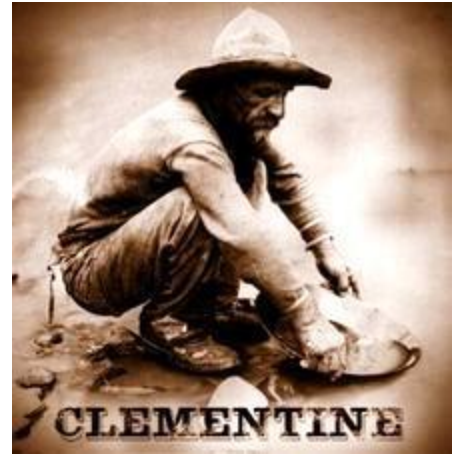
This is probably an American adaptation of the Irish tune *Shule Aroon* which dates back to the 17th Century. It is also known as *Buttermilk Hill* and *Shule Agra*. *Johnny's Gone For a Soldier* was popular during the the American Revolutionary War.

According to one theory, the tune *Shule Agra* arose out of the Glorious Revolution of 1688. The Irish supported James II, and were defeated at the Boyne. William III, who defeated James, offered forgiveness to the rebels who would swear loyalty to him, but many preferred exile. The only evidence for this theory, is that some English versions have the line "But now my love has gone to France, To try his fortune to advance...."

***Súil a Grá* means 'walk with me, my joy'. This song, travelling with Irish emigrants, has been heard all over these islands, and in North America, where it has been put to its most varied use. There, John and Alan Lomax tell us, "its truly exquisite Irish melody carried it into every quarter of America", being refashioned by shantymen, lumberjacks, farmworkers, soldiers, Negro children and many other social groups. In the process its Gaelic refrain became splendidly mangled, as with this version found in Missouri by Belden:**

**Shale, shale, shale-a mac-a-me,
Shule-a mac-a-rac-stack Sally Bobby cue
Shule-a mac-a-rac-stack, Sally Bobby Lee
Come bibble un-a-boose, said Lora.**

Oh My Darling, Clementine



CHORUS

Oh my darling, oh my darling
Oh my darling, Clementine
You are lost and gone forever
Dreadful sorry, Clementine

In a cavern, in a canyon
Excavating for a mine
Dwelt a miner, forty-niner
And his daughter, Clementine

CHORUS

Light she was and like a fairy
And her shoes were number nine
Herring boxes, without topses
Sandals were for Clementine

CHORUS

Drove she ducklings to the water
Ev'ry morning just at nine
Hit her foot against a splinter
Fell into the foaming brine

CHORUS

Ruby lips above the water
Blowing bubbles, soft and fine
But, alas, I was no swimmer
So I lost my Clementine

CHORUS

How I missed her! How I missed her
How I missed my Clementine
But I kissed her little sister
I forgot my Clementine

CHORUS



COME O'ER THE STREAM CHARLIE

**Come o'er the stream Charlie, dear Charlie, brave Charlie
Come o'er the stream Charlie, and dine wi Maclean
And though ye be weary, we'll mak yer heart cheery
And welcome oor Charlie and his loyal train**

We'll bring doon the red deer, we'll bring doon the black steer
The lamb frae the brecken and the doe frae the glen
The salt sea we'll harry and bring to oor Charlie
The cream frae the bothy, the curd frae the pen

**Come o'er the stream Charlie, dear Charlie, brave Charlie
Come o'er the stream Charlie, and dine wi Maclean
And though ye be weary, we'll mak yer heart cheery
And welcome oor Charlie and his loyal train**

And you shall drink freely the dews of Glensheerly
That stream in the starlight, where kings dinna ken
And deep be your meed of the wine that is red
Tae drink to your sire and his friend the Maclean

**Come o'er the stream Charlie, dear Charlie, brave Charlie
Come o'er the stream Charlie, and dine wi Maclean
And though ye be weary, we'll mak yer heart cheery
And welcome oor Charlie and his loyal train**

It ought to invite you, or more will delight you
Tis ready a troop of our bold Highland men
Shall range on the heather, with bayonet and feather
Strong arms and broad claymores, three hundred and ten

**Come o'er the stream Charlie, dear Charlie, brave Charlie
Come o'er the stream Charlie, and dine wi Maclean
And though ye be weary, we'll mak yer heart cheery
And welcome oor Charlie and his loyal train**

**Come o'er the stream Charlie, dear Charlie, brave Charlie
Come o'er the stream Charlie, and dine wi Maclean
And though ye be weary, we'll mak yer heart cheery
And welcome oor Charlie and his loyal train**

Come o'er the stream Charlie and dine wi Maclean



Prince Charles in the battlefield



[Charles Edward Stuart](#), by [Allan Ramsay](#), painted at [Holyrood Palace](#) in [Edinburgh](#), late autumn 1745.

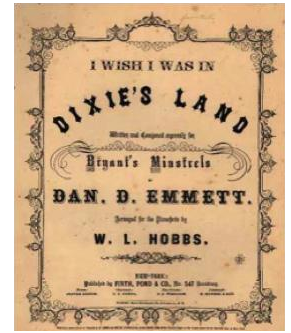
The poem is attributed to James Hogg, and printed with the tune in his "Jacobite Relics" collection under the title "Maclean's Welcome" where he says it came from the "Gaelic". Charlie" is of course Prince Charles Stewart (Bonnie Prince Charlie) and "stream" is a reference to the sea.

q.v. other Jacobite songs/tunes on similar theme:

- My Bonnie Lies Over the Ocean
- Bonnie Charlie (=King of the Fairies)



Dixie's Land



by Daniel Decatur Emmett

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's Land where I was born in,
Early on one frosty mornin',
Look away! Look away! Look away! Dixie Land.

I wish I was in Dixie, Hooray! Hooray!
In Dixie's Land I'll take my stand
to live and die in Dixie.
Away, away, away down south in Dixie.
Away, away, away down south in Dixie.

Old Missus marry "Will the weaver,"
William was a gay deceiver;
Look away! Look away! Look away! Dixie Land.
And when he put his arm around 'er,
He smiled as fierce as a forty-pounder,
Look away! Look away! Look away! Dixie Land.

I wish I was in Dixie, Hooray! Hooray!
In Dixie's Land I'll take my stand
to live and die in Dixie.
Away, away, away down south in Dixie.
Away, away, away down south in Dixie.

His face was sharp as a butcher's cleaver
But that did not seem to grieve 'er
Look away! Look away! Look away! Dixie Land.
Ole Missus acted the foolish part
She died for a man that broke her heart
Look away! Look away! Look away! Dixie Land.

I wish I was in Dixie, Hooray! Hooray!
In Dixie's Land I'll take my stand
to live and die in Dixie.
Away, away, away down south in Dixie.
Away, away, away down south in Dixie.

Now here's to the health to the next ole Missus
An' all the gals that want to kiss us;
Look away! Look away! Look away! Dixie Land
And if you want to drive away sorrow
Come and hear our song tomorrow
Look away! Look away! Look away! Dixie Land.

I wish I was in Dixie, Hooray! Hooray!
In Dixie's Land I'll take my stand
to live and die in Dixie.
Away, away, away down south in Dixie.
Away, away, away down south in Dixie.

Dar's buckwheat cakes an Injun batter,
Makes your fat a little fatter;
Look away! Look away! Look away! Dixie Land.
Then hoe it down and scratch your gravel,
To Dixie's Land I'm bound to travel.
Look away! Look away! Look away! Dixie Land.

I wish I was in Dixie, Hooray! Hooray!
In Dixie's Land I'll take my stand
to live and die in Dixie.
Away, away, away down south in Dixie.
Away, away, away down south in Dixie.



FOR BALES

We all went down to New Orleans,
For Bales, for Bales;
We all went down to New Orleans,
For Bales, says I;
We all went down to New Orleans,
To get a peep behind the scenes,
"And we'll all drink stone blind,
Johnny fill up the bowl".

We thought when we got in the "Ring",
For Bales, for Bales;
We thought when we got in the "Ring",
For Bales, says I;
We thought when we got in the "Ring",
Greenbacks would be a dead sure thing,
"And we'll all drink stone blind,
Johnny fill up the bowl".

The "ring" went up, with bagging and rope,
For Bales, for Bales;
Upon the "Black Hawk" with bagging and rope,
For Bales, says I;
Went up "Red River" with bagging and rope,
Expecting to make a pile of "soap",
"And we'll all drink stone blind,
Johnny fill up the bowl".

But Taylor and Smith, with ragged ranks,
For Bales, for Bales;
But Taylor and Smith, with ragged ranks,
For Bales, says I;
But Taylor and Smith, with ragged ranks,
Burned up the cotton and whipped old Banks,
"And we'll all drink stone blind,
Johnny fill up the bowl".

Our "ring" came back and cursed and swore,
For Bales, for Bales;
Our "ring" came back and cursed and swore,
For Bales, says I;
Our "ring" came back and cursed and swore,
For we got no cotton at Grand Ecore,
"And we'll all drink stone blind,
Johnny fill up the bowl".

Now let us all give praise and thanks,
For Bales, for Bales;
Now let us all give praise and thanks,
For Bales, says I;
Now let us all give praise and thanks,
For the victory gained by General Banks,
"And we'll all drink stone blind,
Johnny fill up the bowl".

Battle of the Hemp Bales

Discussion in ['The South & Western Theaters'](#) start

Recently, my wife and I went over to the local farmer's place to get a couple bales of hay for our goat and sheep. As I loaded the hay, I started singing "When Johnny comes marching home again, for bales, for bales..." My wife said, "Oh, you're singing about the Battle of the Hay Bales." I said I'd never heard about any Battle of the Hay Bales, but she insisted there had been such a battle during the Civil War. So I looked it up, and I found out several things.

First of all, I was singing the wrong words to the tune. The tune is the same, but the words should be either, "When Johnny comes marching home again, hurrah, hurrah" or "We all went down to New Orleans, for bales, for bales." The lyrics "For bales, for bales" referred not to any particular battle, but to the alleged larcenous tendencies of Union soldiers occupying New Orleans.

While there was a battle of the bales, the bales were made out of hemp, not hay, so it should properly be called the Battle of the Hemp Bales.

And there was an interesting tactic employed during that battle, a tactic which I'm not aware of having been employed at any other time.

The Battle of the Hemp Bales, more formally known as the first Battle of Lexington (MO) took place in September, 1861, between Union Army forces under the command of Col. James A. Mulligan and pro-Confederate Missouri State Guard forces under the command of Gen. Sterling Price.

The hostilities covered a full week, from September 13 through September 20.

As a prelude to the final assault, the Missouri State Guard soldiers prepared moveable breastworks, using bales of hemp seized from nearby warehouses. The hemp bales were soaked in river water overnight, so that they could not be set afire if the Union fired heated rounds at them.

When the final assault came the next day, the mobile breastworks worked like a charm. The Union defenders poured red-hot shot into the bales, but the shots were absorbed harmlessly. Eventually, the Southern forces advanced close enough to make a successful final rush, and Mulligan had to surrender.

Casualties, in terms of killed and wounded, were relatively light, though the entire Union garrison was taken prisoner. The Union soldiers were eventually paroled, after being punished by being forced to listen to a politician's speech (the deposed pro-Confederate Missouri governor, Claiborne Jackson, lectured them for having entered his state without invitation).

Considering how well the tactic of the soaked bales worked, I'm a little surprised that it didn't become a standard for future battles.

GOD SAVE THE SOUTH, 1862

God save the South, God save the South,
Her altars and firesides, God save the South!
Now that the war is nigh, now that we arm to die,
Chanting our battle cry, "Freedom or death!"
Chanting our battle cry, "Freedom or death!"

God be our shield, at home or afield,
Stretch Thine arm over us, strengthen and save.
What tho' they're three to one, forward each sire and son,
Strike till the war is won, strike to the grave!
Strike till the war is won, strike to the grave!

God made the right stronger than might,
Millions would trample us down in their pride.
Lay Thou their legions low, roll back the ruthless foe,
Let the proud spoiler know God's on our side.
Let the proud spoiler know God's on our side.

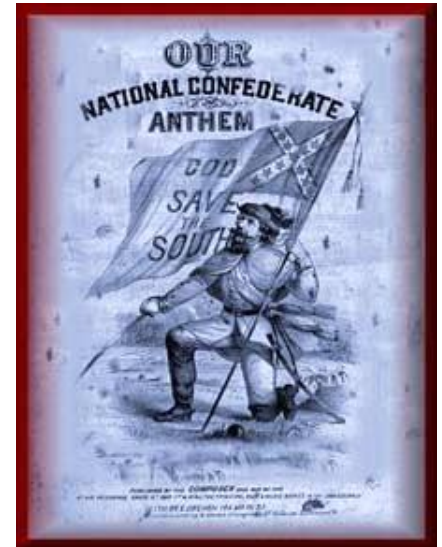
Hark honor's call, summoning all.
Summoning all of us unto the strife.
Sons of the South, awake! Strike till the brand shall break,
Strike for dear Honor's sake, Freedom and Life!
Strike for dear Honor's sake, Freedom and Life!

Rebels before, our fathers of yore.
Rebel's the righteous name Washington bore.
Why, then, be ours the same, the name that he snatched from shame,
Making it first in fame, foremost in war.
Making it first in fame, foremost in war.

War to the hilt, theirs be the guilt,
Who fetter the free man to ransom the slave.
Up then, and undismay'd, sheathe not the battle blade,
Till the last foe is laid low in the grave!
Till the last foe is laid low in the grave!

God save the South, God save the South,
Dry the dim eyes that now follow our path.
Still let the light feet rove safe through the orange grove,
Still keep the land we love safe from Thy wrath.
Still keep the land we love safe from Thy wrath.

God save the South, God save the South,
Her altars and firesides, God save the South!
For the great war is nigh, and we will win or die,
Chanting our battle cry, "Freedom or death!"
Chanting our battle cry, "Freedom or death!"

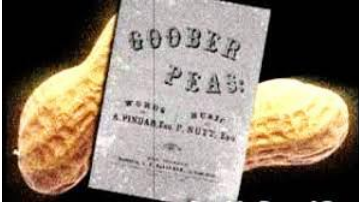


"God Save The South" was written in 1861 by George Henry Miles as Ernest Halphim with the music for it being composed by Charles Wolfgang Amadeus Ellerbrock. Halphim wrote it with the intent to inspire Confederate soldiers during the American Civil War that God would be with them. It was also written as an intent to counter the Union's usage of the newly-written "Battle Hymn of the Republic" as a rallying hymn. It was also used as a way to develop a unique Southern national culture to distinguish the Confederate States from the United States. When it was published in New Orleans, it was the first song published in the Confederate States since the Ordinance of Secession. The hymn was later included in the Confederate hymnal, *The Soldier's Companion* given to all Confederate soldiers during the war. God Save The South was initially considered as the unofficial national anthem for the Confederate States and was published in Virginia with the subtitle of "Our national Confederate anthem" with the image of a Confederate soldier carrying the Stainless Banner with "God Save The South" on it. Despite this there was no official announcement of any song being the national anthem of the Confederate States. However, "Dixie" was popular amongst Confederate soldiers and citizens and thus was traditionally considered the anthem of the Confederacy. However, in 1950 Richard Harwell wrote: "[Dixie] can hardly be said to meet the requirements of a national anthem, [although] it has become a truly national tune, permanently enshrined in the hearts of Americans in both the North and the South. That honor rightly belongs to 'God Save the South' not just by virtue of its status as the new nation's first published song but also because of its stirring poetry and its outstanding musical setting.

Goober Peas

by A. Pinder

**Sitting by the roadside on a summer's day
Chatting with my mess-mates, passing time away
Lying in the shadows underneath the trees
Goodness, how delicious, eating goober peas.**



CHORUS:

**Peas, peas, peas, peas
Eating goober peas
Goodness, how delicious,
Eating goober peas.**



**When a horse-man passes, the soldiers have a rule
To cry out their loudest, "Mister, here's your mule!"
But another custom, enchanting-er than these
Is wearing out your grinders, eating goober peas.**

CHORUS

**Just before the battle, the General hears a row
He says "The Yanks are coming, I hear their rifles now."
He looks down the roadway, and what d'ya think he sees?
The Georgia Militia cracking goober peas.**

CHORUS

**I think my song has lasted just about enough.
The subject is interesting, but the rhymes are mighty rough.
I wish the war was over, so free from rags and fleas
We'd kiss our wives and sweethearts, say good-bye to goober peas.**

CHORUS

Additional verse]

The Reverend Wayland Fuller Dunaway recorded a stanza of the song he heard while imprisoned at the Union prison on [Johnson's Island](#), Ohio, during the latter part of the Civil War. Dunaway had been a captain in Co. I, [40th Virginia Infantry](#), when captured during the [Battle of Falling Waters](#) in July 1863. His stanza:

**But now we are in prison and likely long to stay,
The Yankees they are guarding us, no hope to get away;
Our rations they are scanty, 'tis cold enough to freeze,—
I wish I was in Georgia, eating goober peas.
Peas, peas, peas, peas,
Eating goober peas;
I wish I was in Georgia, eating goober peas.**



"Goober Peas" was popular with **Confederate soldiers** during the War for Southern Independence and is still sung frequently in the South to this day. It has been recorded and sung by scores of artists, including **Burl Ives**, **Tennessee Ernie Ford** and **The Kingston Trio**. The lyrics of "Goober Peas" are a description of daily life during the last few years of the Civil War for Southerners. **After being cut off from the rail lines and their farm land, they had little to eat aside from boiled peanuts (or "goober peas") which often served as an emergency ration.** Peanuts were also known as pindars and goobers. Publication date on the earliest sheet music is 1866, published by A. E. Blackmar in New Orleans. **Blackmar humorously lists A. Pinder as the lyricist and P. Nutt as the composer.**

Haul Away Joe

(Traditional)

When I was a little lad me mother up and told me,
Way haul away, we'll haul away Joe.
That if I did not kiss the girls me lips would grow all moldy.
Way haul away, we'll haul away Joe.

Way haul away, we'll haul for better weather.
Way haul away, we'll haul away Joe.
Way haul away, this good ship now is rollin'.
Way haul away, we'll haul away Joe.

I sailed the seas for many a year, not knowin' what I was missin'.
I set me sails afore the gales, an' started in a-kissin'.

So, list me boys, while I tell you about me darlin' Nancy.
She's copper-bottomed, English-built, she's just me style an' fancy.

Saint Patrick was a gentleman. He came from decent people.
He built a church in Dublin town and on it put a steeple.

Once I was in Ireland a'digging turf and taties.
But now I'm on a Yankee ship a'hauling on the braces.

Once I had a Spanish girl but she was fat and lazy.
But then I had an Irish girl, who damn near drove me crazy.

I got meself an Irish girl; her name is Kitty Flannigan.
She stole me boots, she stole me clothes, she stole me plate and pannikin.

King Louis was the king of France before the revolution.
But then he got his head chopped off which spoiled his constitution.

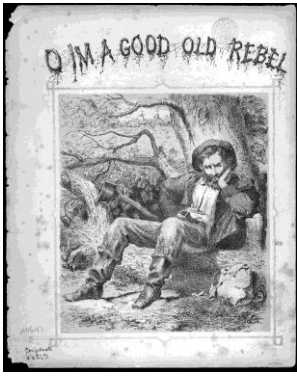


Sailors sang shanties while performing shipboard labor.

A **sea shanty, chantey, or chanty** is a type of work song that was once commonly sung to accompany labor on board large merchant sailing vessels. The term *shanty* most accurately refers to a specific style of work song belonging to this historical repertoire. However, in recent, popular usage, the scope of its definition is sometimes expanded to admit a wider range of repertoire and characteristics, or to refer to a "maritime work song" in general.

Of uncertain etymological origin, the word *shanty* emerged in the mid-19th century in reference to an appreciably distinct genre of work song, developed especially in American-style merchant vessels that had come to prominence in decades prior to the American Civil War.^[1] Shanty songs functioned to synchronize and thereby economize labor in what had then become larger vessels having smaller crews and operating on stricter schedules.^[2] The practice of singing shanties eventually became ubiquitous internationally and throughout the era of wind-driven packet and clipper ships.

Shanties had antecedents in the working chants of British and other national maritime traditions. They were notably influenced by songs of African Americans, such as those sung whilst manually loading vessels with cotton in ports of the southern United States. Shanty repertoire borrowed from the contemporary popular music enjoyed by sailors, including minstrel music, popular marches, and land-based folk songs, which were adapted to suit musical forms matching the various labor tasks required to operate a sailing ship. Such tasks, which usually required a coordinated group effort in either a pulling or pushing action, included weighing anchor and setting sail.



I'm A Good Old Rebel

Major Innes Randolph, C.S.A.

O, I'm a good old Rebel,
Now that's just what I am,
For this "Fair Land of Freedom"
I do not care at all;

I'm glad I fit against it --
I only wish we'd won,
And I don't want no pardon
For anything I done.

I hates the Constitution,
This Great Republic too,
I hates the Freedman's Buro,
In uniforms of blue;

I hates the nasty eagle,
With all his brags and fuss,
The lyin', thievin' Yankees,
I hates 'em wuss and wuss.

I hates the Yankee nation
And everything they do,
I hates the Declaration
Of Independence too;

I hates the glorious Union --
'Tis dripping with our blood --
I hates their striped banner,
I fit it all I could.

I followed old mass' Robert
For four year, near about,
Got wounded in three places
And starved at Pint Lookout;

I cotch the rheumatism
A campin' in the snow,
But I killed a chance of Yankees,
I'd like to kill some mo'.

Three hundred thousand Yankees
Is stiff in Southern dust;
We got three hundred thousand
Before they conquered us;

They died of Southern fever
And Southern steel and shot,
I wish they was three million
Instead of what we got.

I can't take up my musket
And fight 'em now no more,
But I ain't going to love 'em,
Now that is sarten sure;

And I don't want no pardon
For what I was and am,
I won't be reconstructed
And I don't care a darn.



**I DIDN'T
SURRENDER**

In the book *Point Lookout Prison Camp for Confederates* (page 101), Edwin Beitzell says, "According to Herbert Quick, who printed an account of *The Good Old Rebel* in *Colliers* for April 14, 1914, its author was Major James Randolph, a Virginian and a member of General J.E.B. Stuart's staff. Sung to the tune of *Joe Bowers*, a favorite of the forty-niners, it traveled beyond the bounds of the Confederacy. Edward VII, the Prince of Wales, heard it at a reception in London and called it 'that fine American song with the cuss words in it.' Although the poor grammar and dialect evident in the lyrics to this song suggest otherwise, Innes Randolph was actually a learned man who achieved some fame in his post-war career as a Southern poet.

JUST BEFORE THE BATTLE, MOTHER

(ANONYMOUS/GEORGE F. ROOT) (PARODY) (1860s)

Just before the battle, mother,
I was drinking mountain dew,
When I saw the "Rebels" marching,
To the rear I quickly flew;
Where the stragglers were flying,
Thinking of their homes and wives;
'Twas not the "Rebs" we feared, dear mother,
But our own dear precious lives.

**Farewell, mother, for you'll never
See my name among the slain.
For if I only can skedaddle,
Dear mother, I'll come home again.**

I hear the bugle sounding, mother,
My soul is eager for the fray.
I guess I'll hide behind some cover,
And then I shall be OK.
Discretion's the better part of valor,
At least I've often heard you say;
And he who loves his life, dear mother,
Won't fight if he can run away.

**Farewell, mother, for you'll never
See my name among the slain.
For if I only can skedaddle,
Dear mother, I'll come home again.**



Which way to the rear?



Skedaddlin'

"Just before the Battle, Mother" was a popular song during Lincoln's War Against All Christian States, particularly among troops in the Yankee Army. It was written and published by Chicago-based George F. Root. It was also a popular song with adherents of the Primrose League in England, and was a central part of Victoria Day celebrations in Canada during the late 19th and early-to-mid 20th centuries.

This version is a parody of the yankee song sung by our gallant Southern heroes.

MARYLAND MY MARYLAND

by James Ryder Randall (1839-1908)



The despot's heel is on thy shore,
Maryland, my Maryland!
His torch is at thy temple door,
Maryland, my Maryland!
Avenge the patriotic gore
That flecked the streets of Baltimore,
And be the battle queen of yore,
Maryland, my Maryland!

Hark to an exiled son's appeal,
Maryland, my Maryland!
My mother state, to thee I kneel,
Maryland, my Maryland!
For life or death, for woe or weal,
Thy peerless chivalry reveal,
And gird thy beauteous
limbs with steel,
Maryland, my Maryland!

Thou wilt not cower in the dust,
Maryland, my Maryland!
Thy beaming sword shall never rust,
Maryland, my Maryland!
Remember Carroll's sacred trust.
Remember Howard's warlike thrust,
And all thy slumberers with the just,
Maryland, my Maryland.

Come! 'Tis the red dawn of the day,
Maryland, my Maryland!
Come with thy panoplied array,
Maryland, my Maryland!
With Ringgold's spirit for the fray,
With Watson's blood at Monterey,
With fearless Lowe and dashing May,
Maryland, my Maryland!

Dear Mother, burst the tyrant's chain,
Maryland, my Maryland!
Virginia should not call in vain,
Maryland, my Maryland!
She meets her sisters on the plain,
"Sic semper!" 'Tis the proud refrain
That baffles minions back amain,
Maryland, my Maryland!
Arise in majesty again,
Maryland, my Maryland!

Come! For thy shield is brighter and
strong,
Maryland, my Maryland!
Come! For thy dalliance does thee wrong,
Maryland, my Maryland!
Come to thine own heroic throng,
Stalking with Liberty along,
And chant thy dauntless slogan-song,
Maryland, my Maryland!

I see the blush upon thy cheek,
Maryland, my Maryland!
But thou wast ever bravely meek,
Maryland, my Maryland!
But lo! There surges forth a shriek,
From hill to hill, from creek to creek,
Potomac calls to Chesapeake,
Maryland, my Maryland!

Thou wilt not yield the vandal toll,
Maryland, my Maryland!
Thou wilt not crook to his control,
Maryland, my Maryland!
Better the fire upon the roll,
Better the shot, the blade, the bowl,
Than crucifixion of the soul,
Maryland, my Maryland.

I hear the distant thunder-hum,
Maryland, my Maryland!
The "old line's" bugle, fife and drum,
Maryland, my Maryland!
She is not dead, nor deaf, nor dumb;
Huzza! She spurns the Northern scum --
She breathes! She burns!
She'll come! She'll come!
Maryland, my Maryland!

James Ryder Randall, a 22-year-old Baltimore native, was teaching English literature at Poydras College in Pointe-Coupee, Louisiana, when word came that Union troops had been fired on by angry citizens in his home town. Encouraged at what he took as an indication that Maryland was about to join the Confederate cause, he immediately wrote this poem, which was published in the April 26, 1861, edition of the New Orleans *Delta*.

Randall wrote several other notable war poems, including "The Gallant Pelham," but "Maryland, My Maryland" remains his best-known work.

Oh! Susanna (1848)

by Stephen Foster

I came from Alabama,
Wid my banjo on my knee,
I'm gwyne to Louisiana,
My true love for to see;
It rain'd all night the day I left,
The weather it was dry,
The sun so hot I froze to death,
Susanna, don't you cry.

CHORUS

**Oh! Susanna, Oh don't you cry for me,
I've come from Alabama
Wid my banjo on my knee.**

I jumped aboard de telegraph,
And trabbled down de riber,
De lectric fluid magnified,
And killed five hundred of dem.
De bullgine bust, de horse run off,
I realy thought I'd die;
I shut my eyes to hold my breath,
Susanna, don't you cry.

CHORUS

I had a dream de odder night
When ebery ting was still,
I thought I saw Susanna
A coming down de hill;
The buck-wheat cake was in her mouth,
The tear was in her eye;
Says I, "I'm coing from de south,
Susanna, don't you cry."

CHORUS

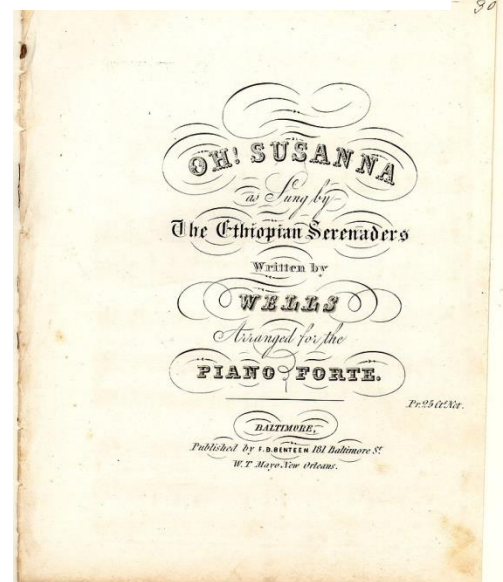
I soon will be in New Orleans,
And den I'll look all round,
And when I find Susanna,
I will fall upon de ground.
And if I do not find her,
Dis darkie'l surely die,
And when I'm dead and buried,
Susanna, don't you cry.

CHORUS

"**Oh! Susanna**" is a minstrel song by Stephen Foster (1826–1864), first published in 1848. It is among the most popular American songs ever written.

In 1846, Stephen Foster moved to Cincinnati, Ohio, and became a bookkeeper with his brother's steamship company. While in Cincinnati, Foster wrote "Oh! Susanna", possibly for his men's social club. The song was first performed by a local quintet at a concert in Andrews' Eagle Ice Cream Saloon in Pittsburgh, Pennsylvania, on September 11, 1847. It was first published by W. C. Peters & Co. in Cincinnati in 1848. Other minstrel troupes performed the work, and, as was common at the time, many registered the song for copyright under their own names. As a result, it was copyrighted and published at least twenty-one times from February 25, 1848, through February 14, 1851. Foster earned just \$100 (\$2,768 in 2016 dollars) for the song, but its popularity led the publishing firm Firth, Pond & Company to offer him a royalty rate of two cents per copy of sheet music sold, convincing him to become America's first fully professional songwriter.

The name Susanna may refer to Foster's deceased sister Charlotte, whose middle name was Susannah.



Parcel of Rogues

Robert Burns

Fareweel to a' our Scottish fame
Fareweel our ancient glory
Fareweel even to the Scottish name
Sae famed in martial story
Now Sark rins o'er the Solway sands
And Tweed rins to the ocean
To mark whare England's province stands
Such a parcel of rogues in a nation

What force or guile could not subdue
Thro' many warlike ages
Is wrought now by cowards few
For hireling traitor's wages
The English steel we could disdain
Secure in valor's station
But English gold has been our bane
Such a parcel of rogues in a nation

O would 'ere I had seen the day
That treason thus could sell us
My auld grey head had lain in clay
Wi' Bruce and loyal Wallace
But pith and power thill my last hour
I'll mak this declaration
We're bought and sold for English gold
Such a parcel of rogues in a nation

SOUTHERN VERSION:

Farewell to our Southern fame
Farewell our ancient glory
Farewell even to our Southern name
So famed in martial story
Now Potomac runs to the Chesapeake sands
And Rio Grande to the Ocean.
To mark where a northern province stands
Such a parel of rogues in a nation.

What force or guile could not subdue
Through many warlike ages
Is wrought now by a coward few
For hireling traitors wages
The Empire's steel we could disdain
Secure in valour's station
But yankee gold has been our bane
Such a parcel of rogues in a nation.

I would, ere I had seen the day
When treason thus could sell us
My old grey head had lain in clay
With Lee and loyal Jackson
But pith and power 'till my last hour
I'll make this declaration
We were bought and sold for yankee gold
Such a parcel of rogues in a nation.

Written by Robert Burns as a protest against the Act of Union, 1707, which joined the parliaments of England and Scotland. Although initially against the Act, the Scottish parliament soon agreed when offered a large pension each by the English government. The people had no say, and thus were 'bought and sold for English gold'. They are still paying the price.



Richmond is a Hard Road to Travel

Lyrics anonymous; tune by Daniel Emmett

Would you like to hear my song? I'm afraid it's rather long
Of the famous "On to Richmond" double trouble,
Of the half-a-dozen trips and half-a-dozen slips
And the very latest bursting of the bubble.
'Tis pretty hard to sing and like a round, round ring
'Tis a dreadful knotty puzzle to unravel;
Though all the papers swore, when we touched Virginia's shore
That Richmond was a hard road to travel.

**Then pull off your coat and roll up your sleeve,
Richmond is a hard road to travel**

**Then pull off your coat and roll up your sleeve
Richmond is a hard road to travel, I believe.**

First, McDowell, bold and gay, set forth the shortest way,
By Manassas in the pleasant summer weather,
But unfortunately ran on a Stonewall, foolish man,
And had a "rocky journey" altogether;
And he found it rather hard to ride o'er Beauregard,
And Johnston proved a deuce of a bother,
And 'twas clear beyond a doubt that he didn't like the route,
And a second time would have to try another.

**Then pull off your coat and roll up your sleeve,
For Manassas is a hard road to travel;**

**Manassas gave us fits, and Bull Run made us grieve,
For Richmond is a hard road to travel, I believe!**

Next came the Woolly-Horse, with an overwhelming force,
To march down to Richmond by the Valley,
But he couldn't find the road, and his "onward movement" showed
His campaigning was a mere shilly-shally.

Then Commissary Banks, with his motley foreign ranks,
Kicking up a great noise, fuss, and flurry,
Lost the whole of his supplies, and with tears in his eyes,
From the Stonewall ran away in a hurry

**Then pull off your coat and roll up your sleeve,
For the Valley is a hard road to travel;**

**The Valley wouldn't do and we all had to leave,
For Richmond is a hard road to travel, I believe!**

Then the great *Galena* came, with her portholes all aflame,
And the *Monitor*, that famous naval wonder,
But the guns at Drewry's Bluff gave them speedily enough,
The loudest sort of reg'lar Rebel thunder.

The *Galena* was astonished and the *Monitor* admonished,
Our patent shot and shell were mocked at,
While the dreadful *Naugatuck*, by the hardest kind of luck,
Was knocked into an ugly cocked hat.

**Then pull off your coat and roll up your sleeve,
For James River is a hard road to travel;**

**The gun-boats gave it up in terror and despair,
For Richmond is a hard road to travel, I declare!**

Capturing the Confederate capital city of Richmond was the main goal of the Union Army from the very beginning of the War. Lincoln entrusted any number of commanders with the task, and although each set out with high hopes, none succeeded. In addition to being a wickedly funny roasting of the Union generals who tried and failed to take Richmond, this song (sung to Daniel Emmett's minstrel tune "Jordan Am a Hard Road to Travel") also provides a thumbnail history of the major battles from First Manassas in July of 1861 to Fredericksburg in December of 1862.

Irvin McDowell was defeated by the combined forces of Joseph E. Johnston, P.G.T. Beauregard, and Stonewall Jackson at First Manassas July 21, 1861.

John C. Fremont (aka "the Woolly Horse") and Nathaniel Banks were both frustrated by Jackson's Army of the Valley as they attempted to reach Richmond by way of the Shenandoah Valley. In addition to losing the struggle against Stonewall, Banks also lost great quantities of supplies and earned himself the derogatory nickname "Commissary" for his unintentional supplying of Confederate troops.

The *Galena*, the *Monitor*, and the *Naugatuck* were all Union naval vessels that attempted to take Richmond by sailing up the James River, which flows through the heart of the city. None made it past Confederate gun emplacements at Drewry's Bluff

The next assault against the capital was led by George B. McClellan, who took his troops from Washington to Yorktown by ship in the summer of 1862 and proceeded to move up the Virginia Peninsula toward Richmond. The wounding of Joseph Johnston at Seven Pines catapulted Robert E. Lee into command of the Army of Northern Virginia, and the largest military campaign ever mounted on American soil ended in dismal failure.

John Pope had no better luck at Manassas than McDowell had had 13 months earlier. After issuing a "famous proclamation" in which he declared that all slaves who came into Union lines would be treated as "contraband of war" and promising that his army would never retreat, Pope was soundly thrashed by Lee, Jackson, and James Longstreet at the Battle of Second Manassas August 29 and 30, 1862.

Ambrose Burnside hit upon the bright idea of crossing the Rappahannock River on pontoon bridges and moving south to Richmond from Fredericksburg. He might have succeeded had he not run into the same trio that spoiled Pope's day at Manassas. Federal casualties were staggering as Burnside threw wave after wave against the stone wall at the foot of Marye's Heights December 12 and 13, 1862.

Continue on next page ►

Then McClellan followed soon, both with spade and balloon,
 To try the Peninsular approaches,
 But one and all agreed that his best rate of speed
 Was no faster than the slowest of "slow coaches."
 Instead of easy ground, at Williamsburg, he found,
 A Longstreet indeed, and nothing shorter,
 And it put him in the dumps, that spades wasn't trumps,
 And the Hills he couldn't level as ordered.

**Then pull off your coat and roll up your sleeve
 For Longstreet is a hard road to travel -
 Lay down the shovel, and throw away the spade
 For Richmond is a hard road to travel, I'm afraid!**

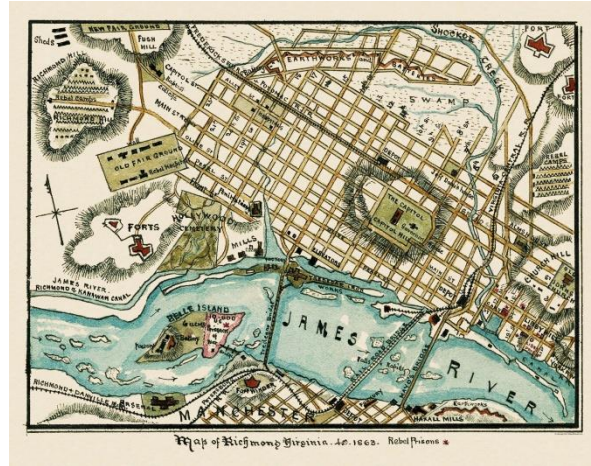
Then said Lincoln unto Pope,
 "You can make the trip, I hope,
 I will save the Universal Yankee nation,
 To make sure of no defeat, I'll leave no lines of retreat,
 And issue a famous proclamation."
 But that same dreaded Jackson, this fellow laid his whacks,
 And made him, by compulsion, a seceder
 And Pope took rapid flight from Manassas' second fight,
 'Twas his very last appearance as a leader.

**Then pull off your coat and roll up your sleeve,
 For Stonewall is a hard road to travel;
 Pope did his very best, but was evidently sold,
 For Richmond is a hard road to travel, I am told!**
 Last of all the brave Burnside, with his pontoon bridges, tried
 A road no one had thought of before him,
 With two hundred thousand men for the Rebel slaughter pen,
 And the blessed Union flag waving o'er him;
 But he met a fire like hell, of canister and shell,
 That mowed his men down with great slaughter,
 'Twas a shocking sight to view, that second Waterloo,
 And the river ran with more blood than water.

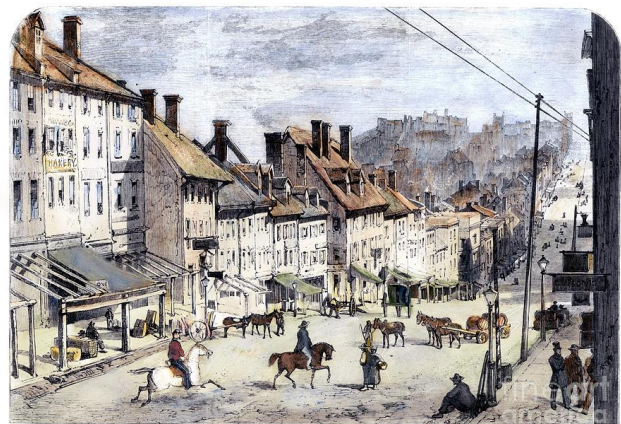
**Then pull off your coat and roll up your sleeve,
 Rappahannock is a hard road to travel
 Burnside got in a trap, which caused him for to grieve
 For Richmond is a hard road to travel, I believe!**

We are very much perplexed to know who is the next
 To command the new Richmond expedition,
 For the Capital must blaze, and that in ninety days,
 And Jeff and his men be sent to perdition.
 We'll take the cursed town, and then we'll burn it down,
 And plunder and hang up each cursed Rebel;
 Yet the contraband was right when he told us they would fight
 "Oh, yes, massa, they fight like the devil!"

**Then pull off your coat and roll up your sleeve,
 For Richmond is a hard road to travel;
 Then pull off your coat and roll up your sleeve,
 For Richmond is a hard road to travel, I believe!"**



RICHMOND



THE CIVIL WAR IN AMERICA: HIGH-STREET, RICHMOND, VIRGINIA.

"Richmond is a Hard Road to Travel" is a well-known Confederate song of the War for Southern Independence based on the song "Jordan is a Hard Road to Travel" by Daniel Decatur Emmett. It was popular with the Confederate troops in the east, as it made fun of Union commanders in the first two years of the war.

Each stanza mentions a separate campaign, starting with

- First Battle of Bull Run,
- the Valley Campaign,
- the Battle of Drewry's Bluff,
- the Peninsula Campaign,
- the Battle of Cedar Mountain,
- the Second Battle of Bull Run,
- and the Battle of Fredericksburg.

RIDING A RAID, 1861

**'Tis old Stonewall the Rebel that leans on his sword,
And while we are mounting prays low to the Lord:
"Now each cavalier that loves honor and right,
Let him follow the feather of Stuart tonight."**

CHORUS:

**Come tighten your girth and slacken your rein;
Come buckle your blanket and holster again;
Try the click of your trigger and balance your blade,
For he must ride sure that goes riding a raid.**

CHORUS

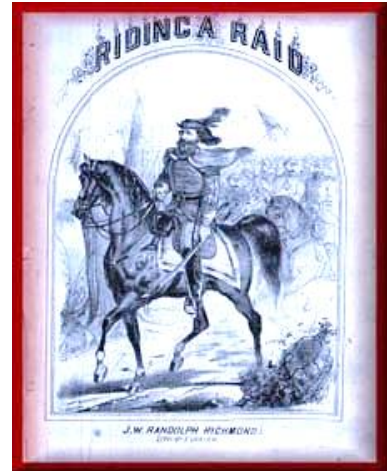
**Now gallop, now gallop to swim or to ford!
Old Stonewall, still watching, prays low to the Lord:
"Goodbye, dear old Rebel! The river's not wide,
And Maryland's lights in her window to guide."**

CHORUS

**There's a man in the White House with blood on his
mouth!
If there's knaves in the North, there are braves in the
South.
We are three thousand horses, and not one afraid;
We are three thousand sabres and not a dull blade.**

CHORUS

**Then gallop, then gallop by ravines and rocks!
Who would bar us the way take his toll in hard knocks;
For with these points of steel, on the line of the Penn
We have made some fine strokes and we'll make 'em
again.**



This song, sung to the tune of the old Scottish air *Bonnie Dundee*, was a tribute to Southern cavalry commander JEB Stuart.

On September 5, 1862, Stuart's horsemen crossed the Potomac into Maryland at White's Ferry and set up a 20-mile-long string of outposts east of the Army of Northern Virginia. Their assignment was to warn General Robert E. Lee of the approach of the Army of the Potomac and to offer enough resistance to allow the Confederate commander time to dispose his forces for battle. The Battle of Sharpsburg -- the single bloodiest day in American combat history -- was fought on September 17, 1862.

ROLL, ALABAMA, ROLL

When the Alabama's keel was laid
 Roll, Alabama, Roll
 Twas laid in the yard of Jonathan Laird
 O Roll, Alabama, Roll

Twas laid in the yard of Jonathan Laird
 Roll, Alabama, Roll
 Twas laid in the town of Birkenhead
 O Roll, Alabama, Roll

Down the Mersey way she rolled then
 Roll, Alabama, Roll
 Liverpool fitted her with guns and men
 O Roll, Alabama, Roll

From the Western Isle she sailed forth
 Roll, Alabama, Roll
 To destroy the commerce of the North
 O Roll, Alabama, Roll

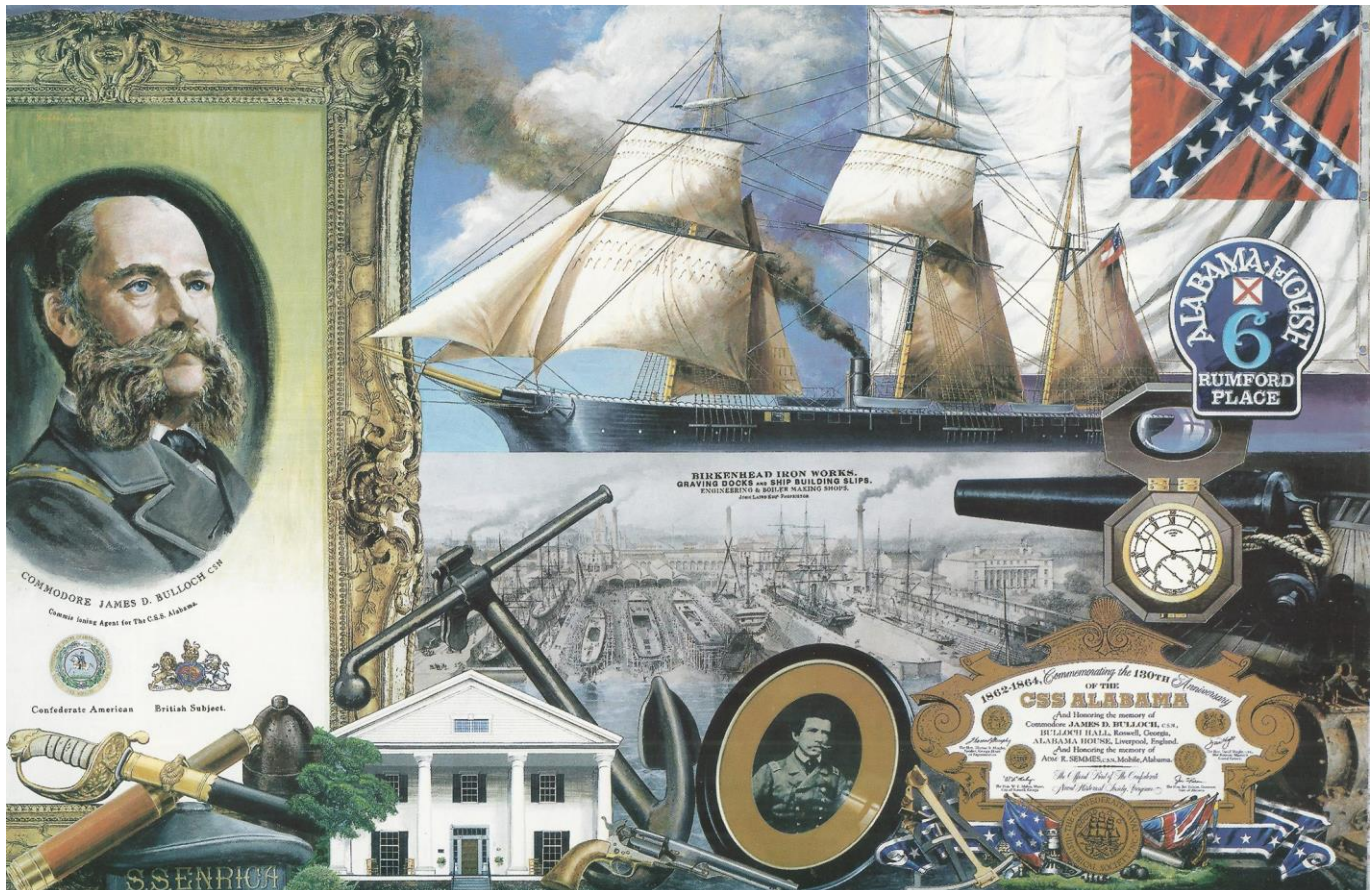
To Cherbourg port she sailed one day
 Roll, Alabama, Roll
 To take her count of prize money
 O Roll, Alabama, Roll

Many a sailor lad he met his doom
 Roll, Alabama, Roll
 When the Kearsarge it hove in view
 O Roll, Alabama, Roll

Til a ball from the forward pivot that day
 Roll, Alabama, Roll
 Shot the Alabama's stern away
 O Roll, Alabama, Roll

Off the three mile limit in sixty-five*
 Roll, Alabama, Roll
 The Alabama went to her grave
 O Roll, Alabama, Roll

* The C.S.S. Alabama was sunk by the U.S.S. Kearsarge on June 19, 1864



ROLL ALABAMA ROLL!

LONG VERSION

1. In eighteen-hundred and sixty-one,
Roll, Alabama, roll!
This ship's building was begun,
Oh, roll, Alabama, roll!

2. When the Alabama's keel was laid,
Roll, Alabama, roll!
It was laid in the yard of Jonathan Laird.
Oh, roll, Alabama, roll!

3. It was laid in the yard of Jonathan Laird;
Roll, Alabama, roll!
It was laid in the town of Birkenhead.
Oh, roll, Alabama, roll!

4. At first she was called "the Two-Ninety-Two,"
Roll, Alabama, roll!
For the merchants of the city of Liverpool
Oh, roll, Alabama, roll!

5. Put up the money to build the ship
Roll, Alabama, roll!
In hopes of driving commerce from the sea.
Oh, roll, Alabama, roll!

6. Down the Mersey ways she rolled then;
Roll, Alabama, roll!
Liverpool fitted her with guns and men.
Oh, roll, Alabama, roll!

7. Down the Mersey she rolled one day,
Roll, Alabama, roll!
And across the Western she plowed her way.
Oh, roll, Alabama, roll!

8. From the Western Isles she sailed forth,
Roll, Alabama, roll!
To destroy the commerce of the North.
Oh, roll, Alabama, roll!

9. To fight the North Semmes did employ
Roll, Alabama, roll!
Ev'ry method to kill and destroy.
Oh, roll, Alabama, roll!

10. The Alabama sailed for two whole years,
Roll, Alabama, roll!
Took sixty-five ships in her career.
Oh, roll, Alabama, roll!

11. With British guns, oh, she was stocked;
Roll, Alabama, roll!
She sailed from Fayal; in Cherbourg she docked.
Oh, roll, Alabama, roll!

12. To Cherbourg port she sailed one day
Roll, Alabama, roll!
To take her count of prize money.
Oh, roll, Alabama, roll!

13. But off Cherbourg the Kearsarge lay tight,
Roll, Alabama, roll!
With Cap'n Winslow spoilin' for a fight.
Oh, roll, Alabama, roll!

14. The Kearsarge with Winslow was waiting there,
Roll, Alabama, roll!
And Semmes challenged them to fight at sea.
Oh, roll, Alabama, roll!

15. Many a sailor lad foresaw his doom,
Roll, Alabama, roll!
When the Kearsarge, it hove in view.
Oh, roll, Alabama, roll!

16. 'Twas a ball from the forward pivot that day,
Roll, Alabama, roll!
Shot the Alabama's steerin' gear away.
Oh, roll, Alabama, roll!

17. 'Twas outside the three-mile limit they fought,
Roll, Alabama, roll!
And Semmes escaped on a fine British yacht.
Oh, roll, Alabama, roll!

18. On June nineteenth, eighteen sixty-four,
Roll, Alabama, roll!
They sent the Alabama to the cold ocean floor.
Oh, roll, Alabama, roll!

19. The Kearsarge won; the Alabama so brave
Roll, Alabama, roll!
Sank to the bottom, to a watery grave.
Oh, roll, Alabama, roll!



The Southern Soldier

The War of Northern Aggression, as with the American Revolution and the War of 1812, produced new songs that celebrated victories, taunted enemies, inspired soldiers, attempted to sway public opinion, and provided solace. They were often based on traditional folk melodies. *Southern Soldier* is one such song that was popular among Confederate soldiers. It expresses their point of view and determination to fight and die for our cause.

Southern Soldier

I'll place my knapsack on my back
My rifle on my shoulder
I'll march away to the firing line
And kill that Yankee soldier
And kill that Yankee soldier
I'll march away to the firing line
And kill that Yankee soldier

I'll bid farewell to my wife and child
Farewell to my aged mother
And go and join in the bloody strife
Till this cruel war is over
Till this cruel war is over
I'll go and join in the bloody strife
Till this cruel war is over

If I am shot on the battlefield
And I should not recover
Oh, who will protect my wife and child
And care for my aged mother
And care for my aged mother
Oh, who will protect my wife and child
And care for my aged mother

And if our Southern cause is lost
And Southern rights denied us
We'll be ground beneath the tyrant's heel
For our demands of justice
For our demands of justice
We'll be ground beneath the tyrant's heel
For our demands of justice

Before the South shall bow her head
Before the tyrants harm us
I'll give my all to the Southern cause
And die in the Southern army
And die in the Southern army
I'll give my all to the Southern cause
And die in the Southern army

If I must die for my home and land
My spirit will not falter
Oh, here's my heart and here's my hand
Upon my country's altar
Upon my country's altar
Oh, here's my heart and here's my hand
Upon my country's altar

Then Heaven be with us in the strife
Be with the Southern soldier
We'll drive the mercenary horde
Beyond our Southern border
Beyond our Southern border
We'll drive the mercenary horde
Beyond our Southern border

So I'll place my knapsack on my back
My rifle on my shoulder
I'll march away to the firing line
And kill that Yankee soldier
And kill that Yankee soldier
I'll march away to the firing line
And kill that Yankee soldier



Spanish Ladies - traditional

Farewell and adieu unto you Spanish ladies
Farewell and adieu to you ladies of Spain
For it's we've received orders for to sail for old England
But we hope very soon we shall see you again

CHORUS

*We'll rant and we'll roar like true British sailors
We'll rant and we'll roar across the salt seas
Until we strike soundings in the Channel of Old England
From Ushant to Scilly is thirty-five leagues*

We hove our ship to with the wind at sou'west, boys
We hove our ship to, our soundings to see
So we rounded and sounded; got forty-five fathoms
We squared our main yard and up channel steered we

CHORUS

Now the first land we made it is called the Deadman
Next Ram Head off Plymouth, off Portland the Wight
We sailed by Beachy, by Fairlee and Dungeness
Till we came abreast of the South Foreland Light

CHORUS

Then the signal was made for the grand fleet to anchor
All in the Downs that night for to lie
Then it's stand by your stoppers, see clear your shank-painters,
Haul all your clew garnets, let tacks and sheets fly

CHORUS

Now let every man toss off a full bumper
And let every man drink off a full glass
And we'll drink and be merry and drown melancholy
Singing, here's a good health to each true-hearted lass

CHORUS



"**Spanish Ladies**" (Roud 687) is a traditional British naval song, describing a voyage from Spain to the Downs from the viewpoint of ratings of the Royal Navy.

A ballad by the name "Spanish Ladies" was registered in the English Stationer's Company on December 14, 1624.^[1] The oldest mention of the present song does not, however, appear until the 1796 logbook of HMS *Nellie*, making it more likely an invention of the Napoleonic era. The timing of the mention in the *Nellie*'s logbook suggests that the song was created during the War of the First Coalition (1793–96), when the Royal Navy carried supplies to Spain to aid its resistance to revolutionary France. It probably gained in popularity during the later Peninsular War when soldiers were transported throughout the Iberian peninsula to assist rebels fighting against the French occupation. After their victory over the Grande Armée, these soldiers were returned to Britain but forbidden to bring their Spanish wives, lovers, and children with them.

The song predates the proper emergence of the sea shanty. Shanties were the work songs of merchant sailors, rather than naval ones. However, in his 1840 novel *Poor Jack*, Marryat reports that the song "Spanish Ladies"—though once very popular—was "now almost forgotten" and he included it in whole in order to "rescue it from oblivion". The emergence of shanties in the mid-19th century then revived its fortunes,^[4] to the point where it is now sometimes included as a "borrowed song" within the genre.

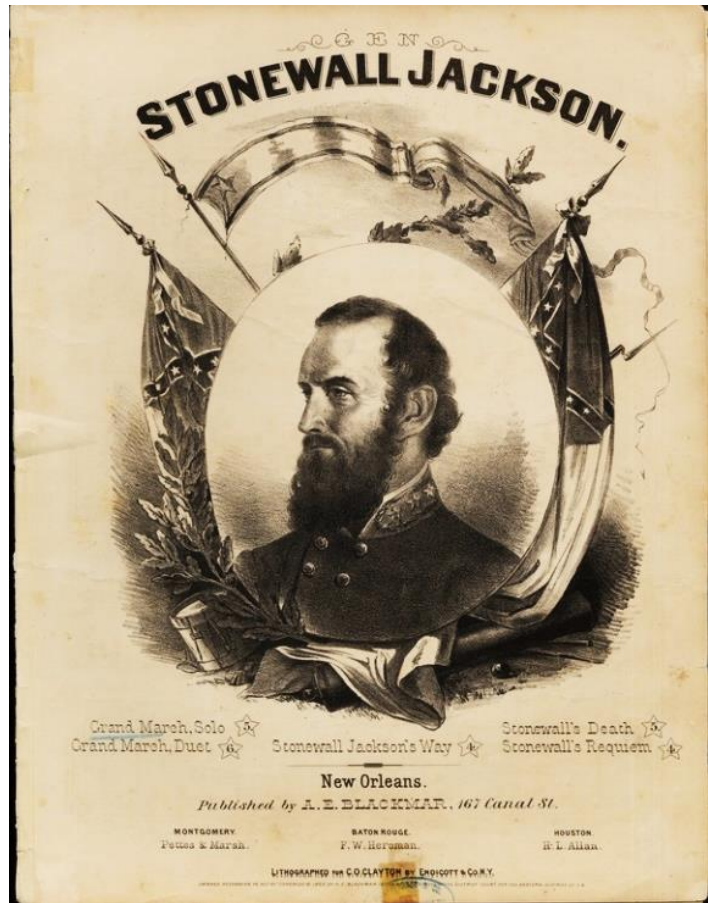


STONEWALL JACKSON'S WAY

Come, stack arms, men! Pile on the rails,
Stir up the camp-fire bright;
No matter if the canteen fails,
We'll make a rousing night!
Here Shenandoah brawls along,
And burly Blue-Ridge echoes strong,
To swell our brigade's rousing song
Of "Stonewall Jackson's way."
We see him now, - the old slouched hat,
Cocked o'er his eye askew;
The shrewd, dry smile, - the speech so pat,
So calm, so blunt, so true.
The "Blue-Light Elder," his foe knows well.
Says he, "that's Banks, - he don't like shell;
Lord save his soul! we'll give him hell!"
In Stonewall Jackson's way.
Silence! ground arms! kneel all! caps off!
Old "Blue Lights" going to pray.
Strangle the fool that dares to scoff!
Attention! it's his way.
Appealing from his native sod,
In *forma pauperis* to God,
Say "tare Thine arm; stretch forth thy rod,
Amen!" "That's Stonewall Jackson's way."
He's in the saddle now, Fall in!
Steady the whole brigade;
Hill's at the ford, cut off, we'll win
His way out, ball and blade!
What matter if our shoes *are* worn?
What matter if our feet *are* torn?
Quick-step! we're with him before morn!
That's "Stonewall Jackson's way."

The sun's bright lances, rout the mists,
Of morning, and by George!
Here's Longstreet, struggling in the lists,
Hemmed in an ugly gorge.
Pope and his Yankees, fierce before,
"Bay'nets and grape!" hear Stonewall roar;
"Charge, Stuart! Pay off Ashby's score!"
In "Stonewall Jackson's way."

Ah! Maiden, wait and watch and yearn
For news of Jackson's band!
Ah! Widow, read, with eyes that burn,
That ring upon thy hand;
Ah! Wife, sew on, pray on, hope on;
Thy life shall not be all forlorn
The foe had better ne'er been born
That gets in "Stonewall's way."



"Stonewall Jackson's Way" is a poem penned during Lincoln's War Against All Christian States that later became a well-known patriotic song of the Confederate States of America. It became very popular in our country, but its authorship was unknown until almost twenty-five years later.

The poem honors Confederate officer Lt. Gen. Thomas J. "Stonewall" Jackson, and was written by John Williamson Palmer (1825–1906). Palmer stated that he wrote the ballad September 16, 1862; however, Miller & Beacham, who published the song in 1862, stated that the song was found on the body of a Confederate sergeant after the First Battle of Winchester, May 25, 1862. It is possible this alternative origin story was concocted to prevent Palmer, a Northerner, from being arrested as a Confederate sympathizer.

THE BALLAD OF JESSE JAMES

(Traditional c.1882 - Billy Gashade)

Jesse James was a lad that killed many a man
He robbed the Danville train
He stole from the rich and he gave to the poor
He'd a hand, a heart, and a brain

Jesse was a man, a friend to the poor
He couldn't see a brother suffer pain
And with his brother Frank he robbed the Springfield bank
And he stopped the Glendale train

Poor Jesse had a wife, a lady all her life
And three children, they were so brave
But that dirty little coward that shot Mr. Howard
Has laid ol' Jesse James in his grave

It was Robert Ford, the dirty little coward
And I wonder how he feels
For he slept in Jesse's bed and he ate o' Jesse's bread
But he laid Jesse James in his grave

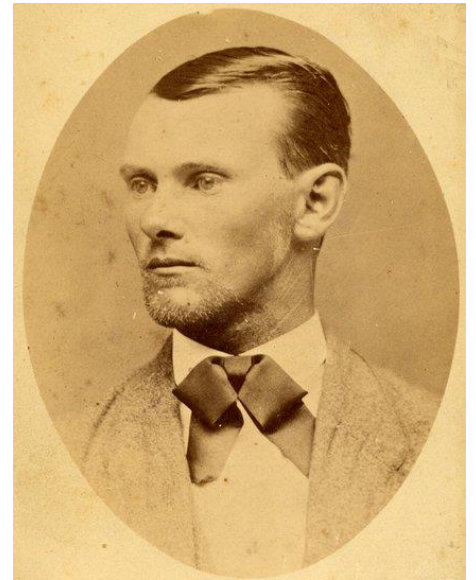
It was with his brother Frank that he robbed the Gallatin Bank
An' carried the money from the town
It was at that very place that they had a little chase
For they shot ol' Captain Sheets to the ground

Poor Jesse had a wife to morn for his life
And three children, they were so brave
But that dirty little coward that shot Mr. Joward
Has laid ol' Jesse James in his grave

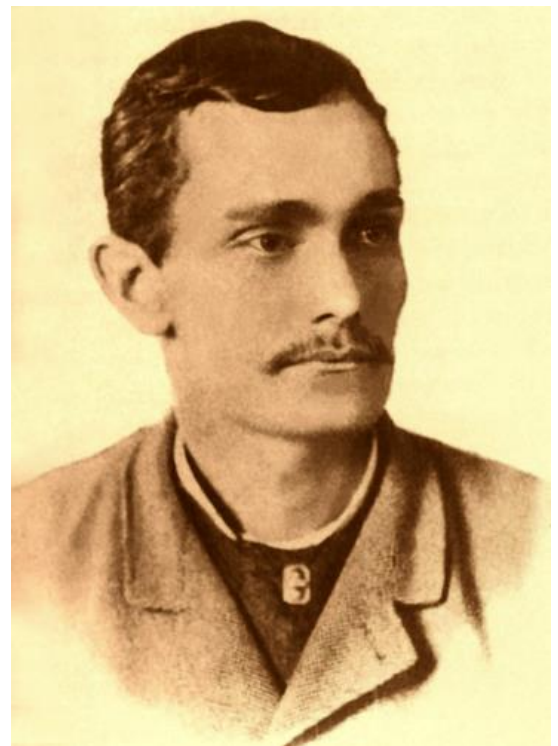
They went to a crossing, not very far from there
And there they did the same
For the agent on his knees delivered up the keys
To the outlaws, Frank an' Jesse James

It was on a Wednesday night, not a star was in sight
When they robbed the Glendale train
Those people, they did say for many miles away
It was robbed by Frank an' Jesse James

Poor Jesse had a wife to mourn for his life
And three children, they were so brave
But that dirty little coward that shot Mr. Joward
Has laid ol' Jesse James in his grave



Jesse Woodson James



The Dirty Little Coward

The Homespun Dress

by Carrie Belle Sinclair, a Georgian, was the niece of steamboat inventor Robert Fulton and a volunteer nurse in Savannah's Confederate hospitals.

(born 1839)



**Oh, yes, I am a Southern girl,
And glory in the name,
And boast it with far greater pride
Than glittering wealth and fame.
We envy not the Northern girl
Her robes of beauty rare,
Though diamonds grace her snowy neck
And pearls bedeck her hair.**

**CHORUS: Hurrah! Hurrah!
For the sunny South so dear;
Three cheers for the homespun dress
The Southern ladies wear!**

**The homespun dress is plain, I know,
My hat's palmetto, too;
But then it shows what Southern girls
For Southern rights will do.
We send the bravest of our land
To battle with the foe,
And we will lend a helping hand--
We love the South, you know.**

--CHORUS

**Now Northern goods are out of date;
And since old Abe's blockade,
We Southern girls can be content
With goods that's Southern made.
We send our sweethearts to the war;
But, dear girls, never mind--
Your soldier-love will ne'er forget
The girl he left behind.**

--CHORUS

**The soldier is the lad for me--
A brave heart I adore;
And when the sunny South is free,
And when fighting is no more,
I'll choose me then a lover brave
From all that gallant band;
The soldier lad I love the best
Shall have my heart and hand.**

--CHORUS

**The Southern land's a glorious land,
And has a glorious cause;
Then cheer, three cheers for Southern rights,
And for the Southern boys!
We scorn to wear a bit of silk,
A bit of Northern lace,
But make our homespun dresses up,
And wear them with a grace.**

--CHORUS

**And now, young man, a word to you:
If you would win the fair,
Go to the field where honor calls,
And win your lady there.
Remember that our brightest smiles
Are for the true and brave,
And that our tears are all for those**



THE MASSACRE OF GLENCOE

Lyrics and music by Jim McLean

*Oh, cruel is the snow that sweeps Glencoe
And covers the grave o' Donald;
Oh, cruel was the foe that raped Glencoe
And murdered the house of MacDonald.*

They came in the blizzard, we offered them heat,
A roof for their heads, dry shoes for their feet;
We wined them and dined them, they ate of our meat,
And they slept in the house of MacDonald

chorus

They came from Fort William with murder in mind;
The Campbell had orders King William had signed;
"Put all to the sword," these words underlined,
"And leave none alive called MacDonald."

chorus

They came in the night when the men were asleep,
This band of Argyles, through snow soft and deep;
Like murdering foxes amongst helpless sheep,
They slaughtered the house of MacDonald.

chorus

Some died in their beds at the hand o the foe;
Some fled in the night and were lost in the snow;
Some lived to accuse him wha struck the first blow,
But gone was the house of MacDonald.

chorus (x2)

In 1691 the Prince of Orange offered a pardon to those Scottish clans whose chiefs would swear the oath of allegiance to him before January 1, 1692. MacIain, chief of the MacDonalds of Glencoe, proceeded to Fort William where he arrived on December 31. The military governor (Colonel Hill), however, refused to administer the oath on the grounds that it had to be taken before the civil magistrate. MacIain, therefore, was required to proceed to Inverary. There he had to wait three days for the return of the sheriff of Argyleshire, Sir Colin Campbell of Ardinglass. At first Campbell refused to administer the oath (since the deadline had now passed), but eventually he yielded and MacIain swore allegiance to the Prince of Orange.

Four weeks later at the beginning of February a company of 120 troops in the service of the Prince of Orange arrived at MacIain's home in Glencoe. They were under the command of Captain Campbell of Glenlyon; the Campbells were historically enemies of the MacDonalds, but Glenlyon was related by marriage to MacIain. Accordingly Glenlyon and his troops were offered hospitality by the MacDonalds of Glencoe, which they accepted for over a week.

In fact, Glenlyon had orders to put the community to "fira and sword" on the grounds that MacIain had not taken the required oath before the deadline of January 1. On February 13, without warning, Glenlyon and his troops fell upon the community, burning all the houses and massacring the people. Some 38 (of about 200 inhabitants), including MacIain himself, were killed that day by the troops of the Prince of Orange. Others who had fled into the mountains died in the next week from cold and starvation.



THE MINSTREL BOY

by [Thomas Moore](#) (1779–1852)

The minstrel boy to the war is gone,
In the ranks of death you'll find him;
His father's sword he has girded on,
And his wild harp slung behind him;
"Land of Song!" said the warrior bard,
"Though all the world betrays thee,
One sword, at least, thy rights shall guard,
One faithful harp shall praise thee!"

The Minstrel fell! But the foeman's chain
Could not bring that proud soul under;
The harp he loved ne'er spoke again,
For he tore its chords asunder;
And said "No chains shall sully thee,
Thou soul of love and bravery!
Thy songs were made for the pure and free
They shall never sound in slavery!"

The Minstrel Boy will return we pray
When we hear the news we all will cheer it,
The minstrel boy will return one day,
Torn perhaps in body, not in spirit.
Then may he play on his harp in peace,
In a world such as heaven intended,
For all the bitterness of man must cease,
And ev'ry battle must be ended.



"**The Minstrel Boy**" is an Irish patriotic song written by Thomas Moore (1779–1852) who set it to the melody of *The Moreen*, an old Irish air. It is widely believed that Moore composed the song in remembrance of a number of his friends, whom he met while studying at Trinity College, Dublin and who had participated in (and were killed during) the Irish Rebellion of 1798. The song gained widespread popularity and became a favourite of many Irishmen who fought during War for Southern Independence and gained even more popularity after World War I.



The Rising Of The Moon

"O then, tell me Sean O'Farrell,
tell me why you hurry so?"
"Hush a *bhuachaill*, hush and listen"
And his cheeks were all aglow
"I bear orders from the Capt'n
Get you ready quick and soon
For the pikes must be together
At the rising of the moon"
By the rising of the moon,
By the rising of the moon
For the pikes must be together
At the rising of the moon"

"O then tell me Sean O'Farrell
Where the gath'rin is to be?
In the old spot by the river,
Well known to you and me.
One more word for signal token,
Whistle up the marchin' tune,
With your pike upon your shoulder,
By the rising of the moon.
By the rising of the moon,
By the rising of the moon
With your pike upon your shoulder,
By the rising of the moon.

Out from many a mud wall cabin
Eyes were watching through the night,
Many a manly heart was beating,
For the blessed morning light.
Murmurs ran along the valleys,
To the banshee's lonely croon
And a thousand pikes were flashing,
At the rising of the moon.
By the rising of the moon,
By the rising of the moon
And a thousand pikes were flashing,
At the rising of the moon.

There beside the singing river
That black mass of men were seen,
High above their shining weapons,
flew their own beloved green.
"Death to every foe and traitor!
Forward! Strike the marching tune.
And hurrah my boy for freedom;
'Tis the rising of the moon".
By the rising of the moon,
By the rising of the moon
And hurrah my boy for freedom;
'Tis the rising of the moon".

Well they fought for poor old Ireland,
And full bitter was their fate,
Oh what glorious pride and sorrow,
Fills the name of ninety-eight!
Yet, thank God, e'en still are beating
Hearts in manhood burning noon,
Who would follow in their footsteps,
At the rising of the moon
By the rising of the moon,
By the rising of the moon
Who would follow in their footsteps,
At the rising of the moon.



The lyrics are focusing on the struggle between the United Irishmen and the British Army during the Irish Rebellion of 1798, which ended in total disaster (once again) for the Irish side. The singer (classified by the almost certainly fictional Sean O'Farrell as "*a bhuachaill*" (a cowherd or farmhand, but generally used instead of "boy" or "comrade" as well) is being told that the "pikes must be together at the rising of the moon", for the purpose of rebellion. The objects and the enemy are not named, but this being an Irish song they respectively would be "freedom" and "the British". Following the rallying call, the pikemen indeed do gather, but are ultimately defeated. In conclusion, the singer finds solace in the fact that there are still (potential) rebels about. The historical context of the song is the 1798 rebellion, when the United Irishmen managed to gather sizeable rebel armies, and French military support, in an uprising against British rule. This ended in utter defeat, but not after some early successes managed to imbue the rebels with optimism. The term "pikemen" alone firmly puts "The Rising of the Moon" into this historical context – one lasting image of the 1798 rebellion is the Irish using makeshift pikes as weapons of messy destruction against British regulars and Hessian mercenaries equipped with guns and cannon. Never mind the heroic looks, this is a recipe for disaster.

"The Rising of the Moon" is generally said to have been known as a song as early as 1865, it was officially published in 1866 as part of John Keegan Casey's "*A Wreath of Shamrocks*", a collection of patriotic songs and poems. Just in time to raise the spirits for the the Fenian Rising of 1867.

John Keegan Casey (1846-70), also known as the "Fenian Poet" and using the pen name Leo Casey (now that must have confounded the authorities for sure), was an Irish poet, orator, and staunch republican. When his songs and ballads became very popular at nationalist gatherings in the 1860s, he moved to Dublin, and became an active Fenian. As a major contributor to "*The Nation*" he found further fame, addressing mass gatherings in Dublin, but also Liverpool and London. All this was part of the preparation for the Fenian Rising in 1867. This rising turned out to be a bit of a damp squib overall, and resulted more in British reprisals than anything else. Casey was imprisoned without trial for several months in Mountjoy, then released to leave for Australia, never to return to Ireland. Controls were so lax that Casey simply stayed in Dublin. His disguise was living as a Quaker, while continuing to write and publish "for the cause" in secret. In 1870 Casey fell from a cab on O'Connell Bridge in the city centre, subsequently dying from his injuries - on St. Patrick's Day. He is buried in Glasnevin Cemetery, according to ,mourners joined the funeral procession.

The Royal Oak

As we were sailing all on the salt sea,
We hadn't been gone months but two or three,
When we saw ten sail, ten sail of Turk,
All men-o'-war full as big as we.
"Haul down your colours, you English dogs!
Haul down your colours, do not refuse.
Haul down your colours, you English dogs
Or else your precious lives you will lose!"

Our captain bein' a valiant man,
And a well-bespoken a man was he:
"Let it never be said we died like dogs,
For we shall fight most manfully!"
"Go up a loft, you cabin boy,
And mount the mainmast, a topsail high,
For to spread the news to King Henry's fleet
That we'll run the risk or else we'll die!"

Well, the fight began about six in the morn,
And unto the setting of the sun.
And at the rise of the next dawn,
Where we saw ten ships we couldn't see but one.
For three we sank and three we burned,
 And three we caused to run away,
But one we towed back to Portsmouth harbour,
For to let them know we'd won the day.
If anyone there should inquire
As to our gallant captain's name,
Well, Captain Will Bounder was our commander
And the Royal Oak was our ship of name.

The Royal Oak is something of an enigma, for there is no historical record of any such events as the one described here, involving a ship called the Royal Oak. Nevertheless the song has a fine tune, and with Britannia very definitely ruling the waves,

The song is slightly exaggerated as it claims that ten Turkish men o' war were defeated by one British ship. In the actual battle seven Algerian vessels were beaten.

Not much historical background seems to be known about the *Royal Oak* if indeed such a background exists. According to A.L. Lloyd there are versions from the English West Country (from the Baring-Gould collection) and Aberdeenshire (from Gavin Greig) both of which name the ship as *The Marigold*, and suggests that the encounter took place at the end of 1669. I wonder myself whether it's just a great piece of imagination. Just a story with no basis in fact like so many other songs. Great story and great derring-do. Great melody too.



THE SOUTHERN WAGON

**Come, all ye sons of freedom, and join our Southern band,
We are going to fight the Yankees and drive them from our land.
Justice is our motto and providence our guide,
So jump into the wagon, and we'll all take a ride.**

**CHORUS: Wait for the wagon! The dissolution wagon!
The South is the wagon, and we'll all take a ride.**

**Secession is our watchword, our rights we all demand;
To defend our homes and firesides, we pledge our hearts and hands;
Jeff Davis is our president, with Stephens by his side;
Brave Beauregard, our General, will join us in the ride.--CHORUS**

**Our wagon is the very best, the running gear is good;
Stuffed 'round the sides with cotton, and made of Southern wood.
Carolina is the driver, with Georgia by her side,
Virginia holds the flag up, and we'll all take a ride.--CHORUS**

**There are Tennessee and Texas also in the ring;
They wouldn't have a government where cotton wasn't king.
Alabama and Florida have long ago replied;
Mississippi and Louisiana are anxious for the ride.--CHORUS**

**Old Lincoln and his Congressmen with Seward by his side,
Put old Scott in the wagon just for to take a ride.
McDowell was the driver, to cross Bull Run he tried,
But there he left the wagon for Beauregard to ride.--CHORUS**

**Manassas was the battleground. the field was fair and wide;
They Yankees thought they'd whip us out, and on to Richmond ride;
But when they met our "Dixie" boys, their danger they espied;
They wheeled about for Washington, and didn't wait to ride.--CHORUS**

**The Tennessee boys are in the field, eager for the fray;
They can whip the Yankee boys three to one, they say;
And when they get in conflict with Davis by their side,
They'll pitch into the Yankee boys and then you'll see them slide.--CHORUS**

**Our cause is just and holy, our men are brave and true;
We'll whip the Lincoln cutthroats is all we have to do.
God bless our noble army; in Him we all confide;
So jump into the wagon and we'll all take a ride.--CHORUS**

A parody of the popular tune "*Wait for the Wagon*," the version given here was one of many that circulated throughout the South during the War. Verses were often added or dropped to reflect shifting political/military situations. As did many songs composed early in the War, this one deals with the Confederate triumph at the Battle of First Manassas. It also lionizes General P.G.T. Beauregard, the hero of Fort Sumter and the acknowledged victor at Manassas. That Beauregard was very much the darling of the Southern public is evidenced by his being included in the same verse as President Jefferson Davis and Vice President Alexander Stephens. The Seward referred to in verse 5 is William Seward, Abraham Lincoln's Secretary of State. Scott is General Winfield Scott, the hero of the War of 1812 and the Mexican War, who had been General in Chief of the Army since 1841 and was directing Union operations at the beginning of the War. McDowell is Irving McDowell, the Union general who was defeated at First Manassas.

The Yellow Rose of Texas

There's a yellow rose in Texas, that I am going to see,
No other soldier knows her, no soldier only me
She cried so when I left her it like to broke my heart,
And if I ever find her, we nevertime will part.

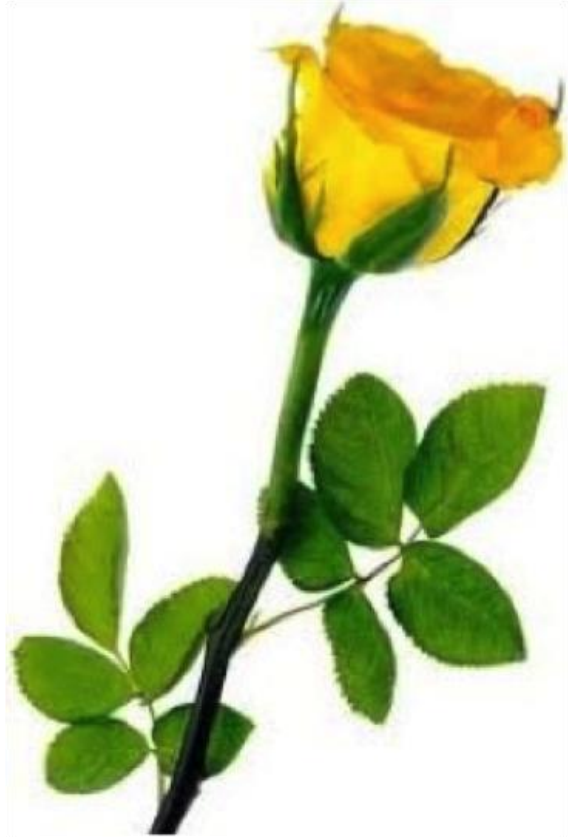
She's the sweetest rose of color this soldier ever knew,
Her eyes are bright as diamonds, they sparkle like the dew;
You may talk about your Dearest May, and sing of Rosa Lee,
But the Yellow Rose of Texas beats the belles of Tennessee.

Where the Rio Grande is flowing, and the starry skies are bright,
She walks along the river in the quiet summer night:
She thinks if I remember, when we parted long ago,
I promised to come back again, and not to leave her so.

She's the sweetest rose of color this soldier ever knew,
Her eyes are bright as diamonds, they sparkle like the dew;
You may talk about your Dearest May, and sing of Rosa Lee,
But the Yellow Rose of Texas beats the belles of Tennessee.

Oh my feet are torn and bloody, and my heart is full of woe,
I'm going back to Georgia, to find my Uncle Joe,
You may talk about your Beauregard, and sing of Bobby Lee,
But the gallant Hood of Texas, he played hell in Tennessee.

She's the sweetest rose of color this soldier ever knew,
Her eyes are bright as diamonds, they sparkle like the dew;
You may talk about your Dearest May, and sing of Rosa Lee,
But the Yellow Rose of Texas beats the belles of Tennessee.



"The Yellow Rose of Texas" is a traditional folk song. Its original version became associated with the legend of how an indentured servant named Emily D. West (aka Emily Morgan) unwittingly aided Texans in winning the Battle of San Jacinto, the decisive battle in their War of Independence from Mexico. During Lincoln's War Against All Christian States, the song was popular with Confederate soldiers, especially Texans. The last verse was altered after the defeat of General John Bell Hood's Confederate army at the Battle of Nashville in December 1864. "I'm going back to Georgia, to find my Uncle Joe" refers to the Confederate soldier's preference for the leadership of General Joseph E. Johnston, who had commanded the army during the earlier portions of the Atlanta Campaign before being replaced by Hood.

Die Gelbe Rose Von Texas

"Sgiebt 'ne gelbe Ros' in Texas, die ichjetzt geh' zu seh'n,
Kein and'rer Neger kennt sie, sie ist mein Liebchen schon,
Sie weint' beim letzten Abschied, mir wards, im Herzen schwer,
Und finde ich sie wieder, wir scheiden nimmer mer.



KEHRREIM

**Sie'st die suss'te farb-geRose, von Schlank und upp'gem Bau',
Hat Augen wie Diamanten, die fun-keln wie der Thau.,
fur mogt sin'gen von der Nel-lie Bly und von der Ro-sa Lee,
Doch die Tex-as Ros' ist schon-er als die Schonst' in Ten-nes-see;**

Wo der Rio Grande flies-set, un-ter Ster-nen Him-mels Pracht,
Da geht mein Lieb am Stran-de. In der stil-len Som-mer Nacht,
Sie denkt an mein Ver-sprech-en,O, ich han's ver-ges-sen nie,
Dass ich bald wie-der keh-ren wurd", nie mehr ver-las-sen sie,

KEHRREIM

**Sie'st die suss'te farb-geRose, von Schlank und upp'gem Bau',
Hat Augen wie Diamanten, die fun-keln wie der Thau.,
fur mogt sin'gen von der Nel-lie Bly und von der Ro-sa Lee,
Doch die Tex-as Ros' ist schon-er als die Schonst' in Ten-nes-see;**

'Nun geh' ich sie zu fin-den, denn mein Herz ist vol-ler Leid,
Und wir sin-gen dann zu-sam-man, un-s're Lieder fruh-'rer Zeit,
Wir spie-len auch die Ban-jo zu den Ne-ger froh Ge-sang
Und die gel-be Ros' von Tex-as, wird dann mein fur Leben lang.

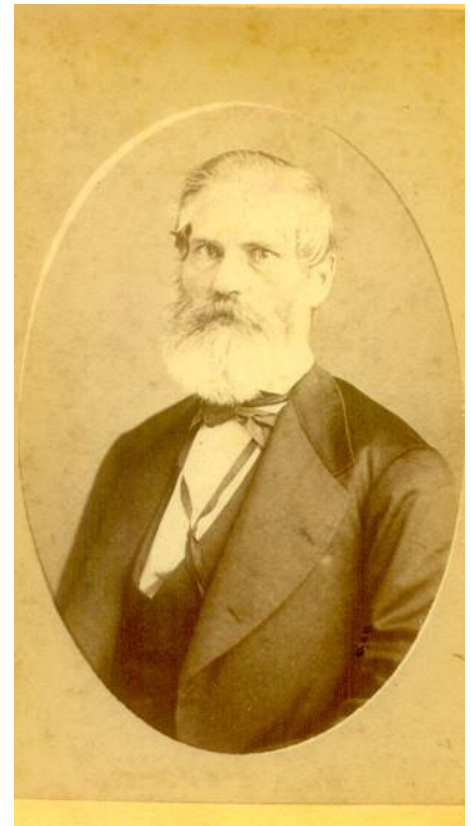
KEHRREIM

**Sie'st die suss'te farb-geRose, von Schlank und upp'gem Bau',
Hat Augen wie Diamanten, die fun-keln wie der Thau.,
fur mogt sin'gen von der Nel-lie Bly und von der Ro-sa Lee,
Doch die Tex-as Ros' ist schon-er als die Schonst' in Ten-nes-see;**



Society for the Protection of German Immigrants in Texas organized on April 20, 1842, by twenty-one German noblemen at Biebrich in an effort to establish a new Germany on Texas soil by means of an organized mass emigration.

Carl Wilhelm (William) von Rosenberg, surveyor, topographer, and chronicler of German immigration to Texas. Accompanied by his family, including his parents, six brothers and sisters, and a new wife, Auguste Franziska (Anders), Rosenberg landed in Galveston in December 1849. The Rosenbergs settled on Nassau Farm near Round Top, Fayette County, and during the next six years Wilhelm farmed, learned English, adopted the Anglicized name William, and became a United States citizen. His skillful execution of a design for the Fayette County courthouse in La Grange led to an appointment in 1856 as draftsman in the General Land Office in Austin. In 1861 he became chief draftsman, a position he held until 1863, when he became a topographical engineer with the rank of captain in the Confederate Army.



Wha'll Be King But Charlie?

Lyrics by Carolina Oliphant, Lady Nairne (1766-1845).

The news frae Moidart cam' yestreen,
Will soon gar monie ferlie;
For ships o' war hae just came in,
And landit Royal Charlie.

Chorus

**Come thro' the heather, around him gather,
Ye're a' the welcomer early;
Around him cling wi' a' your kin;
For wha'll be King but Charlie?
Come thro' the heather, around him gather,
Come Ronald come Donald, come a' thegither,
And crown your rightfu' lawfu' King!
For wha'll be King but Charlie?**

The Hieland clans, wi' sword in hand,
Frae John o' Groats to Airlie,
Hae to a man declared to stand
Or fa' wi' Royal Charlie.

Chorus

The lowlands a', baith great an' sma',
Wi' mony a Lord and Laird, hae
Declar'd for Scotia's king an' law,
An speir ye wha but Charlie.

Chorus

There's ne'er a lass in a' the lan'
But vows baith late an' early,
She'll ne'er to man gie her heart nor han',
Wha wadna fecht for Charlie.

Chorus

Then there's a health to Charlie's cause,
And be't complete an' early;
His very name our heart's blood warms;
To arms for Royal Charlie!

Chorus



**Bonnie Prince Charles Edward Stuart
as the Jacobite leader**

Meaning of unusual words:

gar=make
fairlie=marvel
thegither=together
speir=speak



Lady Caroline Nairnie

Wha'll be King but Charlie? also known as The News from Moidart is a Jacobite song about the landing of Bonnie Prince Charlie and the gathering of the clans. It may have been written (or at least recorded) by Lady Caroline Nairnie. It is sung to the tune of 'Tidy Woman', a traditional Irish jig. The melody was already common in both Ireland and Scotland when Lady Carolina adopted Jacobite lyrics to it.

CONFEDERATE CATECHISM

By Lyon G Tyler, son of President John Tyler

Lyon Gardiner Tyler, 1853-1935. He began his career as a lawyer, but only practiced law for a few years. He earned a reputation as a writer and educator. In 1885, he published a two-volume work, "The Letter and Times of the Tylers." In this and other books, he worked to vindicate his father's presidency and career as well as the South in general. He was a professor of literature at the College of William and Mary. He served as President of the College of William and Mary from 1888 until 1919. He was the 13th son of John Tyler, the 10th President of the United States. One of the last acts of his presidency, on his last day in office, was to sign in Florida as the 27th State.

1. What was the cause of secession in 1861?

It was the yoking together of two jarring nations having different interests which were repeatedly brought to the breaking point by selfish and unconstitutional acts of the North. The breaking point was nearly reached in 1786, when the North tried to give away the Mississippi River to Spain; in 1790, when the North by Congressional act forced the South to pay the Revolutionary debts of the North; in 1801, when they tried to upset the presidential ticket and make Aaron Burr President; and in 1828 and 1832, when they imposed upon the South high protective tariffs for the benefit of Northern manufacturers. The breaking point was finally reached in 1861, when after flagrant nullification of the Constitution by personal liberty laws and underground railroads, resulting in John Brown's assassinations, a Northern President was elected by strictly Northern votes upon a platform which announced the resolve never to submit to a decision of the highest court in the land. This decision (the Dred Scott Case, 1856), in permitting Southern men to go with their slaves into the Territories, gave no advantage to the South, as none of the territorial domain remaining was in any way fit for agriculture, but the South regarded the opposition to it of the Lincoln party as a determination on the part of the North to govern the Union thereafter by virtue of its numerical majority, without any regard whatever to constitutional limitations. The literature of those times shows that such mutual and mortal hatred existed as in the language of Jefferson to "render separation preferable to eternal discord."

2. Was slavery the cause of secession or the war?

No. Slavery existed previous to the Constitution, and the Union was formed in spite of it. Both from the standpoint of the Constitution and sound statesmanship it was not slavery, but the vindictive, intemperate antislavery movement that was at the bottom of all the troubles. The North having formed a union with a lot of States inheriting slavery, common honesty dictated that it should respect the institutions of the South, or, in case of a change of conscience, should secede from the Union. But it did neither. Having possessed itself of the Federal Government, it set up as its particular champion, made war upon the South, freed the negroes without regard to time or consequences, and held the South as conquered territory.

3. Was the extension of slavery the purpose of secession?

No. When South Carolina seceded she had no certainty that any other Southern State would follow her example. By her act she absolutely shut herself out from the territories and thereby limited rather than extended slavery. The same may be said of the other seceding States who joined her.

4. Was secession the cause of the war?

No. Secession is a mere civil process having no necessary connection with war. Norway seceded from Sweden, and there was no war. The attempted linking of slavery and secession with war is merely an effort to obscure the issue - "a red herring drawn across the trail." Secession was based (1) upon the natural right of self-government, (2) upon the reservation to the States in the Constitution of all powers not expressly granted to the Federal government. Secession was such a power, being expressly excepted

in the ratifications of the Constitution by Virginia, Rhode Island, and New York. (3) Upon the right of the principal to recall the powers vested in the agent; and upon (4) the inherent nature of all partnerships, which carries with them the right of withdrawal. The States were partners in the Union, and no partnership is irrevocable. The "more perfect Union" spoken of in the Preamble to the Constitution was the expression merely of a *hope* and *wish*. No rights of sovereignty whatever could exist without the right of secession.

5. *What then was the cause of the war?*

The cause of the war was (1) the rejection of the right of peaceable secession of eleven sovereign States by Lincoln, and (2) the denial of self-government to 8,000,000 of people, occupying a territory half the size of Europe. Fitness is necessary for the assertion of the right, and Lincoln himself said of these people that they possessed as much moral sense and as much devotion to law and order as "any other civilized and patriotic people." Without consulting Congress, Lincoln sent great armies to the South, and it was the war of a president elected by a minority of the people of the North. In the great World War Woodrow Wilson declared that "No people must be forced under sovereignty under which it does not choose to live." When in 1903 Panama seceded from Colombia, the United States sided with Panama against Colombia, thereby encouraging secession.

6. *Did the South fight for slavery or the extension of slavery ?*

No; for had Lincoln not sent armies to the South, that country would have done no fighting at all.

7. *Did the South fight for the overthrow of the United States Government?*

No; the South fought to establish its own government. Secession did not destroy the Union, but merely reduced its territorial extent. The United States existed when there were only thirteen States, and it would have existed when there were twenty States left. The charge brought by Lincoln that the aim of the Southerners was to overthrow the government was no more true than if King George III had said that the secession of the American colonies from Great Britain had in view the destruction of the British Government. The government of Great Britain was not destroyed by the success of the American States in 1783. Nor would the government of the United States have been destroyed if the Southern States had succeeded in repelling the attacks of the North in 1861- 1865. Had the North refrained from conquest, its example would have been felt by Germany and there would have been no World War costing millions of lives. A group of Northern States in 1861-65 assumed the imperialistic attitude of Great Britain in 1776 and Germany in 1914, and substituted the armed fist for the American principle of self government. Universal peace will never ensue till the principle of self- government, which requires no armies to maintain it, is recognized throughout the world.

8. *What did the South fight for?*

IT FOUGHT TO REPEL INVASION AND FOR SELF-GOVERNMENT, JUST AS THE FATHERS OF THE AMERICAN REVOLUTION HAD DONE. Lincoln himself confessed at first that he had no constitutional right to make war against a State, so he resorted to the subterfuge of calling for troops to suppress "combinations" of persons in the Southern States "too powerful to be suppressed by the ordinary" processes. It is impossible to understand how the Southern States could have proceeded in a more regular and formal manner than they did to show they acted as States and not as mere "combinations." It shows the lack of principle that characterized Lincoln when later he referred to the Southern States as "insurrectionary States." If the Federal Government had no power to make war upon a State, how could it be called insurrectionary?

9. *Did the South in firing on Fort Sumter begin the war?*

No. Various hostile acts had been committed before this took place. The first hostile act was committed by the Federal government when Major Robert Anderson secretly removed his garrison at night from Fort Moultrie, a weak fort in Charleston harbor, to Fort Sumter, a very strong fort. Shortly after, the government, under James Buchanan, sent the *Star of the West* with troops and supplies to Fort Sumter, but she was driven off. If South Carolina had a right to secede, she had a right to all the public buildings upon her territory, saving her responsibility for the cost of construction, which she readily recognized.

She took over Fort Moultrie and other buildings and she was joined by other Southern States. Nevertheless no one was hurt, there was no war, and Virginia interposed with her Peace Conference, originated and presided over by John Tyler.

After Lincoln came in, the peace apparently continued for four or five weeks, but secretly Lincoln took means to bring on war. Despite the assurances of Seward, the Secretary of State, assurances made with Lincoln's full knowledge,* that the status would not be disturbed at Fort Pickens, and in violation of a truce existing there between the Federals and Confederates, Lincoln sent secret orders for the landing of troops, but Adams, the Federal commander of the squadron before Fort Pickens, refused to land the troops, declaring that it would be a breach of faith to do so, and that it would bring on war. This was before Sumter was fired on, and Fort Sumter was fired on only when an armed squadron, prepared, also with great secrecy, was dispatched with troops to supply that fort also.

But firing upon Fort Sumter did not in any case necessarily mean war. No one was hurt by the firing, and Lincoln knew that all the Confederates wanted was a fort that commanded the Metropolitan city of South Carolina - a fort which had been erected for the defense of that city. He knew that they had no desire to engage in a war with the United States. Not every hostile act justifies war, and in the World War this country submitted to having its flag filled full of holes and scores of its citizens destroyed before it went to war. Lincoln, without any violation of his views of government, had an obvious alternative in putting the question of war up to Congress, which could have been called in ten days. But he did not do it, and assumed the powers of Congress in making laws, besides enforcing them as an executive. By his mere authority he enormously increased the Federal army, marched it to the South, blockaded Southern ports, and declared Southern privateersmen pirates. Every clause of Jefferson's tremendous indictment against King George in 1776 was true of Lincoln in 1861-1865.

*See J.C. Welling, *New York Natton*, Vol. XXIX. p. 383.

10. Why did Lincoln break the truce at Fort Pickens and precipitate the war by sending troops to Fort Sumter?

Lincoln did not think that war would result by sending troops to Fort Pickens, and it would give him the appearance of asserting the national authority. But he knew that hostilities would certainly ensue if he attempted to reinforce Fort Sumter. He was, therefore, at first in favor of withdrawing the troops from that Fort, and allowed assurances to that effect to be given out by Seward, his Secretary of State. But the deciding factor with him was the tariff question. In three separate interviews, he asked what would become of his revenue if he allowed the government at Montgomery to go on with their ten per cent tariff. He asked, "What would become of his tariff (about 90 per cent on the cost of goods) if he allowed those people at Montgomery to go on with their ten per cent tariff." (See authorities cited in Tyler, *Tyler versus Lincoln*, p. 4.) Final action was taken when nine Governors of high tariff States waited upon Lincoln and offered him men and supplies. The protective tariff had almost driven the country to war in 1833; it is not surprising that it brought war in 1861. Indeed, this spirit of spoliation was so apparent from the beginning that, at the very first Congress, Grayson, one of our two first Virginia Senators, predicted that the fate reserved to the South was to be "the milch-cow of the Union." The *New York Times*, after having on March 21, 1861, declared for separation, took the ground nine days later that the material interests of the North would not allow of an independent South!

11. Did Lincoln carry on the war for the purpose of freeing the slaves?

No; he frequently denied that that was his purpose in waging war. He claimed that he fought the South in order to preserve the Union. Before the war Lincoln declared himself in favor of the enforcement of the fugitive slave act, and he once figured as an attorney to drag back a runaway negro into slavery. When he became President he professed himself in his inaugural willing to support an amendment guaranteeing slavery in the States where it existed. Wendell Phillips, the abolitionist, called him a "slave hound." Of course, Lincoln's proposed amendment, if it had any chance at all with the States, did not meet the question at issue. No one except the abolitionists disputed the right of the Southern people to hold slaves in the States where it existed. And an amendment would not have been regarded by the abolitionists, who spit upon the Constitution itself. The immediate question at issue was *submission to the decision of the Supreme Court* in relation to the territories. The pecuniary value of the slaves cut no figure at all, and Lincoln's proposed amendment was an insult to the South.

12. Did Lincoln, by his conquest of the South, save the Union?

No. The old Union was a union of consent; the present Union is one of force. For many years after the war the South was held as a subject province, and any privileges it now enjoys are mere concessions from its conquerors, not rights inherited from the Constitution. The North after the war had in domestic negro rule a whip which England never had over Ireland. To escape from it, the South became grateful for any kind of government. The present Union is a great Northern nation based on force and controlled by Northern majorities, to which the South, as a conquered province, has had to conform all its policies and ideals. The Federal authority is only Northern authority. Today (1935) the Executive, the Cabinet, the Supreme Court, the Ministers at foreign courts are all Northern men. The South has as little share in the government, and as little chance of furnishing a President, as Norway or Switzerland.

13. Could Lincoln have "saved" the Union by some other method than war?

Yes. If he had given his influence to the resolutions offered in the Senate by John J. Crittenden, the difficulties in 1861 would have been peaceably settled. These resolutions extended the line of the Missouri Compromise through the territories, but gave nothing to the South, save the abstract right to carry slaves to New Mexico. But most of New Mexico was too barren for agriculture, and not ten slaves had been carried there in ten years. The resolutions received the approval of the Southern Senators and, had they been submitted to the people, would have received their approval both North and South. Slavery in a short time would have met a peaceful and natural death with the development of machinery consequent upon Cyrus H. McCormick's great invention of the reaper. The question in 1861 with the South as to the territories was one of wounded pride rather than any material advantage. It was the intemperate, arrogant, and self-righteous attitude of Lincoln and his party that made any peaceable constructive solution of the Territorial question impossible. In rejecting the Crittenden resolutions, Lincoln, a minority president, and the Republicans, a minority party, placed themselves on record as virtually preferring the slaughter of 400,000 men of the flower of the land and the sacrifice of billions of dollars of property to a compromise involving a mere abstraction. This abstraction did not even contemplate a real object like New Mexico, for Lincoln in a private letter admitted that there was no danger there. Lincoln stirred up a ghost and professed to find in the annexation of Cuba a pretext for imperiling the Union. It is needless to say that no such ghost could ever have materialized in the presence of Northern majorities in both the Senate and the House of Representatives. (Nicolay and Hay, *Complete Works of Abraham Lincoln, I*, pp. 664, 669 .)

14. Does any present or future prosperity of the South justify the War of 1861-1865?

No; no present or future prosperity can make past wrong right, for *the end can never justify the means*. The war was a colossal crime, and the most astounding case of self-stultification on the part of any government recorded in history. The war itself was conducted on the most barbarous principles and involved the wholesale destruction of property and human lives. That there must be no humanity in war was, according to Charles Francis Adams, "the accepted policy of Lincoln's government during the last stages of the war." (Adams, *Studies Military and Diplomatic*, p. 266.)

15. Had the South gained its independence, would it have proved a failure?

No. General Grant has said in his *Memoirs* that it would have established "a real and respected nation." The States of the South would have been bound together by fear of the great Northern Republic and by a similarity of economic conditions. They would have had laws suited to their own circumstances, and developed accordingly. They would not have lived under Northern laws and had to conform their policy to them, as they have been compelled to do. A low tariff would have attracted the trade of the world to the South, and its cities would have become great and important centers of commerce. A fear of this prosperity induced Lincoln to make war upon the South. The Southern Confederacy, instead of being a failure, would have been a great outstanding figure in the affairs of the world. The statement sometimes made that the Confederacy "died of too much States Rights," as instanced in the opposition to President Davis in Georgia and North Carolina, fails to notice that Lincoln's imperialism did not prevent far more serious opposition to Lincoln in Illinois, Indiana, and Ohio. And yet at the time the South was under much greater pressure than the North.

16. *Were the Southerners "rebels" in seceding from the Federal Union?*

The term "rebel" had no application to the Southern people, however much it applied to the American colonists. These last called themselves "Patriots," not rebels. Both Southerners in 1861 and Americans in 1776 acted under the authority of their State governments. But while the colonies were mere departments of the British Union, the American States were creators of the Federal Union. The Federal government was the agent of the States for the purposes expressed in the Constitution, and it is absurd to say that the principal can rebel against the agent. President Jackson threatened war with South Carolina in 1833, but admitted that in such an event South Carolinians taken prisoners would not be "rebels" but prisoners of war. The Freesoilers in Kansas and John Brown at Harper's Ferry were undoubtedly "rebels," for they acted without any lawful authority whatever in using force against the Federal Government, and Lincoln and the Republican party, in approving a platform which sympathized with the Freesoilers and bitterly denounced the Federal Government, were rebels and traitors at heart.

17. *Did the South, as alleged by Lincoln in his messages and in his Gettysburg speech, fight to destroy popular government throughout the world?*

No; the charge was absurd. Had the South succeeded, the United States would still have enjoyed all its liberties, and so would Great Britain, France, Italy, Belgium, Switzerland, and all other peoples. The danger to popular government came from Lincoln himself. In conducting the war, Lincoln talked about "democracy" and "the plain people," but adopted the rules of despotism and autocracy, and under the fiction of "war powers" virtually abrogated the Constitution, which he had sworn to support.

18. *Was Lincoln's proclamation freeing the slaves worthy of the praise which it has received?*

No; his proclamation was a war measure merely. He had no humanitarian purpose in view, and only ten days before its issuance he declared that "the possible consequences of insurrection and massacre in the Southern States" would not deter him from its use, whenever he should deem it necessary for military purposes. (Nicolay and Hay, *Complete Works of Abraham Lincoln*, I, p. 235.)

19. *Is there any truth in the statement that the South seceded from the Union because it saw itself menaced with the loss of the rule which it had enjoyed from the beginning?*

None whatever. The Southerners never ruled the Union in any real sense. They controlled the executive department, but this department was confined to giving directions to the foreign relations and to executing the laws made by Congress. And this body, the lawmaking - the real ruler - was managed by the North from the very start. With the aid of a few delinquent Southern votes the North could always count upon a majority in Congress. The revenue was chiefly levied on the products of the South, and it was mainly disbursed in the North. Never once did the South use the machinery of the Federal Government to enrich herself at the expense of the North. The funding of the National debt, the assumption of the State debts, the bounties for shipping, tonnage duties, bounties for the fishermen, the restrictions on foreign trade, the National bank, the tariff, the pensions, land grants, internal improvement, etc., were all in interest of the North. And this one-sided development remains today [1935] exactly like it was of old. The South is still "the milch-cow of the Union."

20. *What has been the effects of the abolition of slavery?*

The negro question has been one of much exaggeration and slighting of facts. The wicked method in which abolition was accomplished was a terrible injury both to whites and blacks. It raised race animosities that have not yet passed away. It threw the South back a hundred years. All the Northern States had rid themselves of slavery by laws contemplating gradual emancipation, and Lincoln at Peoria in 1854 admitted that, "if all earthly power was given him, he would not know what to do as to the existing institution." His action, therefore, in 1862 in trying suddenly to abolish slavery without regard to time or consequences made him self-convicted as a great criminal. As a war measure it involved the danger of massacre and insurrection, and was, therefore, forbidden by the international law, that massacre did not occur does not lessen the guilt of Lincoln. Ten days before his proclamation he declared that he would not be deterred from its use by apprehension of massacre or insurrection. We are told by Gideon Welles, Lincoln's Secretary of the Navy, that the North had the belief that "a civil war would inevitably lead to

servile insurrection, and that the slave owners would have their hands full to keep the slaves in subjection after hostilities commenced," (*Welles, Diary, !!*, p. 278.) Lincoln undoubtedly shared in this expectation, and six days after the issuance of the proclamation he wrote to Hannibal Hamlin: "The time for its effect southward has not come, but northward its effect should be instantaneous." It appears that he was looking to some *effect* in the South. What "effect" could this have been save a saturnalia of murder, arson and rape and atrocities unspeakable? Lincoln, by the abolition in the manner done, was the true parent of reconstruction, legislative robbery, negro supremacy, cheating at the polls, rapes of white women, lynching, and the acts of the Ku Klux Klan.

21. *How has the abolition of slavery affected the labor system?*

It is absurd to say that slavery was a failure as a labor system. The military system is a form of slavery in which the best results ensue when the discipline is strictest. Freedom is not necessarily a panacea. The negro's idea of freedom is to do as little work as possible. One works now (1935) where five worked before the war. All that has been accomplished in the South since the war has been by the white people, but it has been at the expense of that splendid leisure that enabled the South to take the lead in Congress and in the Nation. What statesmen have we now to compare with the statesmen of old? None. What scientist to compare with McCormick, Maury, or Ruffin? None. What magazines to compare with the *Southern Quarterly Review*, the *Southern Literary Messenger*, Ruffin's *Farmers' Register*, and DeBow's *Economic Review*? None.

22. *Did Lincoln at any time offer any terms of peace?*

None except absolute submission. He refused to see formally or informally the Southern commissioners sent to Washington before the war began on the childlike legalism that they claimed to be agents of an independent power, thus mimicking the arrogant attitude of the British Commissioners in 1776 who refused to treat with Congress as a political authority.

This attitude was not kept up by the British but was persevered in by Lincoln to the end. Congress breathed out threatenings of death and confiscations to all concerned in the Confederacy, and Lincoln in a paper December 8, 1863, pretending to be a proclamation of pardon, but which was much more a menace than a pardon, left under the penalties imposed by Congress everybody of any consequence in the South. This was in contrast to the British proclamations during the American Revolution which made absolutely no exceptions.

23. *Did the South make any efforts for peace during this time?*

The South made several efforts to open peace negotiations with the authorities in Washington, but were rudely repulsed.

But by August, 1864, the Northern people had become tired of Lincoln and the war, and the unhappy President had to change to some extent his policy. He addressed a letter to his Cabinet that he had no hope of a reelection. There was a general cry for peace, and Lincoln gave permission to various persons, at their eager intercession, to visit Richmond to ascertain the views of President Davis.

Shortly afterwards came the victories of Sherman and Sheridan which ensured Lincoln's election, and Lincoln's spirit rose again. In his annual message December 6, 1864, Lincoln said: "On careful consideration of all the evidence accessible, it seems to me that no attempt at negotiation with the insurgents could result in any good."

But the South was not conquered, and the prospect of war for some indefinite time induced him to listen favorably to the renewed solicitations of the Confederates for negotiations. It took, however, the added influence of General Grant in favor of peace to induce him to come himself to Old Point in person on February 3rd, to meet the Confederate Commissioners, Alexander H. Stephens, R.M. T. Hunter and John A. Campbell.

24. *What happened at the meeting at Old Point?*

At this meeting Mr. Lincoln's course was exactly the reverse of the humane attitude of the British commissioners in 1778. They proposed an armistice and the concession to the Americans of everything short of independence. Lincoln would consent to no suspension of hostilities and declined to make any stipulations. There must be absolute submission, and a trust in his mercy, but even this mercy was confined to an expression of his disposition (no promise) to execute in a very liberal manner the laws of Congress, denouncing death, imprisonment and confiscation of property on all Rebels.

25. Was any importance to be attached to Lincoln's assurances?

None. As a matter of fact Lincoln as President had very little authority, as pitted against his Cabinet and Congress. And he had not the backbone of Andrew Johnson. How very little could be expected of him was amply illustrated at a meeting of the Cabinet a few days later. The President repeated a proposition of Horace Greeley to pay the Southern States \$400,000,000 if they would stop fighting and come back into the Union. Lincoln's proffer was only a war measure, though of a different turn, from his Emancipation Proclamation. There was no suggestion of kindness or mercy, nothing save the practical arithmetical calculation that the war was costing \$3,000,000 a day, besides all the lives, and a hundred days more of war would cost nearly the sum proposed.

But the Cabinet unanimously refused to agree to the proposition, and Lincoln readily submitted. If he meant it why did he not stand up resolutely for it? What Congress would have done had the proposal been made to them is scarcely in doubt. They had been too long accustomed to taxing the South for the benefit of the North to turn around and tax the North for the benefit of the South. The vindictiveness of the leaders in Congress was so great that voluntary submission would never have saved the South from the horrors of reconstruction, and Lincoln would have submitted as he had done before.

Lincoln is claimed to have had a keen insight into human nature, but he did not show it in this proposal to pay the Southern people for their slaves. They would have scorned his proposal to pay them, as they were not fighting for the money value of slaves, but in defense of their Fatherland and self-government. Had he had the bravery to promise to protect the Southern States by his veto against vindictive legislation interfering with their local government, however futile the promise may have been, the war at this time may have been brought to an end.

The very last act of Lincoln showed how absurd is the idea that Lincoln was a friend of the South. Whatever he may have said, he always continued to line up with the worst enemies of the South. Upon the evacuation of Richmond, Lincoln made haste to visit the city which had defied him so long. In his joy over the event he gave permission for the old Virginia Legislature to assemble. But when he got back to Washington he was met with the determined opposition of Sumner and his Cabinet, whereupon, at the vehement protest of Stanton, he sent a telegram in the very words that Stanton suggested withdrawing his permission. (Connor, *Life of John A. Campbell*, p. 182.) It is claimed that Lincoln would have made things easy for the South after the war. But does not this instance show that he was too feeble a man to have dared such a thing?

26. What was the condition of things in the South in 1861?

The South was very flourishing. The most prosperous decade in the history of the South was the decade between 1850 and 1860. Up to 1850 the South lived in a Union hostile to her development. But during this decade the South enjoyed the advantage of a free trade tariff and of the Independent Treasury, which divorced the government from the control of the Northern banks. It was the first time that the South had a fair deal in finance. It was a period in which the South took the lead in using improved machinery and improved methods of farming. Great sums of money were spent on highways, canals, and railroads. Factories in which white labor was wholly employed began to spring up all over the South, thus affording ample opportunities of employment for the poorer classes of white people. The census shows that in this decade Virginia increased 84 per cent in wealth, South Carolina 90 per cent, and Georgia 92 per cent, while Massachusetts increased only 42 per cent and New York 71 per cent. Dr. Avery Odell Craven, Professor of History in the University of Chicago, declares in his work on "Soil Exhaustion" in Maryland and Virginia that in no section of the nation and in no period of its history were greater agricultural advances made or greater difficulties overcome than in Virginia and Maryland. The future was bright with hope, but Lincoln, by his war and the sudden emancipation of the slaves without regard to time or consequences, put back the South 100 years. This is readily shown by comparing the census of 1860 with that of 1920. If we make allowance for the depreciation of money (4 to 1) and the increase in the population (about 3 to 1) there is less of wealth per head today than in 1860, counting the negro in the population and excluding him from the property. There is no evidence whatever that if slavery had continued, the South would have fewer factories and spindles than it has today. Before 1860 it had been found that negroes free or slaves, were not fitted for the mills. There is no evidence that the industrial system might not have developed side by side with the plantation system.

27. *Did the South ever try to dictate to any territory whether it should have slavery or not?*

No. All that the Southerners ever asked was to be permitted to go into the Territories with their slaves, subject to the action of the citizens there, when they formed a State Constitution. The Supreme Court decided in the Dred Scott case in 1856 that such was their right.

The Northern speakers spoke of this as an "extension" of slavery, and the word was unfairly used to imply an increase in the number of slaves, but, of course, this would not have added a single slave to the number already in the United States. It was merely a transfer of population.

28. *Was it superior humanity that actuated the Northern people in 1861?*

No. There was no reason whatever to suppose that the Northern people were more humane than the Southern people. During the war for Southern independence the Northern generals everywhere disregarded the international law. The policy everywhere was cruel imprisonment, waste and destruction. Unlike General Lee, Lincoln reveled in using hard language - "Rebels," "Insurgent Rebels," "Insurgents," etc., occur everywhere in his speeches, letters, and messages. Because these terms are recognized as insulting, the present generation of enlightened Northern people has abandoned the use of them. Such words were greatly objected to by our Revolutionary fathers, and a committee of the Continental Congress imputed to this habit of the British the licentious conduct of the British soldiers. They were taught by these words to look down upon the Americans, to despise them as inferior creatures. And the same influences operated upon the Northern soldiers, who plundered the South. Lincoln taught them. The North having no just cause for the invasion and destruction of the South, which only asked to be let alone, has ceaselessly tried to hide its crime by talking "slavery." But logically flowing from this attitude is the idea that slavery deprived the South of every right whatever, which was the doctrine of the assassin, John Brown. General Sheridan's philosophy of war was "to leave to the people nothing but their eyes to weep with over the war." General Sherman's, "to destroy the roads, houses, people, and repopulate the country." General Grant's to leave the Valley "a barren waste" and shoot "guerrillas without trial"; and President Lincoln's the adoption of "emancipation and every other policy calculated to weaken the moral and physical forces of the rebellion." (Nicolay and Hay, *Complete Works of Abraham Lincoln, II*, p. 565.) The damage done by the German troops in France was a trifle compared with the damage done by the Northern troops in the South.

29. *Was it love that controlled the North in its attitude toward the negro?*

No. The New England shipping was the chief sinner in bringing negroes to the South. And when the constitution was formed in 1787, New England delegates voted a continuance of the slave trade for twenty years. This fixed slavery on the South. The feelings of Virginia in opposition were voiced by John Tyler, Sr. (father of ex-President John Tyler), in the State Convention (1788) that "he wanted it handed down to posterity that he opposed that wicked clause permitting the slave trade."

There was a sectional rivalry from the first which manifested itself in such dissimilar measures as the location of the National Capital, the assumption of the State debts, the navigation of the Mississippi, the national bank, etc. Agitation in 1820 over the admission of Missouri with slavery was only a new form of this antagonism, and it is a mistake to suppose that it arose out of any particular sympathy for the negro. It was rather an expression of the hatred which the free labor system of the North had begun to have for the rival system of negro labor in the South. The former system persuaded itself that slave labor placed free labor at a disadvantage. Slave labor asked no wages and remained quiet and peaceable, which was in contrast to the turmoil in the North, where there was a riot of some sort nearly every year. Then the Northern politician, observing the leisure enjoyed by his Southern competitor which gave the latter superior opportunities for culture and education, became exceedingly jealous. Their able speakers pleaded morality and humanity, but that this must not be taken seriously is shown by the fact that none of the so-called free States of the West permitted the presence of the negroes there, and there was not one of the Northern States that treated the negroes on an equality with the whites. They do not do so even now.

30. *Has the decision of the great Chief Justice Taney in the Dred Scott case ever been overruled?*

No. When the case was decided, the Northern States resorted to every form of nullification of the Federal laws and Constitution, and there was no limit to their abuse of the Supreme Court. But the principles of the case both as to the original status of the negro as property and the application of the general clauses in

the Constitution to the Territories have been reaffirmed by the Supreme Court over and over again. See *Osgood vs. Nicholson* (1871), 13 Wallace, p. 661; *Bryce vs. Tabb* (1873), 18 Wallace, p. 546; *White vs. Hart*, 13 Wallace, p. 649, and see Ewing, *Legal and Historical Status of the Dred Scott Case*, pp. 180, 181, etc.

31. Would Lincoln have saved the South from the horrors of Reconstruction if he had survived?

I.

The North has become ashamed of the manner in which the South has been treated and it is now pretty unanimous in calling Reconstruction "a dark blot upon the history of the country," but it tries to win over the South to recognizing Lincoln as a national hero by claiming that Lincoln was a friend of the South and that if Lincoln had survived the war, the South would have had no trouble.

This claim is based on mere words - passages in his messages and reported conversations, but no one of his admirers has been able to produce any real act of kindness done by Lincoln. And words with Lincoln were mere playthings.

As a matter of fact, Lincoln's speeches, addresses, and conversations are scarcely more than a collection of sophisms in which a flourish of words is substituted for the truth. He was a word juggler and tried to fool people instead of convincing them by sound logic. Some examples may be given. Lincoln argued that "the States have their status in the Union and they have no other legal status. If they break from this, they can do so only against law and by revolution. The Union is older than the States and it indeed created them as States." In this remarkable casuistry Lincoln makes the Union a corporate entity which, of course, it was not, but a mere condition or cooperation of certain thirteen unities, each independent of the other. If thirteen slaves united to resist their master and by their joint efforts achieved their independence, could it be said that they had individually no right to their liberty, and, like the Siamese twins, were inseparably joined together forever?

II.

Again Lincoln argued: "If one State may secede, so may another, and when all shall secede, none is left to pay the debts of the Union. Is this quite fair to creditors?" Of course, it did not follow that all the States would secede if one did, nor that any State was relieved of its share of the public debt by secession. Any schoolboy could have told Lincoln that the States would have been obligated to pay the debts even if all did secede.

No more wicked violation of the Constitution was ever devised than the creation of West Virginia out of the territory of the Commonwealth of Virginia. To justify his course, Lincoln got off this grotesque stunt: "It is said that the admission of West Virginia is secession and only tolerated because it is our secession. Well, if we call it by that name, there is still difference enough between secession for the Constitution and secession against the Constitution."

Lincoln had declared secession "anarchy," and it seems that anarchy had no terrors when it sub served his purposes. As a real truth, there was no such thing as either secession for the Constitution or secession against it. There was action in accordance with the Constitution and action in violation of it, and undoubtedly Lincoln's action was in gross violation of his oath to act in accordance with it.

Lincoln was simply trifling, and just as trifling in its essential character was his Gettysburg speech. Because the words have a resonance about them that appeals to the ear and the imagination, it has been glorified beyond anything. Truthfully speaking, it is a mere rhetorical flourish based upon a dishonest assumption implied and not directly expressed. That assumption is that if the South had succeeded, "government of the people, by the people, and for the people would have perished from the earth." Nothing is more absurd. The real danger came from Lincoln himself. The Gettysburg address was a gilded fraud. No true fame can be had unless founded on TRUTH.

The suspicion that words in the mouth of Lincoln had little or no weight is proved by his second inaugural, which, next to his Gettysburg address, has caught most the fancy of his admirers. In this paper, while professing "malice to none and charity to all," he showed the greatest malice and uncharitableness possible in describing the slave owner as an incarnate demon, who did nothing but lash his slaves, without giving the least requital for their service of 250 years! The negroes were the most spoiled domestics in the world. The Southerners took the negro as a barbarian and cannibal, civilized him, supported him, clothed him, and turned him out a better Christian than Abraham Lincoln, who was a free thinker, if not an atheist. Booker T. Washington admitted that the negro was the beneficiary rather than the victim of

slavery. His successor, Moton, just the other day declared that contact with the white race has been of the greatest advantage to the negro. The fact is that the South's taking ignorant negroes and making them work was no more criminal violation of democracy or self-government than the government is guilty of today (1935) in keeping the Porto Ricans and Filipinos under political slavery. The excuse of the present United States Government is exactly that of the old slave masters: "The Porto Ricans and Filipinos are not fit for freedom."

32. It is often said that Lincoln, in sending armies to the South, acted only in obedience to his oath "to take care that the laws of the United States be faithfully executed." Is this true?

I.

No. The Constitution required him to take an oath "to execute the office of President," and, "to the best of his ability, to preserve, protect, and defend the Constitution of the United States." Now the Southern States were either in the Union or out of it. If the ordinances of secession were void, then the President was limited by the acts of Congress, which, under the Constitution, had the whole military power. Now the only act which authorized him to employ the militia or the regular army to suppress obstruction to the laws was the act of 1807, which required that he must "first observe all the prerequisites of law in that respect." These were the issuance of a writ by a United States judge and a call from the marshal, if he found it impossible to execute the writ. But no call was made upon Lincoln, and only Congress could supply defects in the law. Lincoln, therefore, not only sent the troops without authority, but in raising the army far above the limit fixed by Congress, in declaring a blockade, and in denouncing Confederate privateersmen as pirates, he usurped the powers of Congress. His action, therefore, instead of being in conformity with his oath "to preserve, protect, and defend the Constitution of the United States," was in plain violation of it. (See speech of Stephen A. Douglas, *Congressional Globe*, Part 2, 36th Cong., 2nd Session, p. 1455.) On the other hand, if the secession ordinances were valid, and the States were out of the Union, then his acts were acts of war, and he as plainly violated his oath, for only Congress can declare war and make the laws necessary thereto.

Lincoln claimed that his duty was to preserve the Union, but he had taken no oath to do that, and a Union apart from the Constitution was never thought of by the Fathers.

Worse than that, Lincoln admitted in Seward's official letters to the United States Ministers at London and Paris (April 10 and April 22, 1861) that the government had no power to war upon a State; so to justify his employment of troops, he invented the idea of "a combination of persons" resisting the laws, though it was impossible to show how the Southern people could have proceeded more formally than they did to show that they were acting as States; but as the war progressed he spoke of "insurrectionary States," thus exposing his own insincerity.

II.

Lincoln attempted to excuse himself at the beginning by asking (Message, July 4, 1861): "Are all the laws but one to go unexecuted and the government itself go to pieces lest that one be violated?" The answer is that the Constitution was a chain of power and the breaking of one link left the chain as inefficient as if a dozen links had been broken. There was the additional fact that Lincoln knowingly violated his oath, while the Southerners thought they had conscientiously absolved themselves from any obedience to it by secession. Of course, the success of the South did not mean a dissolution of the government of the United States. As a matter of fact, Lincoln throughout his administration treated the Constitution *as a door-mat and wiped his feet upon it*. On the other hand, there are the facts displayed, first, in his beginning an unnecessary war, and, second, in conducting it with a ruthlessness which has never been surpassed. His proclamation of December 8, 1862, which has been called an amnesty proclamation, was more like one of menace and threat of punishment, for instead of offering pardon to everyone who would submit as the British General Howe had done when American affairs in 1776 were at their lowest ebb, Lincoln excepted from his pardon everyone of any acknowledged consequence in the South. When Richmond fell, Lincoln had an opportunity to show real statesmanship by inviting all the leading men in the South to aid him in restoring peace to the distracted South. This is what the British did in South Africa. But this never occurred to him, and such a man as Lee, who would have contributed most to heal the wounds of the country, was not asked to assist.

Neither did it occur to Johnson, who issued a proclamation like Lincoln had done. But beyond this it is absurd to ascribe Andrew Johnson's policy of reconstruction to Lincoln, for Lincoln in his proclamation of July 8, 1864, declared that he was not bound up to any fixed plan whatever, and Woodburn, in his *Life*

of *Thaddeus Stevens*, states his belief that "no doubt Lincoln would have cooperated with Congress and the States in carrying out such plan as Congress had proposed if a change of circumstances had made his cooperation desirable."

III.

Indeed, the character of the men with whom Lincoln was most familiar is an overwhelming argument against the idea that he would have stood up for the South against any serious opposition in Cabinet or Congress. One of these was Benjamin Butler, commonly known as "Beast Butler," and the other was Edwin M. Stanton, his Secretary of War. Both wanted to treat the South as conquered territory. Dr. John Fiske said of Butler that "he could not have understood in the faintest degree the feelings of gentlemen." Nevertheless Lincoln wanted Butler to run on the same ticket with him as Vice President. According to Welles, Lincoln spent most of the time in Stanton's room in the War Department. It is to the honor of President Johnson that he kicked this ruffian out of his cabinet. It is inconceivable that Lincoln would have done so. Johnson was far from an ideal, and he blackened his first year as President in wickedly consenting to the murder of Mrs. Surratt and Major Henry Wirz by courts martial sitting after all hostilities had ceased, and to the shackling of President Davis. But there were things about him that command some respect. In spite of his coarseness and animosities, he showed a nerve in resisting the program of reconstruction that placed him far above Lincoln. He had a superior sense of honor. When informed by Dana of Lincoln's buying votes in Congress, he declared that such conduct "tended to immorality." (Dana, *Recollections of the War*, pp. 173-178.)

33. What were the main features of Lincoln's "friendship" for the South?

A statement of the main features is as follows: (1) The sacking and burning of homes and towns, and the general destruction of fences, crops, stock, and farm implements; (2) the expulsion from their homes of all persons, including women and children and non-combatants, unless an oath of allegiance was taken. This was as if the German commanders in the World War had required every Frenchman in the occupied territory to swear allegiance to the Kaiser. Sherman drove the white population from Atlanta without even allowing this alternative. Not even the British in the Revolution ever issued any order like this. They exacted paroles of the inhabitants, it is true, but this, though a violation of the international law, acknowledged the Americans as enemies, not merely Rebels. (3) The precipitation upon the South of emancipation with apparently absolute indifference whether it created massacre or not, and (4) the subordination of the lives of prisoners to military success which occasioned the deaths of thousands of poor fellows on both sides.

The volume of suffering covers the whole war, and there is not a particle of evidence of the humanitarian intervention of Lincoln with either his Cabinet officers or generals in the field. The truth is the Reconstruction era was the logical result of the Lincoln era, when the Chief Justice, in standing by the Constitution, apprehended his own arrest by the minions of the President.

34. Explain more fully the course of Lincoln as to Exchanges. Lincoln's friends have tried to hold the Confederates responsible for deaths in Southern prisons. But it was clearly by the action of Lincoln that this mortality occurred.

His policy was to starve the South by the blockade, a measure involving women and children; to destroy all the grain, stock, and farming utensils; to take from the people of the South and from their own prisoners all protection from disease by making medicines and medical appliances contraband of war; to force the crowding of prisoners into remote prisons by the continual advance of his armies, before other prisons could be erected; and then, by refusing all exchanges - not even taking the sick when offered free or permitting the admission of medicines for them- to hold the South responsible for the sufferings of prisoners!

Such a friend of the South was Lincoln that his government visited upon the helpless prisoners of the South in the North punishment for the result of its own policy in the South. He humiliated them by appointing negro soldiers as their guards, who reviled and insulted them. The fare of prisoners was reduced 20 per cent; all but the sick were deprived of coffee, tea, and sugar, and all supplies by gift or purchase were prohibited. (Rhodes, *History of the United States*, V, p. 505.) To my knowledge there were no such orders issued by the Germans in the World War. The Northern historian, Rhodes, says: "The fact stands out conspicuously that in 1864 the Confederate authorities were eager to make exchanges, their interest being on the side of humanity."

35. What were the results of Lincoln's policy as to Confederate prisoners?

The result was that owing to this policy of "retaliation" urged upon Lincoln by many newspapers, the sufferings of the Confederate prisoners in a land of plenty was simply incredible, and the mortality, as shown by the reports of Edwin M. Stanton, Secretary of War, and Surgeon General Barnes, of the United States Army, was far greater than the mortality of Federal soldiers in the South. Lincoln threw every obstacle in the way of exchanges by appointing Benjamin F. Butler Commissioner of Exchanges, a man whom the Confederates had outlawed for base conduct at New Orleans, and by appointing General Grant as his successor, who was opposed to all exchanges, on the ground apparently of the superior patriotism of the Southern men, who, he thought, if exchanged, would hasten to rejoin their regiments. The question for history to decide is whether it was not Lincoln and Grant who should have been hanged instead of the unfortunate Major Henry Wirz, who did all he could for his prisoners. (Read "Andersonville Prison," by Page and Healey, two Federal soldiers.)

In this matter, General Grant presented a marked contrast to another Northern man, Nathaniel Greene, of Rhode Island, whose name is dear to all in the South! This noble General of the Revolution had the same problem as to exchanges presented to him as General Grant. He knew that any American freed would go home, his term having expired; but all the British prisoners would join the British army. Nevertheless he scorned to win success, as desirable as success was in his great necessity, by keeping the American prisoners in the dreadful British prison ships, and agreed to a cartel of exchange, with 'all the advantages against him. (Johnson, *Life of Nathaniel Greene*.) This was, the course taken by Washington, and the Americans of 1776 are free from censure as to the treatment of prisoners, except in connection with the Saratoga prisoners.

36. What was the personal attitude of Lincoln on this policy of Grant in regard to exchanges?

Lincoln's personal attitude was shown by his non-interference and a letter which he wrote to Grant, when his Secretary of the Navy, Gideon Welles, who was a man of some humanity, though of not much personal force, negotiated with the Confederate Government an exchange of all Marine prisoners. (*War of Rebellion Records*, Series II, Vol. VII, p. 924.) In this letter Lincoln admitted that he did not see any objection to Welles' exchanges, but that Welles had acted without his authority and that he, Grant, was at liberty to set aside the whole operation. His attitude was further shown when a delegation of Andersonville prisoners, with the permission of President Davis, arrived in Washington to pray, in behalf of the 30,000 prisoners at Andersonville, that exchanges might be resumed. Their heartrending petition was published in the New York and Washington papers, but Lincoln, unwilling to interfere with Grant's inhuman determination, turned a deaf ear. On the whole subject of exchanges the language of Charles A. Dana, the Assistant Secretary of War, ought to be conclusive. He was the man who, in order to celebrate the triumph of his government, did the inconceivably mean act of putting fetters upon Jefferson Davis, who, for four years representing the great Southern people, met in combat the vastly superior forces of the United States. It was this man, certainly no friend of the South, who said that "the evidence proves that it was not the Confederates who insisted on keeping our prisoners in distress, want and disease, but the commander of our armies." (Treatment of Prisoners During the War Between the States, *Southern Historical Papers*, Vol. I, pp. 112.327.) The Southern Government gave their prisoners the same rations as it gave its own soldiers, and there is absolutely no proof, except that of violent enemies, that the Southern officials were guilty of any inhumanity to Federal soldiers.

37. Was Lincoln a hero?

I.

The thing next most remarkable to posing Lincoln as a friend of the South is the attempt to pose him as a hero. This, however, had been attempted in favor of John Brown, whose hands were red with the blood of innocent people. In those days, when Lincoln was first coming to the front, hatred of the South was so extreme that, as Wendell Phillips tells us, the first words of everybody in Massachusetts, of every party, that was met by him in the streets or street-cars, on the occasion of the news at Harper's Ferry, were that "they were sorry that he (Brown) had not succeeded" (Phillips, p. 280), and Welles tells us, as we have seen, that negro insurrections were counted on at the North, when the war began, as something certain to keep the Southern soldiers engaged.

That a great negro uprising would occur was undoubtedly the expectation of Lincoln and his Cabinet when the Emancipation Proclamation was issued.

Lincoln was not personally a murderer, though his actions brought death to thousands of poor people in both the North and the South. But was he a hero? His early life is set forth by his friends, Lamon and Herndon, and it is impossible to see in it anything else than the very reverse of a hero. Beginning with his passing counterfeit money at 19 (Lamon, p. 71) and sewing up hogs' eyes for a more ready transportation of them across the river at 21 (Lamon, p. 82; Herndon and Weik, I, p. 74), we are told of his writing anonymous letters at 33, and when challenged to a duel by the man whom he thus secretly defamed, violated all codes by insisting on a weapon that left his brave and honorable opponent at a fatal disadvantage (Lamon, p. 260). He is pictured by these and other friends as slipshod, slovenly, and shiftless to such an appalling degree that some of his debts remain still unpaid. We are told by them of Lincoln's passion for funny stories, particularly for dirty ones; of a repellent poem he wrote, a salacious wedding burlesque too indecent to quote; of a letter that he wrote to a Mrs. Browning, shamelessly burlesquing a woman to whom he had proposed and by whom he had been rejected (this at the age of 28, an age when William Pitt and James Madison had already attained high honors and distinction); of his scoffing at the Bible, etc.

According to these friends, Lincoln's tactics as legislator were certainly not of an heroic nature. He log-rolled and traded in the offices (Sandbergh, p. 194) and joined in tricking a Democratic paper into publishing an article which Lincoln was foremost in denouncing after the publication (Herndon, II, p. 370).

There are a thousand other details reflecting upon Lincoln that have been verified by Albert J. Beveridge and set out in his incomplete *Life of Abraham Lincoln*. (See Major Rupert Hughes' Review of Beveridge's Work in the *Chicago Tribune*, December 8, 1928.)

II.

Nor did the responsibilities of high office raise Lincoln above these objectionable habits. Chandler, in his *Life of Governor Andrew*, relates a story how the war governor of Massachusetts, in pressing a matter upon Lincoln, was put off with a smutty joke, and Hugh McCulloch, who was Lincoln's Secretary of the Treasury, is a witness to the unrefined conduct of the President in a stormy contest with Randall, his Postmaster General after the report of Sheridan's victory in the Valley was received (Rice, *Reminiscences*, p. 419). His trading in the offices was kept up to the last. Both Lamon (p. 450) and Herndon (III, p. 471) declare his nomination as President was secured by his managers through promises of cabinet appointment which Lincoln afterwards fulfilled. To secure the admission of Nevada, he promised in return for their votes to three Democratic Congressmen lucrative appointments - one worth \$20,000 a year (C.A. Dana, *Recollections of the War*, pp. 175-178), and to get rid of Salmon P. Chase, his chief competitor for the presidency, he appointed him Chief Justice, who, though a good financier, had no great reputation as a lawyer at the time (McClure, *Lincoln and Men of Wartime*, p. 123; Warden, *Life of Chase*; Rhodes, *History of United States*, Vol. V, p. 45; Pierce, *Sumner*, IV, p. 207).

Lincoln strictly enforced the draft which forced other people's sons into the army but kept his own son at college till near the end of the war. Then his (alleged) letter of November 21, 1864 John Hay really wrote it), to poor Mrs. Bixby, who lost five dear boys in the war* appears a positive cruel mockery after reading Lincoln's letter to General Grant of January 19, 1865, about keeping his own (Lincoln's) son out of the ranks.

III

United with high moral qualities a hero should have exceptional ability; but Lincoln, though a shrewd trader in votes and political trickery, had nothing of the sort. No constructive measure stands to his credit at any period in his history. He signed important papers without reading them (Welles, *Diary*, I, pp. 16-32), and John Hay states that he trusted to him the answering of his correspondence. Hay states that Lincoln was exceedingly "unmethodical" (Hay, in Herndon and Weik's *Life of Lincoln*, II, p. 515). Welles shows that there was absolutely no system during his presidency in the administration of affairs, and every cabinet officer was practically independent of the other and of the President, for whom they had no great opinion, especially Stanton, Seward, and Chase. At the cabinet meetings Seward took the lead, and Lincoln was treated as a kind of junior partner in the concern.

Instead of expediting the war he put it back by bad appointments and constant interference with his generals in the field. One instance alone is sufficient to show Lincoln's incapacity: Upon the retreat of General McClellan to Harrison's Landing on James River, General Lee marched with most of his army to attack Pope, who was advancing from Washington. This left Richmond with only 30,000 men. McClellan had 100,000, and he asked permission to attack that city. But Lincoln, fearful for his capital, refused,

through Halleck, to grant permission, and soon after removed McClellan and recalled his army, when it had attained the best possible position for future operations. Unfriendly as the historian Rhodes is to the memory of McClellan, he is compelled to confess that the move proposed by McClellan was "the most promising strategy of the whole campaign, both for the security of Washington and for possible results." Lincoln by this act put back the war two years.

Lincoln had behind him a population four times greater than the South, an old established government which had the recognition of the powers of the world, an established army and navy, credit with the bankers, etc., and yet to win success he had to hire thousands of foreigners and to force the Southern negroes into his army. He was reduced to the ignominious confession that without the 200,000 negroes he had in his army, he would have "to abandon the war in three weeks." (Nicolay and Hay, *Complete Works of Abraham Lincoln*, II, p.562.)

Contrasted with this was the great ability shown by Mr. Davis and his cabinet, who out of nothing created an organization that for four years carried on a war that their own enemies were forced to confess was up to that time the greatest war of all the ages. General Lee said of Mr. Davis that "few men could have done as well and none could have done better." Nevertheless had a really competent President like Andrew Jackson, been in the place of Lincoln, with a cabinet led by an Edward Livingston or William L. Marcy, instead of such marplots as Seward and Stanton, the South would have been suppressed in eighteen months.

38. *What importance should be placed upon the statements of Rhett, Yancey, and other Southern extremists?*

None. Their talk was purely defensive, and had a fair set off in the ravings of the abolitionists who declared that the Constitution was "a covenant with death and an agreement with hell." In no official declaration did the Southern Confederacy ever say that its purpose was to perpetuate slavery, or establish a slave empire. At all times and all places it proclaimed its purpose was to establish its independence and exercise the right of self-government. It is a curious fact that in 1833, in a solemn judicial opinion, Judge Henry Baldwin, a Pennsylvanian, and Justice of the Supreme Court of the United States, declared that "the cornerstone of the American Union was slavery."

39. *Was it Lincoln's desire to preserve the Union that influenced him in violating the Constitution and resorting to barbarous methods of warfare?*

No. If the preservation of the Union had been the controlling idea with Lincoln he would have encouraged the efforts of John J. Crittenden and John Tyler to compromise the issues. But he was a thorough sectional party man, and he did not dare to offend those who had made him President. The turning point of his policy was the tariff, a thorough sectional measure, and he determined to make war in order to fix the tariff for protection forever on the South. Having begun the war, he knew that he would be a ruined politician if he failed, hence his acquiescence in the barbarous policy by which he destroyed the Constitution of the Fathers and erected the present Northern Nation on its ruins. It is ridiculous to say that Lincoln preserved the Union. The only way to preserve it was by strict adherence to the Constitution, and Lincoln violated the Constitution constantly. As a matter of fact, the condition of the Southern people is not as free as that of the Porto Ricans and Filipinos, who are held as dependent provinces (1935). In two of the great departments of the government the South has no representation whatever, and in the third the representation being a minority, affords no real protection.

40. *Were the terms of surrender granted by Grant, Sherman, and other Federal generals anything extraordinary?*

Not at all. These generals had no excuse for devastating the South and destroying its people, save the sentimental idea of Union. They never alleged any other. When opposition ceased, even that excuse failed them. The South had never done the North any harm. The terms consisted in giving the Confederates a meal, paroling them, and turning them loose to shift for themselves as best they could in a country "raided of all supplies," as Grant himself said. There was nothing gracious in that! The captor is expected to feed his prisoners. The officers were allowed their sidearms, baggage, and horses, but this has been customary in all surrenders. It is true that this exemption as to horses was extended to the few broken-down animals possessed by the cavalry and artillerymen, but Grant says in his *Memoirs* that this suggestion originated

with General Lee, and that he consented to it because he thought that "this would be the last battle of the war," and "the United States did not want them." Was this magnanimity?

The terms did not compare with those allowed by General Horatio Gates to General John Burgoyne at Saratoga October 17, 1777. In this case the British were allowed to march out of their trenches with "all the honors of war," drums beating, flags flying, and bands playing. (No such privilege was allowed the Confederates by General Grant.) The British officers were allowed their sidearms, baggage, and horses, and the men were allowed rations and promised care and safe return to England, on parole not to serve again in North America till exchanged. Congress, it is true, shamelessly violated the articles and detained the British troops in America till the end of the war, but that was not the fault of General Gates.

The Confederates, who fully expected, from the barbarous manner in which Grant had waged war, that the whole army would be hanged, or kept in imprisonment for an indefinite time, were grateful at being let go on any terms, but the terms allowed by the Federal generals were poor set off against the desolation committed during the war. And as to General Grant, he approved the Reconstruction measures as President and enforced negro suffrage to the limit, doing infinite harm to the South. George Washington himself, who had approved guerrilla warfare in the Revolution, would have fared badly had he fallen into the hands of General Grant, who telegraphed Sheridan "to hang Mosby's men without trial." Obedient to this order, six of Mosby's men were shot or hung, and Mosby retaliated by shooting or hanging seven of Sheridan's men, which put a stop to this horrible mode of punishment.

41. *What is Lincoln's present reputation founded upon?*

It is founded upon his assassination, the need of the North for a hero, his faculty of juggling with words, and the luminous propaganda put out in his favor. Washington, Jefferson, Henry, Madison, Calhoun, and Webster attracted the admiration and recognition of the people from their earliest manhood, but in the opinion of his contemporaries Lincoln never rose above the ordinary politician, and throughout his administration he was subject to bitter and remorseless criticism. Nothing was more bitterly denounced in the North than Lincoln's suspension of the writ of habeas corpus in States of the North where the courts were in full operation, and the arrest under his authority of thousands of people who were confined for months in gloomy dungeons, without charge, without trial, and without being allowed counsel. Because of this, Wendell Phillips pronounced Lincoln "a more unlimited despot than the world knows this side of China." The claim that Lincoln was a democrat, that he restored the Union, that he was a friend of the South, is the purest fiction imaginable. The deification of Lincoln commenced with his assassination, and has assumed all the forms of hero worship, without any regard for truth or even probability. The most audacious of these claims is that Lincoln was *a friend of the South*.

42. *Was nullification a Southern doctrine?*

No. The South as a whole never held to this doctrine. Only two Southern States, Georgia and South Carolina, ever did, and they resorted to it to make void unconstitutional acts, as an alternative to secession.

It was not only threatened by Northern States, but practiced by them in the War of 1812, and through the personal liberty laws and the other measures in the decade from 1850 to 1860.

The notion of a league implies no such idea of a State suspending a law of the Confederacy, and remaining a member thereof.

But what makes the case of the North exceedingly ugly is that they were willing enough in 1833 to destroy the lives of South Carolinians, and resorted to the nullification policy in 1850-1860, in clear defiance of constitutional provisions, for a mere idea and without any sense of personal injury. The men of New England were wholly averse to fighting foreign soldiers like Englishmen in 1812-1814, and Mexicans in 1846, but were among the first in the field to punish their brethren, the Southerners, in 1861.

43. *What was the true nature of the Union in 1861?*

I.

In May, 1777, the Legislature of Virginia passed an act requiring all free-born male citizens, above the age of 16 years, to "swear allegiance to the Commonwealth of Virginia as a free and independent State," and the other States, or most of them certainly, passed similar laws. No one was required by any authority to swear allegiance to the United States, or its government. In 1781, the Articles of Confederation,

adopted that year, called the Union "a firm league of friendship," and provided that each State "retained its sovereignty, freedom and independence." In the treaty of peace (1783), Great Britain recognized the United States, mentioning the thirteen States by name, as "free, sovereign and independent States." Nevertheless, Lincoln, with characteristic sophistry, tried to fool people into thinking that the States had never been sovereign.

But against his views may be placed the facts, and the opinion of another man of national ideas, far his superior in every way - John Marshall - who in a noted case (*Gibbons versus Ogden*), declared the Union previous to 1787 a league.

II.

John Marshall never resorted to rhetoric or dishonest sophistical argument like Lincoln, but his intense party spirit led him often unto untenable positions. As a member of the Federalist party, he espoused the British doctrine, "once a citizen, always a citizen," denied the Jeffersonian slogan "free ships make free goods," wanted, like the other Federalists, to make the common law a part of the law of the United States, and stood for aristocracy, instead of democracy, as the correct principle of government. All Marshall's views on these subjects stand repudiated by even the present intensely consolidated government of the United States.

So when in the same case (*Gibbons vs. Ogden*) he reasoned that under the new constitution the Union lost the character of a league, he simply spoke as father to the thought, and appeared to forget that, if the Union was a league of sovereign States anterior to 1787, as he said it was, the States could not lose that character without some express provision in the new constitution to that effect. It is a fundamental provision of public law that in construing grants from sovereign States, nothing can pass by mere implication or inference (Brown's *Legal Maxims*, p. 260); Vattel, 2nd Book, chapter SVII, sect. 305-308). And this is especially true when the grant concerns so serious a matter as the sovereignty of the State.

Now no one can show any express revocation of sovereignty in the constitution, and Marshall's argument proceeds by way of implication or inference from powers in the constitution which may be explained wholly otherwise. To reason that from a mere change in the operation of the government or distribution of the powers, the sovereignty can be destroyed, is absurd.

There is no real antagonism between a Federal government of despotic power and a Union of sovereign States, and the difference between the articles of Confederation and the Constitution of 1787 lies not in the nature of the Union but in the grants of power. To render this perfectly plain, suppose there was a clause added to the present constitution, "And this Union is a league from which each State may peaceably withdraw," how would this provision interfere with the operation of the Federal government, as long as the States chose to remain together?

The Confederate Constitution was a mere copy of the Federal Constitution, created "a government proper," but no one has denied that its object was to establish a league of sovereign States.

III.

Not only was there no express provision in the constitution or the amendments by which the States surrendered their sovereignty, but there were provisions in it which declare and defend that sovereignty. The seventh article declares that the parties to this constitution are "the States so ratifying the same," and the tenth amendment repels all implications hostile to sovereignty by declaring that "the powers not delegated to the United States by the constitution, nor prohibited to the States are reserved to the States or the people respectively." No one was ever required by the Constitution to swear allegiance to the Federal government or the United States.

44. How was secession connected with sovereignty?

As members of a league, each State, in the exercise of its sovereignty, by which its will is meant, had a right, under the law of nations, to withdraw from the Union at any time, for reasons to be judged of by itself. But this did not relieve it from its share of the public debt or other obligations incurred as a member of the league, and these were the proper subjects of negotiation. The denial of the right of secession was a denial of sovereignty, and secession was an obvious power reserved to the States under the tenth amendment. Indeed, three States — Virginia, Rhode Island, and New York — in their ratification of the constitution expressly reserved the right of secession, and this reservation, according to the rules of law, enured to the benefit of the other States as well.

William Rawle, who stood at the head of the bar of Philadelphia, published in 1825 a book on the Constitution, in which he showed very conclusively the constitutionality of secession, and this book was used as a textbook to teach the young officers at West Point. (*Tyler's Quarterly*, XII, p. 87.)

45. How was the right to secede connected with self- government?

I.

Not only had the Southern States the constitutional right to secede, but the natural right to do so. The basis on which the United States was established was the right of self-government, as set out in the Declaration of Independence. The South sought to establish its own government, and was not permitted to do so. A right is independent of circumstances, and if there ever was a time when the great American principle was applicable, it was in the case of the South in 1861. What are the facts? Lincoln himself described the Union as "a house divided against itself." The two sections viewed each other with abhorrence. The South had a country as large as Great Britain, France, and Germany. Lincoln said in his message July 4, 1861, that its population was as "patriotic and civilized as any other people." The South had not only a highly organized government, but it showed that it was capable of fighting what General Grant styled was "one of the greatest wars that was ever made." (*Personal Memoirs*, II, p. 544.)

Horace Greeley, in November, 1860, put the case exactly: "If the Cotton States consider the value of the Union debatable, we maintain that they have a perfect right to discuss it; nay, we hold with Jefferson to the inalienable right of communities to alter or abolish forms of government that have been oppressive or injurious, and if the Cotton States decide that they can do better out of the Union than in it, we insist on letting them go in peace. The right to secede may be a revolutionary one, but it exists nevertheless, and *we don't see how one party can have a right to do what another has a right to prevent.*"

To defend the North for its war in 1861, its writers have necessarily to deny the right of self-government, and to hold that the British had a perfect right to whip the Americans in 1776.

II.

In all international contests, the smaller country is more apt to be right than the larger, for while the larger has the big fist to fall back upon, the latter has only the truth with its conscience-compelling power. Most people of the North have a way of talking about the Union when they mean the North only. If things were reversed, if it was the South that dominated the Union, how differently they would talk! It would be no longer the language of the big fist, but the language of truth. But having the power, force, the weapon of tyrants, is the principle they appeal to, and not the old American principle of consent and self-government.

46. Would the principle of secession have been fatal to the success of the Confederacy as an independent power?

I.

Knowing that the North had no just cause for its terrible war of 1861, its defenders have sought to lessen the odium of its crime by arguing that the doctrine of secession would have proved fatal to the success of the Confederacy, even if it had established its independence. This is another question entirely, and does not affect the right or wrong of the people in 1861. But such persons may be asked what do they know of the future? They deal in surmises, and should be reminded of the surmises entertained in this country about the Russian Soviet government. The papers were unanimous in the opinion that the new Russian government would not last six months, but it has lasted thirteen years (1935), and gives no sign of breaking up. The Russian government is one of the working classes; the United States government one of Northern millionaires, and, for all we know, the Russian government may be the more permanent of the two.

II.

Such writers speak of the troubles Mr. Davis had in North Carolina and Georgia, and the threats that some people made of impeaching him, of the lack of a Supreme Court and various other matters, but they fail to speak of Lincoln's troubles in Illinois, Indiana, and Ohio, where Lincoln's administration did not escape the danger of a hostile Confederacy. And how about the great riot in New York, when Lincoln had to send troops to put down these new rebels? Was Stephens worse than Vallandigham? Did Mr. Davis find it necessary to put 38,000 of suspected citizens in jail as Lincoln did? Was not Lincoln also threatened with impeachment?

So great was the dissatisfaction with Lincoln in 1864 that he wrote to his cabinet that he had no chance of reelection, and he said, moreover, that without the 200,000 negroes taken from the South into his army he would have to give up the war in "three weeks." There is no doubt that if Sherman and Sheridan had not won victories at this time, and the army had not been used at the polls to frighten people away, Lincoln would have lost the election, or been driven from the government.

How can it be doubted that if the North had been subjected to a blockade and invaded by great Southern armies, Lincoln's imperialism would have shown far more dangerous symptoms of disintegration than Davis' States rights.

It is absurd to say, as Lincoln did, that the essence of secession was anarchy. People do not break up a government just for a theory. There must be profound dissatisfaction, and no government, Republican, Imperialistic or Democratic, is safe when that dissatisfaction rises. France overturned its royal government, its imperial government. Russia, the strong powered government of the Czars, and Germany became a Republic. The most enduring principle on which to build a nation is not force, but affection and interest.

IV.

How was the case of the South as unfavorable as that of the Americans during the eighteenth century? There were plenty of people then to argue against the permanence of the Union. There were no United States courts. Two of the States actually withdrew from the operation of its laws, and it was only by repeated amendments, all tending to restrict the powers of the Federal Government, that the States contrived to live together. Why refuse the Southern Confederacy the privilege of correcting weaknesses by subsequent amendments?

But there were much stronger arguments for the permanence of the Confederacy than that of the Union in 1776. The States of the South would have been bound together by fear of the great Northern Republic, whose tyrannical disposition they had long experienced. They would have had laws suited to their own circumstances, and developed accordingly. They would not have had to live under Northern laws, compelled to pay pensions to Northern soldiers and debts to Northern creditors, contracted for their own undoing. It is a sufficient reply to this kind of backhanded argument to repeat what General Grant said in his *Memoirs*, that the South, if successful, would have established "a real and respected nation. "

47. *Some additions.*

a. Words. Webster, in his speech against Hayne in 1830, without pretending to originality said that "words were things," pointing out that by the adroit use of words in addressing the highly wrought feelings of mankind a just conclusion is often avoided or a false one reached. Taking the hint, the Northern speakers applied to the Southern policy or Southern men, in the absence of any just argument against them, such terms as "Slavery Extension," "Fire-eaters," *Rebels*, "Border Ruffians," "Slavocrats," "Slave Breeders," and other offensive terms to distract the attention from the true points at issue. Lincoln for this purpose used rhetoric and sophistry.

b. Exchanges (see Query 34). In the American Revolution, as in the War for Southern Independence, there were mutual complaints between the parties at war as to ill treatment of prisoners. And Washington in a letter to Congress December 27, 1781, said (Gordon, *American Revolution, III*, p. 268): "I know of no method so likely to put an end to the mutual complaints of both sides as that of having all prisoners given up to the commissary general to be by him exchanged." Thus Washington favored exchanges, while Lincoln opposed them. In this connection it may be well to remember that the Federals burnt sixty towns or more in the South and that the mortality at Elmira was greatly in excess proportionately of that at Andersonville (Keily, *In Vinculis.*) And as for the humanity of Lincoln, in his congratulating Sherman for his march to the sea, and Sheridan for his campaign in the Valley of Virginia, his talk of "charity for all" immediately after was, in the language of Edward Lee Masters, "a perfect blasphemy against human nature." It is a telling fact in favor of Major Henry Wirz that, when the committee representing the prisoners at Andersonville reached the North and were free to talk as they pleased, they said nothing in their published statement of any murders done by Wirz, but spoke of him as a kind man, and of General Winder, Wirz's superior officer, they had nothing but praise for his kindness.

c. *Rebels* (see Query 28). It was because of indignation at being called a rebel that the wounded General Mercer, the hero of Princeton, January 3, 1777, lost his life. (Stryker, *The Battles of Trenton and Princeton*, p. 282.) This term, as used by the British as well as by Lincoln, meant not merely a political offender but a moral one which ranked the person with thieves and cutthroats, and the use of the word in this sense was kept up by Northern Presidents long after the war. Of a far superior character was the action of the loyalist Legislature of Virginia, who in 1677, immediately after Bacon's Rebellion, imposed a fine of 400 pounds of tobacco on any one who would call another a rebel, traitor, or other name calculated to stir up the "old quarrels" and "heart burnings." In a letter of Washington to Lord Howe, January 13, 1777, the American commander, after referring to the cruel treatment visited upon the American prisoners on board the British prison ships, wrote: "You may call us rebels and say we deserve no better treatment, but remember, my Lord, supposing us rebels we still have feelings equally as keen and sensible as loyalists and will, if forced to it, most assuredly retaliate upon those upon whom we look as the unjust invaders of our rights, liberties and properties." The great kindness of heart that distinguished President Davis prevented him from resorting to the system of retaliation threatened by Washington. He was charged by many Confederates with merely threatening and never carrying out his threat. But the threat, in one case at least, was effective when Lincoln, after having proclaimed Confederate privateersmen pirates, proceeded to carry out his threat in two cases. The privateersmen captured were loaded with irons and treated as felons. Their execution being contrary to the international law, as pointed out by a member of the British Parliament, would have made of Lincoln a murderer, but he (Davis) saved him from the consequences of his act by threatening to put to death an equal number of Federal prisoners. Justly humiliated, Lincoln desisted.

Later General Grant affected to place the gallant partisans of Colonel Mosby in the same category with the Confederate privateersmen, and six fine young men of Mosby's command were hung or shot by order of General Custer in Sheridan's command in accordance with orders telegraphed by Grant. But Mosby, unlike President Davis, acted first and threatened afterward to put to death seven prisoners who served as soldiers under General Custer.

d. *Sumner and Brooks*. The beating of Charles Sumner by Preston S. Brooks, of South Carolina, and the latter's reelection, after resignation, to his seat in Congress were ascribed, by New England writers especially, to the demoralizing influence of slavery. Were then the burnings of Catholic churches in Philadelphia and other places in 1854, and the assassinations of John Brown at Pottawattomi in Kansas in 1855 and at Harper's Ferry in 1859 due to the demoralizing influences of freedom? Of course not. These events were due to the highly wrought passions of men brought to a white heat by personal antagonism. Neither slavery nor freedom was responsible for them. Madame Roland, the French patriot, when taken to the guillotine, exclaimed: "Oh, Liberty, how many crimes have been committed in thy name!" The remarkable point is that New England set the example for Sumner's flagellation. In 1798 Roger Griswold, a high-strutting Federalist of Connecticut, grossly insulted Matthew Lyon, a Democratic Republican of Vermont, and Lyon spat in his face. A motion was made to expel Lyon, but his party in Congress, while condemning his conduct, thought that he had great provocation and refused to vote for it. Thereupon after several weeks Griswold attacked Lyon, while writing at his desk, with a thick hickory cane, rather a contrast to the small guttapercha stick employed by Brooks, which was hollow and broke to pieces in Brooks' hand. Lyon was, like Sumner, caught in his seat, but he managed with his arm to protect his head from injury and, releasing himself, gallantly charged his opponent. The friends of Brooks believed that Sumner feigned inability to release himself and pretended unconsciousness, and it does seem rather queer that a man of his huge frame could not have disengaged himself from his seat. Both Griswold and Brooks approached from the front. The House refused to expel either Griswold or Lyon, and by vote of their New England constituents both were returned to Congress at the next election in 1800. Were their constituencies necessarily degraded on this account?

e. *Jefferson Davis*. It would be derogatory to the character of General Lee to suppose that he did not mean exactly what he said in praise of President Davis (see page 39), but his evidence is supported by General Grant, who could not be presumed to have any favor for Mr. Davis. Grant declared that no one could have saved the South. "Davis did all he could and *all any man could* for the South. . . . Davis is entitled to every honor bestowed on the South for gallantry and persistence. The attacks upon him from his old followers are ignoble."

The criticism sometimes met with that Lee should have been given control of the whole military situation is founded in ignorance. By commission March 13, 1862, Davis put Lee in command of all the Confederate forces, and on June 1, 1862, he added the special command of the Army of Northern Virginia. But Lee absolutely refused to take both commands, and Davis, thinking that Lee's presence at the head of the army which defended the Capital was the most important, yielded unwillingly to his wishes and relieved him of the general command. Repeatedly he urged Lee to permit him to extend his authority and Lee would not consent. (Davis' Reply to the General Assembly of Virginia.) When Congress, in February, 1865, conferred the general command again on Lee, Lee could not resist the universal demand, but it does not appear that beyond issuing a proclamation to encourage his soldiers, he asserted his authority anywhere except in his own immediate army. Probably he recognized that it was too late.

So near was Davis' government to success that if Lee had been able to continue his retreat another day, Grant would have been so far from his base that he would have been compelled to abandon the pursuit, and the protraction of the war another year would have resulted in Southern independence. So said General Grant in a conversation during his "Tour Around the World."

The failure of the South was the worst thing possible for that people. Disguise it as we may, the South, since 1865, has been virtually a dependent province of the North and has lost that high moral character which made it such a force in the world prior to 1865. Ashamed of its course in the past, the North's present attitude to the South is that of "benevolent assimilation."

f. Abolition. The *means* are far more Important than the *result*. To praise Lincoln for freeing 4,000,000 slaves, as President Hoover did in his recent speech on Lincoln's birthday, is to exalt the act over the means, which were highly disreputable. Had Lincoln tried to effect abolition in the way that the wise statesmen of the North went about it in New York, Pennsylvania, New Jersey, and other Northern States, by gradual emancipation and with a careful provision by law against any shock to society, there would have been some sense in President Hoover's remarks; but with abolition proclaimed as it was, in the first instance, simply as a means to breaking up the Confederate armies and without regard to time or consequences, his words show no sense at all. Besides the confiscation of several billions of dollars, as the value of the slaves and the instigation to massacre of Southern women and children, Lincoln's action promised, as actually occurred during Reconstruction, to dislocate Southern society politically, socially, morally, and financially; and a high military authority declared that upwards of a million negroes - 25 per cent of the whole - enticed from their homes with the promise of freedom and plenty, perished during the war or shortly after it of neglect, disease; and starvation. (George Lunt, of Boston, *Origin of the Late War*, p.88, note.) In his speech at Peoria in 1854, Lincoln had professed his absolute inability to deal with the question of slavery in the Southern States and his resort to force during the war was a confession on his part of bankruptcy in statesmanship.

g. Southern outrages. It is not pretended that there were not individual cases of outrage committed by Confederate soldiers, but these were without the sanction and against the orders of the Confederate authorities, while exactly the reverse was true as to the Federal authorities. Upwards of sixty towns were destroyed in the South and the country laid waste from the Potomac to the Rio Grande. Chambersburg was burned by the Confederates, but this was in legitimate retaliation for the vandalism of General Hunter in the Valley of Virginia, whose conduct in burning private houses and destroying private property was denounced by General Halleck, the Federal commander-in-chief, as "barbarous." But this burning was not done till General Early had given the people of Chambersburg an opportunity of saving their town by the payment of \$100,000 in gold, or \$500,000 in greenbacks, equal to only a small part of the damage done by General Hunter. The Germans in the World War would have smiled at such a small indemnity, but the authorities of Chambersburg, believing that succor was speedily coming, refused. Indeed, the greatest surprise was expressed by officers from the Austrian, Prussian, and English armies that in the presence of the unparalleled ruthlessness and wantonness of the Federal armies and the dislocation of society attendant upon Lincoln's negro policy, the Southern people should have shown such remarkable forbearance, patience, and humanity. Compare the orders of General Grant with those of General Lee, and note the difference. (McGuire and Hunter, *The Confederate Cause and Conduct of the War Between the States*.) When it is remembered that Republican speakers had affected to regard the South as utterly corrupted, demoralized by slavery, the contrast is astonishing.

h. Lincoln's Tenderness. Lincoln wrote to General McClellan: "Can you get near enough [to Richmond] to throw shells into the city?" (*McClellan's Own Story*, p. 368.) The dreadful massacre of Burnside's troops at Fredericksburg is ascribed to his orders to that unfortunate general, who was visited by Lincoln in his encampment shortly before the battle. Burnside nobly kept the President's responsibility to himself. (Dr. William E. Dodd, *Lincoln or Lee*, p. 87; statement of Major W. Roy Mason in *Battles and Leaders of the Civil War, III*, p. 101.) General Don Piatt, who knew Lincoln intimately, denies the claim that he was of a kind and forgiving disposition. In his book, *Reminiscences of Lincoln*, p. 483, he shows Lincoln's extraordinary insensibility to the ills of his fellow citizens and soldiers when the misery of war was at its worst. His consent to the policy of refusing to exchange takes from him all claim to real humanity

i. Character of the War. The war was not a "rebellion," because the action of the South was that of free, independent, and sovereign States. Lincoln, at the beginning, admitted as much when Seward, his Secretary of State, wrote to the United States Minister in England and said, in the President's name, that the Federal government could not war against a State. It was not a "Civil War," for that implies the existence of a single State; nor was it a "War Between the States," for the Federal government had erected a despotism over the Northern States and asked them no odds. It was clearly a war of invasion by the Federal government and a war for self-government by the Southern States.

48. If then this is a mere Northern government, how may the old Union of the Fathers be restored?

It may be restored readily enough by the United States reaffirming the doctrine of self-government, expressing sorrow for its war of conquest in 1861-65, admitting the South into a proper share of all the functions of the government, and joining the League of Nations in banishing armies and navies, and war. The South has no vindictiveness. All it wants is truth and justice.

SECTIONAL AMBITION: THE CAUSE OF THE WAR IN 1861

Holdcroft, Va.,
November 28, 1934.

Dear Mr. _____ I have read your article and think it too controversial, as you suggest. It leaves the issue too muddled up. So please don't get offended because I return it.

I don't see how it is possible to fail to recognize certain "broad matters about the War of 1861-1865. Certainly secession was *not* the cause of the War. It did not necessarily involve war. Norway seceded from Sweden and there was no war. Even Lincoln did not make secession in itself a cause of the War, but the firing on Fort Sumter. He tried to make people believe that the South was anxious to fight the North, overthrow the government, etc. This was, of course, a mere pretext, for he himself admitted that he sent the squadron to Fort Sumter expecting the Southerners to fire.* After the same spirit he raised great armies without the authority of Congress and marched them South, thereby plunging the North into a war with the South under the false cry of "Union and the flag." Relieved of all technicalities and subtleties (sic), the War was simply a war of the North against the South, having in view the absolute subjugation of the latter.

[* .On May I. 1861, Lincoln wrote to G. V. Fox: "You and I both anticipated that the cause of the country would be advanced by making the attempt to provision Fort Sumter, even if it should fail; and it is no small consolation now to feel that our *anticipation* is justified by the *result*." (*Official Records of the Union and Confederate Navies*, Series I, Vol. IV, pp. 224-251.) Nicolay and Hay in *Abraham Lincoln*, Vol. IV, p. 44, say: "That he (Lincoln) by this time expected resistance is reasonably certain. The presence of armed ships with the expedition, and their instructions to fight their way to the Fort in case of opposition show that he believed the arbitrament of the sword to be at hand."]

Then the question arises, what was the cause of the War back of this pretext? Undoubtedly it was the desire of the Republicans to dominate the country. This did not take one line only. It was not wholly a selfish money feeling, for otherwise they would not have goaded the South to the extent they did. They became inordinately jealous of the superiority of talent in Southern men and women in politics and society. But having driven the South out of the Union by all kinds of abuse, violations of the Constitution, and instigations to massacre, they were anxious to get it back again, when they considered what the result of an independent South would be.

They could not reconcile themselves to win back the Southern States by conforming to the views of the Supreme Court and accepting the Crittenden Compromise, which left the extension of slavery a mere theoretical issue, as Lincoln himself admitted,¹ but war, with all its attendant horrors, was preferred.

[¹ Lincoln said in his speech at Peoria in 1855 and in his letter to Horace Greeley in 1862 that to his mind the Union was paramount to any question of slavery, and yet as President-elect he made the slavery question paramount to the Union. He instructed his lieutenants to refuse all compromises. In rejecting the Crittenden Resolutions, Lincoln, a minority President, and the Republicans, a minority party, placed themselves on record as preferring the slaughter of 400,000 men of the flower of the land, and the sacrifice of billions of dollars of property to a compromise involving a mere abstraction. The Crittenden Compromise left open to slavery extension only New Mexico, and this was already open to slavery under the Compromise of 1850. It was wholly unfitted for the growth of cotton and tobacco, the products of slave labor, and during the ten years from 1850 to 1860 not ten slaves had entered the territory. Lincoln in a private letter to William H. Seward admitted that he saw no danger there." (Nicolay and Hay, *Complete Works of Abraham Lincoln*, I, pp. 664, 669.) What then? Lincoln stirred up a ghost and was willing to risk the safety of the Union on the bare possibility that the South might, at some future time, secure the annexation of slave-holding Cuba! It seems needless to say that no such ghost could have materialized in the presence of the great Northern majorities in the Senate and House of Representatives. But even so, Lincoln put slavery ahead of the Union at this critical time, and so did his party.]

The possible effects of the tariff were the chief impelling force to this result. It was feared that an independent South might put such restrictions upon the exportation of cotton North as to ruin the textile factories. Lincoln was told that grass would grow in the streets of New York. Then, the accepted theory being that exports abroad came back by exchange in the form of imports, these imports, because of the low tariff, would be limited to Southern ports alone for distribution North and South. Thus the Northern government, dependent upon the high tariff, would be deprived of its revenue. The export of cotton amounted in 1859 to \$161,434,923, and the total exportations of everything from the North were only \$78,217,202. Lincoln realized the difficulty, and in three interviews defending his employment of troops, asked what would become of his revenue if the Southern States were allowed to set up an independent government with their ten per cent tariff.²

[²These three occasions were: (1) when Colonel Baldwin had an interview with Lincoln on April 4, 1861; (2) when the Commissioners, William B. Preston, A.H.H. Stuart, and George W. Randolph, sent by the Virginia Convention, interviewed Lincoln on April 12th; (3) when Dr. Fuller and the deputations from each of the five Christian Associations of Baltimore saw Lincoln on April 22. On March 16th Stanton, who had been a member of Buchanan's Cabinet and had not yet taken sides with the Republicans, wrote of the alarm of these people regarding the tariff situation, which they feared "would cut off the trade of New York, build up New Orleans and the Southern ports, and leave the government no revenue." Tyler, *History of Virginia, 1763-1861*. (Being Vol. II, *History of Virginia*, by American Historical Society.)]

Cotton did not have a fair opportunity to show its power. During the War the North obtained lots of cotton by capture and purchase by underground methods, and much cotton was grown in parts of the South subject to their authority, so the deprivation was not felt to as great an extent as some thought it would be. But prices of things were very high in the North, and the after effects were terrible as seen in a great war debt and a succession of financial panics. The North got its revenue in the War not wholly by duties but by direct taxes, high licenses, treasury notes, floating large loans and piling up a huge debt.

Southerners counted upon the interference of England, and here again the deprivation of cotton was not so keenly felt as justly assumed. Great quantities went to England by the blockade runners and through the indirect channels of the North. Cotton, which would have been a King in case of an independent South, was more or less crippled by war.

The government of the United States, during the war and 'since, reversed itself on every measure of the Revolution — even to the use of the word "rebel," which their ancestors had objected to so strongly. Lincoln claimed the right, despite the Constitution, to free the negroes under an exercise of the war powers. Of the contrary view was John Quincy Adams, of Massachusetts, Secretary of State to James Monroe, who in 1820 declared that "the emancipation of the enemy's slaves is not among the acts of legitimate war"; "that the right of putting to death all prisoners in cold blood and without special cause might as well be pretended to be a law of war.³ Washington based the Union upon the Democratic principle of free consent. Lincoln ridiculed the idea and asserted that force was the only sound principle of government.

[³Moore, *International Law Digest*, VIII, p. 305: "Address of the Confederate Congress to the people of the Confederate States" in *Southern Historical Papers*, I, p. 32.]

It is a remarkable fact that while this country has thus stultified itself, the Russian government, once the embodiment of autocracy, has placed within its fundamental Constitution the right of peaceful secession on the part of any of its constituent members.

Of course when I refer to "the North," I refer particularly to the Republican Party, which got possession of the Executive in 1861 and administered the government for long years in the grossest sectional manner. As to the Democrats of the North, they were simply dragged into the War. Douglas, Black, Seymour, etc., blamed the Republicans for the War, but on the plea of keeping the territory of the United States intact joined in coercing the South. When the War ceased, having nothing of the hate that animated every action of the Republicans, they nobly arrayed themselves in behalf of the prostrate South.

Very truly yours,
(Signed) LYON G. TYLER







