

THE LAND WE LOVE.

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SKETCH OF THE 1ST KENTUCKY BRIGADE.

IN the general history which will go down to posterity of such immense bodies of men as were gathered under the banners of the Confederate States of America, it is not likely that more than a brief and cursory reference can or will be made to the services of so small a force as composed the First Kentucky Brigade. Yet the anomalous position which it occupied, in regard to the revolution, in having revolted against both State and Federal authority, exiling itself from home, from fortune, from kindred, and from friends—abandoning every thing which makes life desirable save honor, gave it an individuality which cannot fail to attract the attention of the calm student, who, in coming years, traces the progress of the mighty social convulsion in which it acted no ignoble part. The State, too, from which it came, whatever may be its destiny or its ultimate fate, will remember, with melancholy and mournful interest, not per-

haps unmingled with remorse, the career of that gallant band of men, who, of all the thousands in its borders inheriting the proud name and lofty fame of Kentuckians, stood forth fearlessly by deeds to express the sentiments of an undoubted majority of her people—disapprobation of wrong and tyranny. Children now in their cradles, youths as yet unborn, will enquire, with an earnest eagerness which volumes of recital can not satisfy, how their countrymen demeaned themselves in the fierce ordeal which they had elected as the test of their patriotism—how they bore themselves on the march, and in the bivouac, how in the trials of the long and sad retreat—how amid the wild carnage of the stricken field. Fair daughters of the State will oftentimes, even amid the rigid censorship which forbids utterance of words, love to come in thought and linger about the lonely graves where the men of the Kentucky Brigade sleep, wrapped in no

RELIGION IN THE ARMY OF TENNESSEE.

A prime element in the very great popularity of "The Land We Love" is, doubtless, the important office it is executing in collecting and recording authentic facts and incidents of the late war. The importance of this undertaking is felt by all who wish to promote truth. The living witnesses of the events in the recent gigantic revolution will soon pass away. The records are all in the hands of the successful party. Hence the only hope of seeing an impartial history of these transactions is in the execution of the purpose of this enterprising monthly.

No history of any country or any crisis is complete that omits the subject of religion. And, for peculiar reasons, the historian of the late war should be thoroughly acquainted with the moral and religious training that had obtained in this nation before the war, and with the condition of the various branches of the Christian Church at its commencement, as well as with their conduct during its progress. To promote this desirable end is the design of this article. The writer begs leave to say, by way of apology, that it is a source of regret with him that this contribution has not been made by some one of the many able divines who labored faithfully with the Army of Tennessee. Perhaps this humble effort to record the operations of the Church in one of the principal armies of the Confederate

States, may induce others, whose range of vision was wider and whose talents entitle them to speak, to do justice to the subject. Sustained by this hope we proceed to "speak that we do know, and testify that we have seen." Our statements will cover a period extending from the close of the battle of Chickamauga to the surrender of the army by General Joseph E. Johnston, at Greensboro', N. C.

It was very natural that the Church in the Southern States should make a vigorous effort to execute its peculiar commission among the soldiers in the Southern armies. That commission is not limited to times of peace.— On the contrary it has happened, not unfrequently, that periods of great excitement have been periods of great activity and real prosperity to the Church. When the regular and orderly course of events is suddenly broken, men are aroused from their dreams of gain and pleasure; the ground of their long cherished and unquestioned opinions is examined: the uncertainty and instability of temporal things appear; and the supports of religion are more eagerly sought. It is no time for the Church to slumber when the providence of God is calling men to *consider*. The situation of the Southern Church was not unlike that of Israel at the building of the second Temple. *Then* the people said—"The time is not come, the time that the Lord's

house should be built." But the word of the Lord by the prophet Haggai said—"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Consider your ways." There was nothing in the times to lull the Church, but, on the contrary, a loud call for faith and works.—Nor was there anything in the questions at issue in the strife of arms of which the Church felt ashamed. Whatever may be the verdict of those who shall come after as to the correctness of the opinions for which the South contended, there can be but one sentiment as to the honesty and devotion with which those opinions were cherished. They were not hastily adopted, but had been matured by earnest reflection and open discussion running through more than half a century. The main questions—the Institution of Slavery and the Sovereignty of the States—involved the divine authority of the Scriptures and the structure of the general government. The Southern States, perceiving that slavery had existed under every dispensation of the Covenant of Grace, felt no scruples with regard to it: and seeing that the North, when all their objections had been answered, were disposed to place their intuitions above revelation rather than yield the controversy, felt that the very authority of God's word was at issue. That two views of the general government had prevailed from its very beginning was notorious. That these views had been warmly advocated in the Senate of the United States by the ablest statesmen the nation had

produced was equally notorious. And that the views entertained by the Southern States were correct, and essential to the existence of the government as originally instituted, they most conscientiously believed. So that when that dark cloud, which appeared on the Northern sky not larger than a man's hand, had expanded until it filled the whole heaven, and was ready to burst in fury on the South, her people rose up to defend what they conceived to be a holy cause. And never was there a people more fully under the impression that their cause was just. But in addition to this, we had a precedent to guide us as Churches. Our fathers had passed through the first revolution. The examples of such men as Witherspoon and Hall were drawn by the historian for our benefit. And under the impulse of these noble examples our ministers felt ashamed to dwell in their ceiled houses while war was raging in the land. The young men, the hope of the Church, were in the armies. As the Church desired the salvation of her sons in daily peril of instant death, as she wished for good morals when peace should be restored, she was bound to gird her loins for the work.

1. It is of importance to the honor of the Church that it should be recorded, that her ablest and best ministers engaged in preaching the gospel to the soldiers in the army. As we are speaking now of the Army of Tennessee, we will mention the names of some, for this purpose, who were engaged in this good work in that

army. Of the Episcopal Church, Bishop Lay, of the Diocese of Arkansas, and Dr. Quintard, the present Bishop of the Diocese of Tennessee. Of the Methodist Episcopal Church South, Rev. John B. McFerrin, D. D., of Nashville. Of the Baptist Church, Rev. T. C. Teasdale, D. D., of Columbus, Mississippi. Of the Cumberland Presbyterian Church, Rev. B. W. McDonald, D. D., of Lebanon, Tennessee. Of the Presbyterian Church, Drs. Palmer, Waddel and Styles. From this short catalogue it will be seen that the Church sent out able men to the army.

2. There were three classes of laborers engaged in preaching the gospel to the army. First, the Chaplain. We mention this class first because it was certainly the most efficient. It was to the army what the pastor is at home. Each chaplain bore a definite relation to some special regiment. In most instances, while bearing a commission to a particular regiment, the chaplain's charge was a brigade. It was the effort of our General Assembly (Presbyterian) to place one chaplain in every brigade in the army. The chaplain was efficient, because he became acquainted with the soldiers, had access to them in sickness and in health, gained their confidence by sharing their privations and their dangers, and enjoyed constant opportunities for preaching, which transient visitors could not find. Preaching was their chief work. To this they added prayer meetings, Bible classes, distribution of religious tracts and papers, and the circu-

lation of the scriptures. Each denomination sent supplies of their Church papers to be distributed regularly by the chaplains. The Evangelical Tract Society, established at Petersburg, Virginia, supplied a large quantity of valuable religious literature in the form of tracts.

The chaplains appointed one of their own number to keep a depository for their benefit. He was allowed by the Commander-in-Chief to be detailed for this purpose. He had facilities for keeping supplies of Bibles, tracts and papers on hand for the use of the army. The second class of laborers were the regular Missionaries. They were not regularly commissioned. In fact they were not in any sense under the regular army orders. And in this respect they enjoyed some freedom. For the position of a chaplain was not pleasant when he had an ungodly Colonel or Brigadier, who thought it necessary to keep an eye on him, lest he should enjoy some immunities. The labor of this class was rather that of evangelists. And some of them were very useful. The third class, was composed of temporary missionaries. In addition to the chaplains, the Presbyteries enjoined it upon all their able-bodied ministers to visit the armies once or twice every year, and labor for a month or more. It will be seen that I use the names of the courts of the Presbyterian Church and speak of the plan of that Church. This is because I am familiar with the course of that Church. My impression is that a similar course

was pursued by the other denominations.

3. In the fall of 1863, the writer left South Carolina for the Army of Tennessee. Jenkins' brigade was then passing from Virginia to join Longstreet's corps in Tennessee. We found the army drawn up around Chattanooga. The battle of Chickamauga had been fought, and General Bragg was operating against the entrenched camp at that town. Having a letter of introduction to Brigadier General Walthall (subsequently Maj. General) we were very soon, by the kindness of that gallant officer, regularly assigned to duty with the thirtieth (30th) Mississippi regiment. The first duty of the chaplain, after battle, was to attend the wounded and dying.— This melancholy duty was our first taste of army life. A ride of twelve miles across the battle ground of Chickamauga brought us to Alexander's house, near Alexander's bridge, where the battle began. Here was the Field Hospital. Already many small boards marked the last resting places of brave soldiers. Friend and foe slept quietly together.— And here let it be said, once for all, that no tongue can tell the horrors of a Field Hospital. Of all army scenes the night after a battle was the most painful. But to return to the army. The chaplains were at their posts, and conducted religious worship as there was opportunity until the battle of Missionary Ridge. One general meeting of the chaplains was held on the summit of Lookout Mountain. There was a handsome collection of buildings on the

mountain. It had been a place of fashionable resort; and we understand is now turned into a college by our friends for the purpose of scattering the rays of light over that desolated region. Morning broke upon us before we left the mountain. It was clear and bright around us, but beneath us lay two invisible armies. Here and there a peak or cliff was visible, looking like an island rising out of the ocean. The only sign of life was the sound of the morning drum or the shrill note of the bugle. But soon that silence was to be broken, for the battle of Missionary Ridge was approaching. Who is not eager to witness for the first time a battle?

The battle had raged from morning till far into the afternoon on the right. But the enemy advanced to the Ridge only to be hurled back in headlong confusion as often as he advanced—for Cleburne fought there! Presently General Bragg rode down the line. He has passed the centre. He pauses. Artillery is hurried to the spot. The enemy is advancing and will certainly be repulsed. We go to see an engagement. Before, nothing is visible. The roar of artillery is awful and indescribable. The solid ridge seems to tremble. Our line shows signs of disorder. Every man is firing at will. Artillery horses begin to go to the rear. The line wavers, scatters, is broken. The battle is lost.

The next point of interest to the chaplain is Dalton, Georgia. The storm of war is hushed. The army goes into regular winter quarters. Four months or more

of profound quiet is given to us.— we not trust that many who laid
 It is the chaplain's time to work. down their lives in that long four-
 In nearly every camp a church months' battle from Dalton to
 is erected. With sacred song, and Jonesboro' had made their prepar-
 prayer and instruction in holy ation? But time would fail to
 things the men of God pursue their tell of what was done at Atlanta
 work. A revival is spoken of in and on the memorable march into
 a certain brigade. At the next and retreat from Tennessee. We
 chaplains' meeting we hear of labored and prayed and hoped to
 others. The Spirit seems to visit the last. May those who shall
 every camp. A general revival is come after us be instructed by all
 enjoyed. Then it is pleasant to that we have done or attempting,
 see the *great* congregation. May have failed to do.

DEO DUCE.

A stately ship sailed over the sea
 For a peerless port in a distant land;
 Her gleaming canvass swelled proudly free.
 And her helmsman steered with a steady hand.

DEO DUCE in letters of gold,
 Was graven deep on her glittering prow;
 She rode the billows that round her rolled
 A queen erect with a crownéd brow.

Captain and Pilot were brave and true
 And pure as her banner of spotless white;
 Never did nobler nor grander crew
 Enrol in the sacred cause of the Right.

Deo Duce, in safety she sailed
 Through deadly breakers and treacherous shoal;
 A people's prayers with their God prevailed
 And wafted her on to her destined goal.

She was almost there, when the sunny sky
 Grew black with the reflex of Heaven's frown;
 The mandate came from the Hand on high
 And the stately ship and her crew went down!