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Confederate Morale & Church Propaganda *by James W. Silver*



A study of the
church's role in
bringing on secession
and promoting
the Civil War,
by the author of
Arminism
The Church Society

Silver Confederate Morale & Church Propaganda

Norton

1932



Confederate Morale And Church Propaganda

David B. Chesebrough



Confederate Morale And Church Propaganda:

Confederate Morale and Church Propaganda James W. Silver, 1964-06-01 In this closely documented study Professor James W Silver examines the role of the church in the South during the Civil War What part it played as a powerful social institution in shaping the mind of the South bringing on secession and promoting the war and to what extent its efforts succeeded or failed

Gospel of Disunion Mitchell Snay, 1997-09-01 The centrality of religion in the life of the Old South the strongly religious nature of the sectional controversy over slavery and the close affinity between religion and antebellum American nationalism all point toward the need to explore the role of religion in the development of southern sectionalism In *Gospel of Disunion* Mitchell Snay examines the various ways in which religion adapted to and influenced the development of a distinctive southern culture and politics before the Civil War adding depth and form to the movement that culminated in secession From the abolitionist crisis of 1835 through the formation of the Confederacy in 1861 Snay shows how religion worked as an active agent in translating the sectional conflict into a struggle of the highest moral significance At the same time the slavery controversy sectionalized southern religion creating separate institutions and driving theology further toward orthodoxy By establishing a biblical sanction for slavery developing a slaveholding ethic for Christian masters and demonstrating the viability of separation from the North through the denominational schisms of the 1830s and 1840s religion reinforced central elements in southern political culture and contributed to a moral consensus that made secession possible

A Kingdom Not of this World Preston D. Graham, 2002 Stuart Robinson was a prominent Presbyterian newspaper editor who took upon himself the dangerous task of distinguishing between the spiritual world and within a border state city of conflict during the Civil War Presently historians tend to depict religion during the American Civil War as domesticated under sectional nationalism where theologizing was directed at justifying the war in order to forge either a northern or southern Zion Graham argues that such one sided depictions do not sufficiently account for either the existence of a border state phenomenon during the civil war or the kind of theologizing that was being propagated from out of the border states against the domestication of religion to sectional politics In *A Kingdom Not of This World* Stuart Robinson s *Struggle to Distinguish the Sacred from the Secular During the Civil War* Preston D Graham Jr presents a case study of a rather sizeable movement among border state Presbyterians with special attention given to their most celebrated and influential leader the Dr Rev Stuart Robinson of Louisville Kentucky Given the significance of Robinson s theologizing relative to the American doctrine of the separation of church and state several primary resources are included in a reader portion of the appendix

Confederate Morale and Church Propaganda James Wesley Silver, 1957 **The Metaphysical Confederacy** James Oscar Farmer, 1999 **The Elements of Confederate Defeat**, 1988 In *Why the South Lost the Civil War* four historians considered the dominant explanations of southern defeat At end the authors found that states rights disputes the Union blockade and inadequate southern forces did not fully account for the surrender Rather they concluded the South lacked the

will to win Its strength sapped by a faltering Confederate nationalism and weakened by a peculiar brand of evangelical Protestantism the South withdrew from a war not yet lost on the field of battle Roughly one half the size of its parent study The Elements of Confederate Defeat retains all the essential arguments of the earlier edition forming for the student a book that at once follows the events of the war and presents the major interpretations of its outcome in the South *Clergy Dissent in the Old South, 1830-1865* David B. Chesebrough,1996 Chesebrough history Illinois State U emphasizes the courage and cost of opposing slavery secession and the Civil War by clergy members in the South in the years leading to and during the war He also includes examples from the border state of Kentucky and from Washington DC to show that the problem was not limited to a geographical area Annotation copyright by Book News Inc Portland OR Confederate Minds Michael T. Bernath,2010-07-10 During the Civil War some Confederates sought to prove the distinctiveness of the southern people and to legitimate their desire for a separate national existence through the creation of a uniquely southern literature and culture Michael Bernath follows the activities of a group of southern writers thinkers editors publishers educators and ministers whom he labels Confederate cultural nationalists in order to trace the rise and fall of a cultural movement dedicated to liberating the South from its longtime dependence on Northern books periodicals and teachers By analyzing the motives driving the struggle for Confederate intellectual independence by charting its wartime accomplishments and by assessing its failures Bernath makes provocative arguments about the nature of Confederate nationalism life within the Confederacy and the perception of southern cultural distinctiveness **Why Confederates Fought** Aaron Sheehan-Dean,2009-08 Despite the massive volume of writing on the American Civil War one of the fundamental questions about it continues to bedevil us Why did non slave holders sacrifice so much to build a slave republic Non slave holders commitment was not marginal they formed the vast majority of soldiers who fought on behalf of the Confederacy Nor was slaver **The View from the Ground** Aaron Sheehan-Dean,2006-12-22 Civil War scholars have long used soldiers diaries and correspondence to flesh out their studies of the conflict s great officers regiments and battles However historians have only recently begun to treat the common Civil War soldier s daily life as a worthwhile topic of discussion in its own right The View from the Ground reveals the beliefs of ordinary men and women on topics ranging from slavery and racism to faith and identity and represents a significant development in historical scholarship the use of Civil War soldiers personal accounts to address larger questions about America s past Aaron Sheehan Dean opens The View from the Ground by surveying the landscape of research on Union and Confederate soldiers examining not only the wealth of scholarly inquiry in the 1980s and 1990s but also the numerous questions that remain unexplored Chandra Manning analyzes the views of white Union soldiers on slavery and their enthusiastic support for emancipation Jason Phillips uncovers the deep antipathy of Confederate soldiers toward their Union adversaries and Lisa Laskin explores tensions between soldiers and civilians in the Confederacy that represented a serious threat to the fledgling nation s survival Essays by David Rolfs and Kent Dollar examine the nature of

religious faith among Civil War combatants The grim and gruesome realities of warfare and the horror of killing one's enemy at close range profoundly tested the spiritual convictions of the fighting men Timothy J Orr Charles E Brooks and Kevin Levin demonstrate that Union and Confederate soldiers maintained their political beliefs both on the battlefield and in the war's aftermath Orr details the conflict between Union soldiers and Northern antiwar activists in Pennsylvania and Brooks examines a struggle between officers and the Fourth Texas Regiment Levin contextualizes political struggles among Southerners in the 1880s and 1890s as a continuing battle kept alive by memories of and identities associated with their wartime experiences *The View from the Ground* goes beyond standard histories that discuss soldiers primarily in terms of campaigns and casualties These essays show that soldiers on both sides were authentic historical actors who willfully steered the course of the Civil War and shaped subsequent public memory of the event

Why Confederates Fought, **In God's Presence** Benjamin L. Miller, 2019-02-20 When thousands of young men in the North and South marched off to fight in the Civil War another army of men accompanied them to care for these soldiers' spiritual needs *In God's Presence* explores how these two cohorts of men Northern and Southern and mostly Christian navigated the challenges of the Civil War on battlefields and in military camps hospitals and prisons In wartime military clergy chaplains and missionaries initially attempted to replicate the idyllic world of the antebellum church Instead they found themselves constructing a new religious world one in which static spaces customarily invested with religious meaning such as houses and churches gave way to dynamic sacred spaces defined by clergy to suit changing wartime circumstances At the same time the religious beliefs that soldiers brought from home differed from the religious practices that allowed them to endure during wartime With reference to Civil War soldiers' diaries letters and memoirs this book asks how clergy shaped these practices how they might have differed from camp to battlefield hospital or prison and how this experience affected postbellum religious belief and practice Religion and war have always been at the center of the human condition with warfare often leading to heightened religiosity The Civil War cannot be fully explained without understanding religion's role in the conflict *In God's Presence* advances this understanding by offering critical insight into the course and consequences of America's epochal fratricidal war

American Heretics Jerome E. Copulsky, 2024-10-01 A penetrating account of the religious critics of American liberalism pluralism and democracy from the Revolution until today A chilling consideration of persistent mutations of American thought still threatening our pluralist democracy Kirkus Reviews starred review The conversation about the proper role of religion in American public life often revolves around what kind of polity the Founders of the United States envisioned Advocates of a Christian America claim that the Framers intended a nation whose political values and institutions were shaped by Christianity secularists argue that they designed an enlightened republic where church and state were kept separate Both sides appeal to the Founding to justify their beliefs about the kind of nation the United States was meant to be or should become In this book Jerome E Copulsky complicates this ongoing public argument by examining a collection of

thinkers who on religious grounds considered the nation's political ideas illegitimate its institutions flawed and its church-state arrangement defective. Beholden to visions of cosmic order and social hierarchy rejecting the increasing pluralism and secularism of American society they predicted the collapse of an unrighteous nation and the emergence of a new Christian commonwealth in its stead. By engaging their challenges and interpreting their visions we can better appreciate the perennial temptations of religious illiberalism as well as the virtues and fragilities of America's liberal democracy. Critical Issues in American Religious History Robert R. Mathisen, 2006 Americans as a religious people experience both tension and indecision as they wrestle with a variety of critical issues every day. American society continually struggles with its religious past. The primary and secondary materials included in this volume track religious America's efforts to articulate its identity and destiny and implement its religious creeds and ideals in an ever-changing society. Why the South Lost the Civil War, 1991-09-01 Offers a chronological account of the Civil War, reexamines theories for the South's defeat and analyzes Confederate and Union military strategy. **Blood Brothers** Frank E. Vandiver, 1992 In the North Abraham Lincoln built a massive war effort by expanding executive authority sometimes in ways beyond the Constitution. Not only emancipation but also new monetary policies, new forms of commercial organization and production and new ways of raising and commanding armies made a different United States shaped for world power. **Rebuilding Zion** Daniel W. Stowell, 2001-09-20 Both the North and the South viewed the Civil War in Christian terms. Each side believed that its fight was just that God favored its cause. *Rebuilding Zion* is the first study to explore simultaneously the reaction of southern white evangelicals, northern white evangelicals and Christian freedpeople to Confederate defeat. As white southerners struggled to assure themselves that the collapse of the Confederacy was not an indication of God's stern judgment, white northerners and freedpeople were certain that it was. Author Daniel W. Stowell tells the story of the religious reconstruction of the South following the war, a bitter contest between southern and northern evangelicals at the heart of which was the fate of the freedpeople's souls and the southern effort to maintain a sense of sectional identity. Central to the southern churches' vision of the Civil War was the idea that God had not abandoned the South; defeat was a Father's stern chastisement. Secession and slavery had not been sinful; rather it was the radicalism of the northern denominations that threatened the purity of the Gospel. Northern evangelicals, armed with a vastly different vision of the meaning of the war and their call to Christian duty, entered the post-war South intending to save white southerner and ex-slave alike. The freedpeople, however, drew their own providential meaning from the war and its outcome. The goal for blacks in the postwar period was to establish churches for themselves, separate from the control of their former masters. Stowell plots the conflicts that resulted from these competing visions of the religious reconstruction of the South. By demonstrating how the southern vision eventually came to predominate over but not eradicate the northern and freedpeople's visions for the religious life of the South, he shows how the southern churches became one of the principal bulwarks of the New South, a region marked by intense piety and intense racism throughout the twentieth

century *Religion in the American South* Beth Barton Schweiger, Donald G. Mathews, 2005-10-12 This collection of essays examines religion in the American South across three centuries from the beginning of the eighteenth century to the civil rights movement of the 1960s The first collection published on the subject in fifteen years Religion in the American South builds upon a new generation of scholarship to push scholarly conversation about the field to a new level of sophistication by complicating southern religion geographically chronologically and thematically and by challenging the interpretive hegemony of the Bible belt Contributors demonstrate the importance of religion in the South not only to American religious history but also to the history of the nation as a whole They show that religion touched every corner of society from the nightclub to the lynching tree from the church sanctuary to the kitchen hearth These essays will stimulate discussions of a wide variety of subjects including eighteenth century religious history conversion narratives religion and violence the cultural power of prayer the importance of women in exploiting religious contexts in innovative ways and the interracialism of southern religious history Contributors Kurt O Berends University of Notre Dame Emily Bingham Louisville Kentucky Anthea D Butler Loyola Marymount University Paul Harvey University of Colorado Colorado Springs Jerma Jackson University of North Carolina at Chapel Hill Lynn Lyerly Boston College Donald G Mathews University of North Carolina at Chapel Hill Jon F Sensbach University of Florida Beth Barton Schweiger University of Arkansas Daniel Woods Ferrum College *God's Almost Chosen Peoples* George C. Rable, 2010 Throughout the Civil War soldiers and civilians on both sides of the conflict saw the hand of God in the terrible events of the day but the standard narratives of the period pay scant attention to religion Now in *God's Almost Chosen Peoples* Li *A Shattered Nation* Anne Sarah Rubin, 2009-11-20 Historians often assert that Confederate nationalism had its origins in pre Civil War sectional conflict with the North reached its apex at the start of the war and then dropped off quickly after the end of hostilities Anne Sarah Rubin argues instead that white Southerners did not actually begin to formulate a national identity until it became evident that the Confederacy was destined to fight a lengthy war against the Union She also demonstrates that an attachment to a symbolic or sentimental Confederacy existed independent of the political Confederacy and was therefore able to persist well after the collapse of the Confederate state White Southerners redefined symbols and figures of the failed state as emotional touchstones and political rallying points in the struggle to retain local and racial control even as former Confederates took the loyalty oath and applied for pardons in droves Exploring the creation maintenance and transformation of Confederate identity during the tumultuous years of the Civil War and Reconstruction Rubin sheds new light on the ways in which Confederates felt connected to their national creation and provides a provocative example of what happens when a nation disintegrates and leaves its people behind to forge a new identity

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