



THE CIVIL WAR ROUND-TABLE

CLEVELAND, OHIO

2060 Illuminating Building
Cleveland, Ohio

APRIL MEETING

Tuesday, April 23, 1963 - 6:30 pm

COLONY INN 2510 St. Clair Avenue

MANUFACTURING METHODS OF ARTILLERY

The April meeting will feature our own Frank Gillen on the manufacturing methods used before and during the Civil War in Artillery. In talking with Frank he says that he will take us step by step through the actual making of a cannon and its testing. He will have actual instruments that were used along with slides during the talk. Another interesting note is that Frank did not have to go outside of his own collection or library for source material for this talk. We all know of Frank's collection and the many years that it has taken him to bring it to its present prominence. If any wish to view it in advance of our meeting he is most welcome to do so. Frank will have it on display at the Maple Festival on April 20 and 21st in Chardon, Ohio.

RELIGION IN THE CIVIL WAR

Since this is the month of Easter it is appropriate to say a few words concerning the religious aspects of the Civil War. Member Guy Di Carlo Jr. recently gave a talk before the Knights of Columbus concerning Catholics in the Civil War and many fascinating details were learned of this one religious group.

As we know there were approximately 30 million population in 1860 of which 10% were Catholic by religion. Of this 3 million fully 1,600,000 were of Irish decent. To guide this flock there were 44 shepards, 7 Archbishops and 37 Bishops. Of these 44 fully three-quarters lived north and east of the Mississippi leaving very few for Dixie. As can be seen by reading some of the Catholic papers of the day, that all the Archbishops and Bishops were not in complete agreement about the cause each side fought and died for.

The Confederate States had 11 dioceses which had Bishops not one of which was born on Confederate soil. Only 3 were American by birth, Richard Whelan of Wheeling, McGill of Richmond and Elder of Natchez. The remaining eight were evenly split, 4 French and 4 Irish. All eleven of the dioceses put together did not equal one large diocese in the north. As an example the city of Nashville which was also a diocese had 13,000 Catholics with 14 churches, 11 priests and 10 parish schools. Charleston, S. C. had only 10,000 Catholics. The Little Rock diocese had 11 churches and 5 priests.

Basically the Bishops of the south accepted and defended states rights, and saw slavery as compatible with Christianity. They recommended the elimination of all abuses and in goodly part ascribed the war guilt to the Protestant Clergy in the north.

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There was one Bishop, Bishop James Whelan of Nashville, who did not go along with his brother Bishops. He was no relation to Bishop Richard Whelan of Wheeling who was pro-South. His sympathies were with the North and remained as such throughout the War.

Bishop Verot of Savannah was especially disliked as a rebel Bishop. He maintained that slavery was compatible with Christianity. One incident which Bishop Verot protested but with no avail was the use of a cemetery as an army fortification by a Union General.

Bishop Elder was imprisoned for 17 days because he prayed for Southern leaders in Baltimore. It took a release signed by Secretary of War Stanton to free him. Bishop Elder was very much a states rights advocate.

In the Spring of 1864 the Confederacy asked Bishop Pat N. Lynch to go to the Holy See to foster goodwill and to do the same throughout Europe. Pius IX and the Holy See regarded Bishop Lynch as just another Bishop visiting and not as the official delegate of the Confederacy. However Bishop Lynch had to receive special permission to re-enter the United States in 1865.

Pope Pius IX told Rufus King, the U.S. Minister to the Papal State that "As a Christian and the head of the Catholic Church I can not lend any sanction or countenance to the system of African slavery."

Prominent Catholic churchmen in the north were Archbishops Hughes of New York, Purcell of Cincinnati, Kenrick of St. Louis, Bishops Spalding of Louisville, Baltimore, Duggan of Chicago, Pappe of Cleveland and Henmi of Milwaukee.

Of these men Archbishop Hughes played a very prominent role until his death during the war. He is credited in helping to stop the draft riots in New York on July 13, 1863. Hughes often wrote to Sect. Seward with practical advice and in many letters he made suggestions for military procedure. As early as 1862 he advocated conscription. During those riots Greeley's Tribune reminded the mobs of the good Archbishops sermons on the subject. To head off even more violence Hughes invited the rioters to his home on Friday, July 17th at 2:00. Because of his age and severe rheumatism he could not go to the people so he bade them come to him. They did--some 5,000 strong showed up to hear his last public address. He was an eloquent speaker giving a speech that was directed at the Irish and avoided all of the issues at hand leading to the riots. However the crowd was well pleased and it helped break up the riots. The Philadelphia Press printed "In many of the towns around New York riots are prevented only by the Catholic priests and they deserve the credit."

The case of Archbishop Richard Kenrick of St. Louis is quite different. He avoided commenting and abstained as much as possible from speaking about the War or politics. He was asked to fly the U.S. flag from his church and he refused the request with the words "No other banner maybe placed there, for already there stands one which alone shall stay, the banner of the church" and then dramatically with his hand he pointed to the cross on the spire. Actually Kenrick was diplomatically silent for his sympathies were more with the South.

Bishop Martin Spalding of Louisville and later Baltimore (he replaced Archbishop Francis Kenrick brother of Richard Kenrick of St. Louis) personally avoided politics. It was said that he never voted. In many of his letters to Archbishop Purcell of Cincinnati he wanted to have the Church remain free of war and politics. Because of his attitude toward politics it was said that Sect. of State Seward liked his politics.

There are many more interesting facts that can be told however we will direct you to the Cleveland Public Library and a reference book there called "Catholics and the Civil War" by Benjamin J. Blie. One parting note, the U.S. Navy did not get its first Catholic Chaplain, Rev Charles Parks until 23 after the Civil War.