



# *The Irish Volunteer*

*Official newsletter for the  
116<sup>th</sup> Pennsylvania  
4<sup>th</sup> California and  
54<sup>th</sup> Massachusetts Infantry*

January, 2006  
Published by Mary L. Miller



## MEETINGS AND DRILLS

Dear Members of the  
116th PVI,  
Remember that drill is set  
for this **Saturday,  
January 14, 10:00 A.M.  
to noon** at my home (1945  
Matthews Loop S Salem,  
OR 97302). Sunnyslope  
Park is at the base of the  
hill 1/2 block away. We  
will do facings, firing  
positions, marching,  
skirmish drill, stacking  
arms, etc.

On **February 11, 2006** we  
have a combination Drill,  
Civilian Meeting, Potluck,  
and Board Meeting, which  
is also at my home. The  
schedule is as follows:  
Drill: 10 A.M. – Noon  
Civilians: 10 A.M. - Noon.  
Potluck: Noon-1:30 P.M.  
Board Meeting: 1:30-3:30  
**Please bring** the  
following: 2006  
membership renewals and  
safety tests for board  
approval, as well as a main  
dish plus salad or dessert

for the potluck. We will  
supply the meat and  
drinks.

Some of the issues before  
the board are: Chairman's  
and Treasurer's report,  
filling 2 board vacancies,  
and other issues. Please let  
me know if you have any  
interest in a board position.  
Thanks,

John Baker, Secretary

## CAPTAIN'S REPORT

Dear Gentlemen,  
It appears that our first  
reenactment may not be  
until Willamette Mission  
this year. This will provide  
more opportunities for drill  
and season preparation.  
Please plan to attend Drill  
on January 14 and  
especially the February 11  
drill/potluck/board  
meeting. I am interested to  
hear your ideas for the  
direction of our club. Any  
thoughts at any time are  
welcome. You may contact  
me at:

[John@NedBaker.com](mailto:John@NedBaker.com)

503-364-6797 office  
503-871-2624 mobile  
2339 State St, Salem, OR  
97301

John W. Baker, Captain  
116th Pennsylvania  
Volunteer Infantry  
Company B

## NEWSLETTER CHANGE

Beginning with the  
February 2006 issue, the  
online versions of the Irish  
Volunteer will be available  
only in PDF and Word  
formats. The text-only  
version will no longer be  
offered. A link will be  
provided for those who do  
not have the free Acrobat  
Reader program to  
download it. ***If this is a  
problem for anyone the  
text format will be  
continued!! Please let the  
editor know if you DO  
need the text-only format  
([MLM116@att.net](mailto:MLM116@att.net)).***

## DIRECTIONS TO JOHN BAKER'S HOUSE

**1945 Matthews Loop S  
Salem, Or 97302**

### Traveling North on I-5:

Take the EXIT 249 onto  
Commercial St.  
LEFT onto Kuebler Blvd  
SE.  
RIGHT onto Croisan  
Scenic Way S.  
RIGHT onto Justice Way  
S. which becomes 18th Pl.  
LEFT onto Matthew's  
Loop S.  
End at **1945 Matthews  
Loop S**  
Salem, OR 97302

### Traveling South on I-5

Take EXIT 252 (Kuebler  
Blvd) and turn RIGHT  
onto Kuebler  
RIGHT onto Croisan  
Scenic Way S.  
RIGHT onto Justice Way  
S. which becomes 18th Pl.  
LEFT onto Matthew's  
Loop S.  
End at **1945 Matthews  
Loop S**

### Coming from Dallas:

Proceed south on  
Commercial Street and  
take the slight RIGHT onto  
Liberty Rd S.  
RIGHT onto Cunningham  
Ln S.  
LEFT onto Century Dr S.  
LEFT onto Connector St.  
RIGHT onto Matthew's  
Loop S.  
End at **1945 Matthews  
Loop S**

## MEMBERSHIP RENEWAL

Please remember that membership renewals are now due! Please send your renewal forms in to our Secretary, John Baker, by February 1<sup>st</sup>, or bring them to the February 11<sup>th</sup> meeting. The form is available to download from the 116<sup>th</sup> website on the "Current Members" page. ([www.116pvi.org](http://www.116pvi.org)).

## CALL FOR PRESENTERS: SCHOOL OF THE REENACTOR

The 1st Oregon/20<sup>th</sup> Maine is proud to report that, in conjunction with the Fort Vancouver National Historic Site, we are hosting a School of the Reenactor event at Ft. Vancouver, similar to the one we did in April 2000. This has been confirmed for **April 1 and 2, 2006**.

We will use several meeting rooms and have full use of the Parade Ground for infantry, cavalry and artillery drill and even some firing. We plan on at least three sessions per hour on Saturday and much of Sunday. Presentations will cover as many topics as possible to improve our impressions and enrich our knowledge of Civil War history.

Classroom sessions will cover many topics and we are seeking individuals from other units who would like to give a presentation. We used this format 5 years ago and were extremely pleased with the results. If you would like to present a session on a specific topic, please let us know. **This is NOT a soldier-only event.** We plan on covering many topics related to civilian impressions as well.

This event is not a fund raiser for the First Oregon and the cost will be kept as low as possible. All profits will be donated to a Civil War-related charitable cause to be determined later. All presenters will receive free admission to this event. Sutlers will be invited as well.

If you are interested in doing a presentation please contact Greg Bohman at [bluebelly65@yahoo.com](mailto:bluebelly65@yahoo.com) or 541-520-7173.

For further information please contact Greg Moore at [gggmoore@juno.com](mailto:gggmoore@juno.com) or 503-283-8612

## RECRUITING FOR THE 54TH

*By 1<sup>st</sup> Sgt. Aaron Harris*

When we as reenactors think of the 54<sup>th</sup> it stirs up images of valor and pride beyond the call of duty and sacrifices from special men, but when you

mention the 54<sup>th</sup> to the average person, most will say they didn't know about it. You have to bring up the movie *Glory* to stir some sign of familiarity, and even then they are uninformed. It is even worse with people of color. For me, it has been a source of pride to reenact as a member of this great unit – their spot in the history of this forgotten war should be told. What has been interesting has been the recruiting side of this unit, as most know we have only a handful that will show up at an event, but I have a phenomenal amount of interest. Many people I approach say “Its great!” and “We need to do this, I will be right there with you”, but when it comes to showing up or getting out there the numbers and enthusiasm drop to little or nothing. After much soul searching and a lot of questions of myself and others, my feelings and personal opinion is that a lot of African Americans are not into telling and showing the gritty and nasty part of our history, and if you can't use a car, house, motor home or hotel and catering service then its not for them. Most don't think history is important; “It's today that counts more than that” or “that was my

family and I am not them.” “Most don't want to stir those ashes.” This was a saying of my late great grandmother. She was a baby during the aftermath of the war. I heard sayings from my late grandmother too – “let the dead be” and “don't bring that up, we moved away from there to be here to get away from it”. For a good part of my young life I never understood what she meant, but now I do and I feel ashamed, angry and robbed of not knowing more.

I have found that a lot of African Americans living on the west coast and in the northwest, for the most part, don't want to be reminded of the Civil War. Their families left the south to get away from the prejudices that the war represents to them, and again its something that I understand. I don't like that though, because it's a part of our history and our heritage, and I find myself battling not only history, but family walls and barriers as well. It strikes me as odd that when I approach a person of color on this subject, 8 out of 10 will say “why in the world would I want to do this?” and when I try to explain that its to honor those great soldiers, I get the brush off or it starts a big argument.

“Its not the Tuskegee Airmen or the 555 Tank Brigade, or Dr. Martin Luther King Jr., or Jesse Jackson.” My reply to this is “well it's because of the 54<sup>th</sup> that these wonderful people had their chances to carry out what they have done in history”. Don't get me wrong, they are all great in their own right, but none sacrificed as much as the men of the 54<sup>th</sup> and their families. They gave up business and left their farms to fight in the great war for this great cause –a hope and dream of freedom and equality for all. Had it not been for the vision of Governor J. A. Andrew, Fredrick Douglass (whose sons served in the 54<sup>th</sup>) and Col. Robert Gould Shaw and his family, this would not have happened. I keep getting reminded of the Buffalo Soldiers and I have to keep saying “Yes, they were a great unit with a lot of history too but they all came from the 54<sup>th</sup>”, for if it were not for them the Buffalo Soldiers would not have existed (at least not as soon as they did).

I am reenacting to show my appreciation for what the 54<sup>th</sup> did so that I was able to serve in the service to protect my country and now my son is too. Our challenge is getting others to understand.

## BATTLE CRY OF FREEDOM: BOOK REVIEW

*By Mark Stevens*

As the most written-about subject in American literature, almost every aspect of the Civil War has been studied in minute detail. As reenactors, we also study the Civil War in directions that explore our own unit or our own interests.

*Battle Cry of Freedom* by James M. McPherson is the exact opposite of the above approach; it is a single-volume history of the Civil War. Interestedly enough, among reenactors, many I have talked to OWN the book, but few have READ the book. Oddly, if I had to recommend just one book to someone to read on the Civil War, it would be this one.

McPherson takes the reader through the issues and events leading up to succession, the events of the war itself, and a brief summary of the costs and outcomes of the war. He does this in a highly readable style, and what is more, with a lot of great insight into the "why" of the actions.

Also unique to this work is the author's ability to set issues, people and events into an overall perspective, allowing the reader to see

the importance and effects of items militarily, socially, politically, and diplomatically, both in the US and in the world. For example, the first several chapters explain the flaws in the U.S. Constitution that lead up to the majority of sectional and federal political crises. In particular, I really enjoyed the chapters on the political process leading to the formation of the Republican Party, and the analysis of the election of 1860. The chapter on "the cause" of the war was also quite informative, and traces the many issues, slogans, and myths back to their origins. As it is not a military history, battles are covered more for their place in the context of strategic and overall progress of the war. Even so, the author summarizes the major conflicts well, and again, sets them into the big picture.

Know Nothings, Locofocos, Democrats, Whigs, Free-Soilers, who were these people, and what did they believe America to be? I can make some sense of issues that I should be very familiar with in a first person persona. Who did you vote for in 1860?

If a reader wishes to truly understand the Civil War, this would be a good book

to start with. As a reenactor, we often hear many "truths" stated to the public. This book goes far in establishing much of the fact surround America's greatest emotional event.

*Battle Cry of Freedom*  
James M McPherson  
New York: Oxford  
University Press, 1988.  
903 pages.

## A TRIBUTE TO IRISH ABOLITIONISTS

Greetings to all my comrades in reenacting! I look forward to seeing you at many events this year. It is always a privilege to **identify some of the unknown heroes and heroines of our nation's history. Such is the case in identifying Irish Abolitionists.** For us as Civil War reenactors and researchers, there has been much discussion about Irish Americans and their gallant roles in the Civil War. The Irish Brigade, which consisted of the 63rd New York, the 69th New York, the 88th New York, the 28th Massachusetts, and the 116th Pennsylvania, are known for their dash and bravery in the Peninsular campaigns, and in the battles of Antietam and Fredericksburg. However, we often hear about Irish attitudes **against** those of

African descend during slavery, their opposition against the Abolitionists, and their support of the Democratic party, which was the slave power party. Lesser known are the Irish Abolitionists.

Slaves escaping from the southern states moved to northern states and eventually Canada, looking for physical and economic freedom. Those who stayed in the northern urban areas faced hostility from Irish immigrants because of competition for jobs and economic stability. As the free black population increased in northern urban areas, there was more resentment from Irish immigrants. Both groups had escaped from oppressive systems, which meant new opportunities in northern urban areas on social, economical, and political levels. The tension between Irish-Americans and those of African descent reached a climax in 1863, during the draft riots in New York City. Some Irishmen declared that the war was fought to preserve the Union and not to emancipate slaves. Even in the movie "Glory," Colonel Shaw selected an Irish sergeant to train his colored troops and one of his officers said, "you know that the Irish are not

very favorable towards the colored." Consequently, today, one gets an impression of tensions between the Irish and those of African descent in pre-Civil War times. However, **is this the complete true story of Irish-African relations?** Unfortunately, many historians have neglected to mention another perspective of the Irish experience in their relations to those of African descent, which was in the experience of the Irish Abolitionist.

The word Abolitionist comes from the word "abolish," which means "to put something to an end or to do away with it." Actually, one of the first persons to be known as an abolitionist was St Patrick of Ireland. St. Patrick was a slave himself for about six years in Ireland and after he was freed he returned to preach the Gospel of the Lord Jesus Christ in Ireland, converting many people. When Irish Christians (converts of Patrick) were captured and sold into slavery by one named Coroticus, Patrick wrote a letter to Coroticus demanding their freedom. Also, the word slavery comes from the word "Slav", so slavery was not confined to just one particular race of people.

One may read more of Patrick's endeavors and slavery in "The Confession of St. Patrick and Letter to Coroticus" by John Skinner and John O'Donohue.

There were Irish Abolitionists in the United States and Ireland in the Nineteenth Century. Many factors determine the origins of Abolitionism in the Nineteenth Century, which includes the cause for social justice and economics freedom for all people. However, the **root of Abolitionism** was in the religious revivals of the Second Great Awakening. The Second Great Awakening was a series of revivals similar to the First Great Awakening of the 1740's, but it had better results. The Second Great Awakening was influential in attempting to create a **"true Christian Republic"** in the United States. This theory was based on the hope that God would favor a true Christian republic, meaning the United States, which would bring in the millennial era or the reign of Christ on the earth. Through the Second Great Awakening, slavery became a moral issue, and the ideology of becoming a perfect society instigated a new thought, which was known as **Perfectionism**.

The preaching of Perfectionism was that people could live without sin and that they should not conform to the evils of society, including slavery. **The doctrine of "perfectionism" was based on Matthew 5:48 "Be ye therefore perfect, even as your Father which is in heaven is perfect."** Some of the great preachers of perfectionism were **Rev. Charles Grandison Finney, Rev. Asa Mahan, and Rev. Lyman Beecher.** Revivalists and reformers viewed the idea to create a true Christian republic within the United States as a moral crusade. Therefore, things that were considered wrong had to be made right, or "perfect". From the Biblical perspective, abolitionists believed that "slavery was contrary to such Christian principles as the sanctity and Equality of all individuals in the sight of God and compassion and brotherly love towards our fellow men," which is in reference to the Scriptures in Acts 17:26, Matthew 7:12, and Luke 10:25-37. Acts 17:26 says, "and hath made of one blood all nations of men for to dwell on all the face of the earth," which determines the **equality** of all races of men. In Matthew 7:12, the

Lord Jesus said "whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets," which shows the **compassion** of men towards one another. Luke 10:25-37 is the parable about the Good Samaritan, which shows the equivalency of compassion for men in spite of their difference in ethnicity. Consequently, Irish Abolitionists, along with other Abolitionists of various ethnicities in the United States, Scotland, and Ireland, spoke openly against the institutions of slavery in America and throughout the British Empire. These individuals were of the Protestant, Quaker, and Catholic faith. It is likely that there were doctrinal differences between those of the Protestant, Quaker, and Catholic faith but their belief in the equality of all men were grounded in the Holy Scriptures of the Bible.

With the outbreak of the Civil War, President Lincoln invited Archbishop Hughes to represent America as his envoy to France, Spain and England, hoping to dissuade them from aiding and abetting the Confederacy. Shortly after President Lincoln called

for troops, the "Fighting 69th" Regiment, lead by Colonel Michael Corcoran, Thomas Francis Meagher and former Congressman, U.S. Attorney and Abolitionist Captain John McKeon, headed off to what would be the **Battle of Bull Run**- They were the only Union regiment that did not flee. The New York Irish Brigade, mainly men of the parish, fought heroically for the Union and the abolition of slavery.

There were men of mixed Scot-Irish-English ancestry that preached against the institution of slavery in specific sermons. The most significant were Dr. Edward Dorr Griffin, Pastor Josephus Wheaton, Rev. Amos Augustus Phelps.

**\*Dr. Edward Dorr Griffin** (1770-1837) preached a sermon entitled **"A Plea for Africa"** on October 26th, 1817. From 1815 to 1821, he was the Pastor of the 2nd Presbyterian Church in Newark, New Jersey. His sermon was based on the Scriptural verse in **Psalm 68:31, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."**

**\*Pastor Josephus Wheaton** (1788-1825) was pastor of the First

Congregationalist church in Holliston, Massachusetts from 1815 to 1825. On April 6th, 1820, Pastor Wheaton preached a sermon entitled “**the Equality of Mankind and the Evils of Slavery,**” The Scriptural base of his sermon was **Acts 17:26, “And hath made of one blood all nations of men for to dwell on all the face of the earth.”**

**\*Rev. Amos Augustus Phelps**, (1805-1847) was pastor of the Pine Street Congregationalist Church located in Boston, Massachusetts. In 1834, Rev Phelps wrote “Lectures on Slavery and Its Remedy,” which was supported by 124 pastors and ministers from throughout the northern states. Some of those most famous pastors and ministers were Joshua Leavitt, Theodore Dwight Weld, John Rankin, Asa Mahan, Beriah Green, Samuel Joseph May, and Elizur Wright Jr.

Nevertheless, some of the most famous Irish Abolitionists in the United States were William Lloyd Garrison, Abby (Abigail) Kelly Foster, James Gillespie Birney, and Rev. William King.

**William Lloyd Garrison**, (1805-1879), Irish Baptist Abolitionist. He was the editor of *The Liberator*, in

which he called for “the immediate emancipation” of slaves on January 1st, 1831. In January 1832, he found the New England Anti-Slavery Society. On August 1st, 1833, he was in England supporting the ending of slavery in the British Empire. On December 6th, 1833, he drafted “the Declaration of Sentiments” for the American Anti-Slavery Society. In 1834, he wrote “Thoughts on African Colonization,” which was against the policy of the American Colonization Society to deport free blacks to Africa. He used the scriptural base “the Sermon on the Mount and the Good Samaritan.”

**Helen Eliza Benson Garrison**, (1811-1876): a religious woman and wife of Garrison. Her father George Benson was the President of the New England Anti-Slavery Society. She and Garrison were married on September 4, 1834. They had four sons and one daughter. The Garrison home was an Abolitionist household and their children were raised as Abolitionists. Their oldest son, **George Thompson Garrison**, was named after British Abolitionist George Thompson and was a captain in the 55th

Massachusetts Colored Infantry.

**Abby (Abigail) Kelly Foster:** Irish Quaker Abolitionist. The daughter of Irish Quakers, Abby studied the Bible as a youth and was educated at the Friends' School in Providence, R.I. She became a schoolteacher and showed gifts of eloquence and public presence. Abolitionists William Lloyd Garrison and Theodore D. Weld urged her to join their cause. Therefore, in 1837, she became an antislavery lecturer--the first woman to do so after the Grimké sisters, and the first woman to face mixed and often hostile audiences under the same conditions as men. On the Anti-Slavery lecture tour, Abby worked with Frederick Douglass and Sojourner Truth. She preferred to tour with black speakers. In 1845, she married Stephen S. Foster, an Abolitionist writer.

**\*James Gillespie Birney**, (1792-1857): Irish Presbyterian Southern Abolitionist. He was born in Danville, Kentucky to a Presbyterian family who opposed slavery. His parents, James Birney and Mary Reed, were from Ireland. He freed his slaves in 1834 and moved to Ohio and later New York. He was active in the American

Anti-Slavery Society and presidential candidate for the Liberty Party in 1840 and 1844. James married twice and fathered twelve children. Two of his sons were generals in the Union army, David Bell Birney (1825-1864) and William Birney (1810-1907). They also commanded portions of colored troops during the war.

**Rev. William King**, an Irish-born Presbyterian minister, immigrated to the United States in 1834 and settled in Louisiana. Though he opposed servitude, and spoke out against it publicly, he married a woman who owned slaves and who brought them into their home. After the deaths of his wife and her father, King inherited 15 slaves and took them to Ontario, where he set them free. He also went to the governor general, Lord Elgin, with a plan to secure land and build homes, churches and schools for refugees from Southern slavery. A sympathetic Lord Elgin granted 9,000 acres -- a piece of land six miles long and three miles wide -- for the Elgin Settlement, where black families could buy 50-acre farms. At its peak the settlement had about 2,000 residents. Rev. King also established a school that emphasized a

classical education, including Greek and Latin. It developed such an excellent reputation that it attracted dozens of white pupils and became one of the first integrated schools in North America. The Elgin Settlement later became known as Buxton, named for the founder of Britain's Anti-Slavery Society.

As we mentioned, there were Abolitionists in Ireland and many of them were Quakers. They were Richard Davis Webb, Richard Allen, Maria Webb, James Haughton, Henry Wigham, William Bell, Edward Carroll, Benjamin Clark-Fisher, and Hannah Wakefield. However, the Irish patriot Daniel O'Connell was an Abolitionist Catholic. O'Connell sought for Catholic emancipation and emancipation of the slaves in the United States. In 1841, Daniel O'Connell and 70,000 Irishmen signed a petition asking their countrymen in the United States to support Abolitionism and accept those of African descent as their equals. Also, those Irishmen formed the Irish Ladies' Anti-Slavery Society, Hibernian Anti-Slavery Society based in Dublin, and the Dublin Ladies Anti-Slavery Society.

**Richard Allen (Irish abolitionist)**

Correspondent in Dublin, of [Wm. Lloyd Garrison](#). Worked with [James Haughton](#). In the summer 1841 helped American abolitionists tour Ireland, and helped draw up an Irish anti-slavery petition.

**James Haughton (Irish abolitionist)** was an Irish Unitarian grain merchant and anti-slavery activist in Dublin, and a regular correspondent of Garrison's *Liberator*. He supported the Repeal (of the Act of Union), and founded the Hibernian Anti-Slavery Society.

In conclusion, we have attempted to identify some of the unknown heroes and heroines of Irish Abolitionism in the Nineteenth Century. It is likely that there were many more but the point is to show that there were those of Irish ethnicity who spoke out against slavery. Keep in the mind that the root of Abolitionism was in the religious revivals of the Second Great Awakening and in the Holy Scriptures of the Bible.

From your servant in the Lord Jesus Christ of the Bible,

Daniel E. Hayes Jr.  
Chaplain of the 116th  
Pennsylvania/54th  
Massachusetts