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Gregg's Brigade of South Carolinians in the Second Battle of Manassas.

By EDWARD MCCRADY, Jr., Lieut.-Col. First S. C. Volunteers.

[An address before the Survivors of the Twelfth Regiment South Carolina Volunteers, at Walhalla, South Carolina, 21st August, 1884.]

When I look around upon you all, my old comrades, and see in this peaceful assembly the now quiet faces I have often seen lit with the fire of battle, and gaze upon your maimed forms and scarred countenances, and recall the time when I saw your blood shed, I hardly can tell which feeling is uppermost in my heart. It is surely gratifying to those of us who survive once more to meet; but as I recall each face before me, my memory is busier with those who are not here. Such meetings as these must be sad—ininitely sad. We meet the survivors of a lost cause and lost friends, of hopes and aspirations which all the chastenings of the last twenty years have not taught us were unfounded or unworthy. If our memories to-day, then, are filled with sadness let us thank God they bring to us no recollections of shame, but of honor and glory. You and I, my comrades, have realized as well the satire as the pathos of the old story of Uncle Toby and Corporal Trim. Twenty odd years ago,

from the second day of the Harpers Ferry events until the body of the executed man was delivered to his friends.

Without expressing any political or theological opinion as to the merits or demerits of Brown's action, I submit the evidence.

Respectfully,

WILLIAM ELLIOT GRIFFIS,
Pastor of First Reformed Church, Schenectady, N. Y.

COPY OF LETTER ADDRESSED TO HON. THOMAS HUGHES, BY REV.
A. C. HOPKINS, D. D.

CHARLESTOWN, JEFFERSON CO., W. VA.,
July 24th, 1882.

Hon. THOMAS HUGHES,
London, England:

DEAR SIR,—I am pastor of the Presbyterian Church in Charlestown, Jefferson county, West Virginia (formerly Virginia). I read, years ago, with much pleasure your "Tom Brown's School Days," and recently your "Manliness of Christ." My attention was arrested by what you said in the eighth chapter of the last-named book respecting Captain John Brown and his treatment while in jail in this place, in the autumn of 1859. Not having been personally familiar with the scenes you represent there, I took the book to parties who were, and conversed with others still, and their testimony is concurrent to the effect that nearly every particular statement you make respecting Brown is incorrect, and that the necessary inference printed, viz: that Brown was maltreated while in legal custody, is unjust and injurious. I thought it right, and also sufficient, to ask Captain John Avis, the jailer and executioner of John Brown, to give me his affidavit touching the points made by you, which he has done voluntarily and without any sort of consideration but love of the truth. I send you herewith his sworn testimony on these points, which I hope will emancipate your mind from some of the errors into which you have been led by our Northern press, especially by Redpath's "Life of Captain John Brown," (which lies before me). Captain Avis holds the honorable and responsible office of Justice of the Peace in this county.

I ask now that you will avail yourself of the facilities offered by the public press of this country (especially the Northern press), and

in England, to remove from an injured Christian and humane community the unjust aspersions you have cast upon it in this matter. It is useless for *us* to seek through the Northern press to overtake and correct the errors, owing to the prejudice in that section against us. I ask it of *you*, however, in assurance that the high character and love of truth which have marked "Tom Brown's School Days" and the "Manliness of Christ" will not withhold the truth, and willingly offend the innocent.

It seems strange that one accustomed to weighing evidence should be misled by Redpath's book, whose extravagance classes it among works of romance and fiction, and awakens the suspicion of pure sensationalism. Lying before me is another volume, "Reminiscences of Old John Brown," by G. W. Brown, M. D., Rockford, Illinois, 1880. The author of this book was a co-worker with John Brown in Kansas, in full sympathy in politics and with him, but not in his wicked policy of violence, murder and massacre. He asserts and proves that John Brown was the responsible and guilty author of the "Pottawattomie massacre" of five families in Kansas, with torments and cruelties worthy of savagery. The Hon. Eli Thayer, of Massachusetts, an abolitionist, in review of Dr. Brown's book, says: "The writer's confidence has been many times abused, but never in any other instance so grossly and wickedly abused as by John Brown. * * * But whether sane or insane, he acted well the part of *heavy villain* in the Kansas drama." (Italics his). *We know, and records prove*, that John Brown, after full and fair trial before the proper civil tribunal was duly convicted of murders, including a negro slave's.

You will hardly feel surprised, therefore, if people of the South gaze in amazement at finding that you introduce such a man's character and behaviour into your book on the "Manliness of Christ," or that Christian readers, familiar with the facts of his imprisonment and death, feel offended in seeing him brought into comparison with Christ! The very copy of the Bible, owned and used by him in jail here, lies before me. Its passages touching "oppression," etc., etc., are heavily and frequently pencilled, but no pencil mark distinguishes or emphasizes a single passage that is *distinctively Christian*. He was *religious*, but not *Christian*: religion was the crutch on which his fanaticism walked. It was the "higher law" religion, under whose baleful influence many tears have been wrung from the innocent, and the buttresses of governments have fairly crumbled, and the order and stability of society have been made to tremble on your con-

tinent and ours. It has found further development in assassinations, of the Czar in Russia, of the Emperor in Germany, of your own Lord Lieutenant and Secretary in Ireland, and of our own President. There are *many* points of resemblance between the behavior of John Brown and Guiteau; both claimed to be "God's Man," to be doing God's work, to be receiving strength from God; and Guiteau exceeded Brown in the resolution with which he met death. I cannot imagine that any man will use Guiteau's death as the analogue of Christ's; no more should John Brown's be so used.

But truth and brotherly kindness have required me to write this letter to you privately, to give you the opportunity of making the proper correction and *amende*.

Yours very truly,

ABNER C. HOPKINS.

P. S. I take the liberty of referring you to Rev. Frank Aglionby, of the Church of England, whose charge is near Oxford. This I do, however, without his knowledge or consent. A. C. H.

[NOTE.—We feel constrained to say that, while it was very proper for Dr. Hopkins to give Mr. Hughes a reference in England, those of us who knew his record as the chaplain of the Second Virginia regiment, and after the capture of most of those gallant men at Spotsylvania Courthouse, an efficient member of the staff of General John B. Gordon, and as conspicuous for gallantry as for the irreproachable character of a minister of the Gospel which he has ever maintained, need no confirmation of *any* statement which Dr. A. C. Hopkins may make.

J. WM. JONES, *Sec'y S. H. S.*]

Exact Copy of Affidavit made by Captain John Avis, the Jailer and Executioner of Captain John Brown.

AFFIDAVIT.

I, John Avis, a Justice of the Peace of the County of Jefferson, State of West Virginia, under oath do solemnly declare that I was Deputy Sheriff and Jailer of Jefferson county, Virginia, in 1859, during the whole time that Captain John Brown was in prison and