

## Faculty Essay

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A Research Update from Dr. Jennifer Ann Newman Treviño

*Each year we plan to ask Troy faculty members to provide an update on their research, as well as the story of how their research or career in history has evolved. Dr. Treviño, our first volunteer, is a Civil War historian who teaches on the Montgomery campus. She received her PhD in history from Auburn University in 2009. Below she discusses the origins and major arguments of her book project, now nearing completion, and provides extensive historiographical footnotes for interested students and scholars.*

Throughout my life my passion for history has led me to devote a great deal of time to reading, research, and writing. I am currently revising and editing my manuscript tentatively titled, *Alabama Women, Self-Identity, and Religion During the Civil War*. This research project has a long history dating back to a paper I wrote as an undergraduate. I have always been in love with the Civil War and fascinated with the southern women's personal experiences during the conflict. This interest was what led to the term paper from which my dissertation and now book manuscript eventually emerged. As I continued my education, I knew that I wanted to write my dissertation for my Ph.D. on southern women during the Civil War, but I needed to narrow it down to a feasible original research project.

The Civil War's popularity among historians as well as the general public made my task extremely difficult; over 50,000 books, articles, pamphlets, and other documents about the Civil War had been published when I started my project.<sup>1</sup> By this point I had read hundreds of books on different aspects of the Civil War, so I located and read every secondary source I could find that dealt with women, especially southern women, during the war. I also continued looking for wartime writings of southern women. As I did so I noticed the trend that had caught my attention in my undergraduate research paper; faith and religious beliefs permeated almost every source I examined. Armed with a preliminary bibliography, primary sources, notes, and a general thesis that religion was central to southern women's self-identity and experiences during the war, I met with my advisor. He thought that my proposed project had potential, but was concerned about its broad scope because I originally planned to examine the wartime writings of every southern woman I could find so that my research would be comprehensive and encompass the entire Confederacy. After further discussion, my advisor looked at me in all seriousness and asked, "Jennifer, do you ever want to finish your dissertation?" I was initially confused, because of course I did! He then told me what all historians are told or realize at some point during their career – I needed to *further* narrow down and focus my topic. That made perfect sense and I set off to see where my sources would lead.

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<sup>1</sup> For an estimate on the number of works published on the Civil War see, Internet Public Library Special Collections, <<http://www.ipl.org/div/pf/entry/48451>> (accessed on March 4, 2013).

I spent the next several months searching for southern women's Civil War writings in archives across the South and found so many personal writings from women living in Alabama that I decided to conduct a case study based on their personal wartime writings. I wanted to give them a voice and let them tell the story of how they experienced the war. Although many works explore various aspects of the Confederacy, including southern women, some of whom lived in Alabama during the war, none focuses specifically on Alabamian women's religious beliefs and their construction of Confederate identity. I had found my topic!

The only criterion I used to select women to include in this study was that they left a written record of their lives. This meant that my study would naturally have limitations: I could only look at the lives of women who were literate (around fifty percent of white Alabama women were literate in 1850), recorded their thoughts and experiences on paper, and whose writings had survived the war.<sup>2</sup> Interestingly enough, I found writings from women that represented a wide variety of the Alabama population; they range from single girls in their early teens to married women in their sixties; women from wealthy slaveholding families (one woman's family had as many as eighty slaves) and from families who appear to have owned no slaves; they lived across the entire state of Alabama, from Huntsville to Mobile. In the end, however, all of the women in the study ended up being middle and upper-class, literate, white, Protestant women.<sup>3</sup>

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<sup>2</sup> Historian George Rable has also pointed out, when constructing the lives of women in the Civil War South, even for those whom ample evidence is available, there are still many missing pieces. Despite these limitations, however, for those women who did leave a record of their wartime experiences a fairly accurate picture of their lives can be constructed. See George Rable, *Civil Wars: Women and the Crisis of Southern Nationalism* (Urbana: University of Illinois Press, 1989), 3; Susanna Delfino and Michele Gillespie eds., *Neither Lady Nor Slave: Working Women of the Old South* (Chapel Hill: University of North Carolina Press, 2002), 1. Published accounts of women during the war abound. For example, see, Earl Schenck Miers, ed. *When the World Ended: The Diary of Emma LeConte*, Forward by Anne Firor Scott (Lincoln, NE: University of Nebraska Press, 1987); Parthenia Antoinette Hague, *A Blockaded Family: Life in Southern Alabama During the Civil War*. Introduction by Elizabeth Fox-Genovese (1888; repr., Lincoln, NE: University of Nebraska Press, 1991); Charles G. Waugh and Martin H. Greenberg, *The Women's War in the South: Recollections and Reflections of the American Civil War* (Nashville: Cumberland House, 1999); Cary, *Refugitta of Richmond: The Wartime Recollections, Grave and Gay, of Constance Cary Harrison*. Eds. Nathaniel Cheairs Hughes, Jr. and S. Kittrell Rushing (Knoxville, TN: The University of Tennessee Press, 2011); David Mathews, *Why Public Schools? Whose Public Schools? What Early Communities Have to Tell Us* (Montgomery: New South Books, 2003), 19. During the antebellum era the number of white Alabamians who received some form of formal education through the use of private tutors, public or private schools, academies, seminaries, and colleges grew and became more important, especially to the middle and upper classes. Historian J. Mills Thornton estimated that in 1860 around 46 percent of "whites between the ages of five and twenty" attended school. The number of public and private schools rose from around 750 in 1840 to 2,100 by 1860. J. Mills III Thornton, *Politics and Power in a Slave Society: Alabama, 1800- 1860* (Baton Rouge: Louisiana State University Press, 1978), 293.

<sup>3</sup> See the 1850 and 1860 U.S. Census records found at [www.ancestry.com](http://www.ancestry.com) (accessed on December 1, 2008). See also Ann Douglas, *The Feminization of American Culture* (New York: Knopf, 1977), 8; Barbara Welter, *Dimity Convictions: The American Woman in the Nineteenth Century* (Athens: Ohio University Press, 1976), 21; and Zillah Haynie Brandon Diary, January 1, 1861, SPR262, Alabama Department of Archives and History (hereafter cited as ADAH). Although all were white Protestants, their denominational preferences ranged from Baptist to Methodist to Episcopalian, but they all shared the common belief in the omnipotence, omnificence, and omnipresence; God controlled everything and had a plan for the life of each individual. I also supplemented women's writings with personal letters, public writing (such as newspapers and advice manuals), and state and church documents. Historians agree on the importance of expanding the scholarly examination of the Civil War beyond the traditional focus on battles and leaders, but much work remains to be done if we are to fully understand the magnitude of the

The Civil War profoundly impacted the lives of these women and brought cataclysmic changes to their lives; none escaped being affected by the conflict. Many struggled to come to grips with the turmoil it caused and attempted to cope with its horrors. Writing gave many Alabama women a way to sort through their thoughts and feelings and—despite its limitations—this study gives these women a voice by offering insight into the way that one group of Alabama women experienced the war. It also demonstrates that the impact of the war on individuals was far more than historians initially recognized or acknowledged.<sup>4</sup> Ultimately, despite the fact that they missed and worried about their loved ones, endured great physical and emotional hardships, became discouraged at times, and mourned the loss of loved ones, religion helped these Alabama women cope with the war, defined their wartime experiences, became the core of their Confederate identity, and continued to serve as the basis of their belief in the righteousness of the Confederacy long after its demise in 1865.<sup>5</sup>

Antebellum gender norms naturally carried over into the post-war South and influenced the way the history of the war was written. For years Americans romanticized the conflict, debated

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Civil War's effect on the lives of individuals. While historians have recently begun recognizing the significance of religion and women in the war, few examine the juncture of the two. Thus, this study is intended ultimately as an examination of women, and religion in Civil War Alabama.

<sup>4</sup> These general statements held true for the majority of Americans, but, of course, there were exceptions to the norms. There were, for example, some women who disguised themselves as men and fought as soldiers. See De Anne Blanton and Lauren M. Cook, *They Fought Like Demons: Women Soldiers in the American Civil War* (Baton Rouge: Louisiana State University Press, 2002). For a discussion of traditional gender norms please see, Eugene Genovese, "Toward a Kinder and Gentler America: The Southern Lady in the Greening of the Politics of the Old South," in *In Joy and In Sorry: Women, Family, and Marriage in the Victorian South, 1830-1900*, edited by Carol Bleser (New York: Oxford University Press, 1991), 127. See also David B. Chesebrough, *Clergy Dissent in the Old South, 1830-1865* (Carbondale: Southern Illinois University Press, 1996), 1, 24; Drew Gilpin Faust, ed., *The Ideology of Slavery: Proslavery Thought in the Antebellum South, 1830-1869* (Baton Rouge: Louisiana State University Press, 1981), 10; John Patrick Daly, *When Slavery was Called Freedom: Evangelicalism, Proslavery, and the Causes of the Civil War* (Lexington: University Press of Kentucky, 2002), 136; Stephen V. Ash, *When the Yankees Came: Conflict and Chaos in the Occupied South, 1861-1865* (Chapel Hill: University of North Carolina Press, 1995); Emory M. Thomas, *The Confederate Nation: 1861-1865* (New York: Harper and Row, 1979), 16; "Church, Honor, and Disunionism" in Bertram Wyatt-Brown, *The Shaping of Southern Culture: Honor, Grace, and War, 1760s-1880s* (Chapel Hill: University of North Carolina Press, 2001); Bertram Wyatt-Brown, *Honor and Violence in the Old South* (New York: Oxford University Press, 1986); "Honor and Secession" in Bertram Wyatt-Brown, *Yankee Saints and Southern Sinners* (Baton Rouge: Louisiana State University Press, 1985), 183-213; Wayne Flynt, *Alabama Baptists: Southern Baptists in the Heart of Dixie* (Tuscaloosa: University of Alabama Press, 1998), 122.

<sup>5</sup> For an example of a few of the primary sources used in this project see Brandon Diary, SPR262, ADAH; Sarah Lowe Davis Diary, SPR113, ADAH; Cobb and Hunter Family Papers #1745, Southern Historical Collection, Wilson Library, University of North Carolina at Chapel Hill, Chapel Hill, North Carolina (hereafter cited as SHC-UNC); Nathaniel Henry Rhodes Dawson Papers, #210, SHC-UNC; Benson-Thompson Family Papers, Rare Book, Manuscripts and Special Collections, Nicholas Perkins Library, Duke University (hereafter cited as Duke); E. W. Treadwell Papers, Duke; US Federal Census, 1850, 1860, and 1870 found at [ancestry.com](http://ancestry.com); "A Few Words in Behalf of the Loyal Women of the United States by one of themselves," Loyal Publication Society, No., 10 (New York: Wm. C. Bryant and Co., Printers, 1863), Manuscript at the British Library, London England; "The Bayonet! The Needle! The Plow!" *The Southwestern Baptist Alabama*, March 19, 1863; "The Ladies of Alabama Your Services are Wanted," *The Democratic Watchtower*, March 1, 1865; "To the Ladies of Alabama," Executive Department, Montgomery, Ala., July 20<sup>th</sup>, *Claiborne Southerner*, July 31, 1861; *Confederate Imprints 1861-1865*, "Proclamation by the Governor of Alabama," (microfilm) reel 32, no. 1473. For examples of some of the secondary sources consulted see the other notes.

the military decisions of significant leaders, and emphasized the heroism of the soldiers, both North and South. When writers included the story of women in the war they portrayed an image of heroism, valor, sacrifice, and undying support for the war. Women in these works did not question what was taking place around them, but humbly submitted to their fate and never faltered in their support for the Confederacy. According to historians such as Drew Gilpin Faust, such interpretations had a paternalistic aspect; it was important for men and women to craft an “exemplary narrative about the Confederate woman’s Civil War... designed to ensure her loyalty and service” both during the war and after.<sup>6</sup>

An article published on December 12, 1862, in the *Montgomery Daily Mail*, titled, “Woman’s Heroism,” succinctly captured not only the ideal image imposed upon women, but also an ideal that women imposed upon themselves (and indeed, this is an idea that some still view as valid to the present day). “The attitude of woman is sublime,” the article began. “Bearing all the sacrifices... she is moreover called upon to suffer in her affections, to be wounded and smitten

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<sup>6</sup> When examining the position of women in the Old South, two major interpretations exist. In Catherine Clinton’s overstated view, women were nothing more than victims of a tragic social structure. The oppressive nature of southern society made the southern woman nothing more than a “slave of slaves” as the entire structure of southern society was biased against white plantation mistresses. The southern plantation mistress “became a prisoner of circumstance” as planters, in fear of losing their authority, tightened controls on both slaves and women throughout the antebellum era. Clinton, *Plantation Mistress*, 6-35, 109, 179, 221, quotation from 198. Elizabeth Fox-Genovese and many others have disagreed with Clinton. Fox-Genovese argued that women did not oppose slavery, or advocate women’s rights, but rather accepted their role in society. While some might have complained about the hardships of slavery they rarely opposed the system “that guaranteed their privileged position as ladies.” Even the noted Mary Chestnut, whom some historians have claimed opposed slavery, “took slavery for granted as the foundation of her world.” Fox-Genovese, *Within the Plantation Household*, 30-31, 48, 201, 236, 334, 359. See also Stephen Berry, *All That Makes a Man: Love and Ambition in the Civil War South* (Oxford: Oxford University Press, 2003). The diaries and letters of the Alabama women examined here suggest that Clinton overemphasized the victimization of women and simultaneously removed their autonomy. See also Drew Gilpin Faust, “Altars of Sacrifice: Confederate Women and the Narratives of War,” in *Divided Houses: Gender and the Civil War*, edited by Catherine Clinton and Nina Silber (New York: Oxford University Press, 1992): 171-199, 172; Drew Gilpin Faust, *This Republic of Suffering: Death and the American Civil War* (New York: Alfred A. Knopf, 2008), 209; Drew Gilpin Faust, *Mothers of Invention: Women of the Slaveholding South in the American Civil War* (Chapel Hill: University of North Carolina Press, 1996); Maris A. Vinovskis, “Have Social Historians Lost the Civil War? Some preliminary Demographic Speculations” *Journal of American History* vol. 76, no. 1 (June 1989): 34-58; Catherine Clinton ed., *Half Sisters of History: Southern Women and the American Past* (Durham: Duke University Press, 1994); David W. Blight, *Race and Reunion: The Civil War in American Memory* (Cambridge: Belknap Press, 2001); George Rable, ““Missing in Action”: Women of the Confederacy,” in Catherine Clinton and Nina Silber eds., *Divided Houses: Gender and the Civil War* (New York: Oxford University Press, 1992); Walter Fleming, *Civil War and Reconstruction in Alabama* (Cleveland: Macmillan Company, 1911); H. E. Sterkx, *Partners in Rebellion: Alabama Women in the Civil War* (Madison: Fairleigh Dickenson University Press, 1970); Katharine M. Jones, *Heroines of Dixie: Confederate Women Tell their Stories of the War* (New York: Bobbs-Merrill, 1955); Walter Sullivan, ed., *The War the Women Lived: Female Voices from the Confederate South* (Nashville: J.S. Sanders & Company, 1995); Frank McSherry, Jr., Charles G. Waugh, and Martin Greenberg, *Civil War Women: The Civil War Seen Through Women’s Eyes in Stories by Louisa May Alcott, Kate Chopin, Eudora Welty, and Other Great Women Writers* (New York: Torchstone, 1988); Malcom C. McMillan, *The Alabama Confederate Reader* (Tuscaloosa: University of Alabama Press, 1963); Bell Irvin Wiley, *Confederate Women* (London: Greenwood Press, 1975); J. L. Underwood, *The Women of the Confederacy: In Which is Presented the Heroism of the Women of the Confederacy With Accounts of Their Trials During the War and the Period of Reconstruction, With Their Ultimate Triumph Over Adversity. Their Motives and Their Achievements As Told By Writers and Orators Now Preserved in Permanent Form* (New York: Neal Publishing Company, 1906).

where she feels deepest and most enduringly... Man goes to the battlefield, but woman sends him there, even though her heart strings tremble while she gives the farewell kiss and the farewell blessing." While men were driven by the "excitement of action, by the hope of honor, by the glory of conquest" women were forced to remain at home "to suffer, to bear the cruel torture of suspense, to tremble when the battle has been fought... to know that defeat will cover her with dishonor and her little ones with ruin." She was left to worry about her loved ones and mourn upon hearing that the "husband she doted upon, the son whom she cherished in her bosom and upon whom she never let the wind blow too rudely, the brother with whom she sported through all her happy days of childhood, the lover to whom her early vows were plighted," had "died upon some distant battlefield and lies there a mangled corpse, unknown and uncared for, never to be seen again even in death!" But, the article concluded, "she bears it all and bows submissive to the stroke. – He died for the cause. He perished for his country."<sup>7</sup>

This socially constructed image of the woman willing to endure untold suffering as she sacrificed for the Confederate cause permeated newspapers and popular culture both during the Civil War and in the years that followed its conclusion. In reality, women's experiences and reactions were far more complex than this newspaper article and early historians of Civil War women portrayed. Indeed, the complexities of secession, the creation of the Confederacy, the outbreak of war, and men and women's reactions to it in Alabama cannot be overstated. Historian Margaret Storey argues that ten to fifteen percent of Alabamians were Unionists who never supported the Confederacy, but even taking this into account, the majority of Alabamians supported secession and the creation of the Confederacy. Although many works explore the creation of the Confederacy, none focuses specifically on Alabamian women's religious beliefs and their construction of Confederate identity.<sup>8</sup>

Recent scholarship has demonstrated that as women across the South struggled with the trials of the war many also strove to live up to an ideal image, which was perpetuated not only by society, but also by the women themselves. This ultimately created an unachievable goal.<sup>9</sup> For

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<sup>7</sup> "Honor to Whom Honor is Due: Extracts from a sermon delivered at Christ Church, Savannah, on Thursday, September 18, 1862, being Thanksgiving Day by the Right Rev. Stephen Elliot, Bishop of Georgia: Woman's Heroism," *Montgomery Daily Mail*, December 12, 1862.

<sup>8</sup> Margaret Storey argues that Alabama Unionists remained loyal to the Union for a variety of reasons, including economics, family ties, conceptions of southern honor and southern values. Storey points out that individuals remained Unionists not just out of opposition to the Confederacy but "also out of a deep desire to cleave to something, to consolidate and preserve what they valued in their families, neighborhoods, section, and nation." She further notes that "When these men and women gave their allegiance to the Union in 1860-61, they frequently did so as a matter of obligation. To honor and protect, and not betray, a host of social ties was crucial to their understanding of themselves and their role in their communities." See Margaret M. Storey, *Loyalty and Loss: Alabama's Unionists in the Civil War and Reconstruction* (Baton Rouge: Louisiana State University Press, 2004), 1-17, quotes in note on pp. 4, 5, and Storey, "Civil War Unionists and the Political Culture of Loyalty in Alabama, 1860-1861," *Journal of Southern History* 69, no. 1 (February 2003): 71-106. See also Daniel W. Crofts, *Reluctant Confederates: Upper South Unionists in the Secession Crisis* (Chapel Hill: University of North Carolina Press, 1989).

<sup>9</sup> By the 1960s, with the rise of social history, scholars began to question the traditional narrative and tried to include previously overlooked groups and aspects of the conflict, including gender and religion. Historians such as Faust and George Rable were among the first to provide broad overviews of southern women during the war. Others such as Victoria Ott, Laura Edwards, Anya Jabour, and LeeAnn Whites, to name a few, have focused on various aspects

example, in addition to many other things, social norms dictated that women were expected to be pure, virtuous, moral, patient, and submissive. Many women did not merely outwardly conform to these socially “imposed” standards, but also relied on their religious beliefs to internally hold themselves to an even higher standard; they reproached themselves for what they referred to as their “wicked emotions” or “silly thoughts.”<sup>10</sup> The Civil War only added to their internal conflict. The same religious beliefs that caused women to reproach themselves for “wicked” thoughts or emotions also offered them a source of comfort and security. Surrounded by a whirlwind of change, many Alabama women turned to the one constant in their lives: their faith. As the turmoil of the war raged around her, one woman succinctly summarized the feelings of many when she wrote, in “God alone we put our trust and humbly pray.” As she worried, another mother turned to her faith for assurance and wrote, “I trust an overarching Providence is guiding us.”<sup>11</sup>

My project goes into great detail examining how the group of Alabama women in my study had their faith put to the test time and time again. Their initial enthusiasm for the Confederacy waxed and waned over the course of the war. At the same time, the more they sacrificed the more vested interest they had in the success of the Confederacy. If they turned their backs on the Confederacy they believed that they were negating the sacrifice of their loved ones. Many wrote letters to their loved ones expressing how much they were missed, but at the same time, several of these women pressured men to serve in the Confederate army and at least one woman went so far as to tell her fiancé that she would not have considered marrying him if he had shirked his duty. Another mother told her son that if he desired to win the heart of an attractive girl, he must be a good and faithful soldier, because no honorable woman would consider a man who had not proved

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of southern women’s experiences during the war. An emphasis on gender and women has shed new light on our understanding of the Civil War and demonstrated that gender construction shaped the events leading up to the war, the war and its aftermath, and the memory of women’s role in the conflict. See, Faust, *Mothers of Invention*; Rable, *Civil Wars*; Victoria Ott, *Confederate Daughters: Coming of Age During the Civil War* (Carbondale: Southern Illinois University, 2008); LeeAnn Whites, *Gender Matters: Civil War, Reconstruction, and the Making of the New South* (New York: Palgrave Macmillan, 2005), 1, 5-6, 21; Anya Jabour, *Scarlett’s Sisters: Young Women in the Old South* (Chapel Hill: University of North Carolina Press, 2007); Rable, ““Missing in Action,”” 134, 146; Nina Silber, “Intemperate Men, Spiteful Women, and Jefferson Davis,” in *Divided Houses: Gender and the Civil War*, edited by Catherine Clinton and Nina Silber (New York: Oxford University Press, 1992): 283-305, 283-84; Mary Elizabeth Massey, *Refugee Life in the Confederacy* (Baton Rouge: Louisiana State University Press, 1964); Frank Moore, *Women of the War; Their Heroism and Self-Sacrifice* (Hartford, CT: S. S. Scranton and Co., 1868); Catherine Clinton, *Tara Revisited: Women, War, and the Plantation Legend* (London: Abbeville Press, 1995); Thomas P. Lowry, *Confederate Heroines: 120 Southern Women Convicted by Union Military Justice* (Baton Rouge: Louisiana State University Press, 2006); Richard Hall, *Patriots in Disguise: Women Warriors of the Civil War* (New York: Paragon House, 1993); Mary Elizabeth Massey, *Bonnet Brigades* (New York: Alfred A. Knopf, 1966); Laura Edwards, *Scarlett Doesn’t Live Here Anymore: Southern Women in the Civil War Era* (IL: University of Illinois Press, 2000).

<sup>10</sup> Rebecca Vasser Diary, September 24, 1856, Rare Book, Duke See also Sarah Lowe Davis Diary, January 30, 1861, SPR113, ADAH.

<sup>11</sup> Zillah Haynie Brandon Diary, December 21, 1860, April 25, 1861, May 8, 1862, January 15, 1863, January 21, 1863, SPR262, ADAH; M. E. Thompson to her sons, Marion, September 23, 1861, Benson-Thompson Family Papers. See also Mark S. Schantz, *Awaiting the Heavenly Country: The Civil War and America’s Culture of Death* (Ithaca: Cornell University Press, 2008), 209, and Stephanie McCurry, “‘The Soldier’s Wife’: White Women, the State, and the Politics of Protection in the Confederacy,” in *Women and the Unstable State in Nineteenth-Century America*, ed. Alison M. Parker and Stephanie Cole (Arlington: Texas A&M University Press, 2000), 15-16, 22-31.

his devotion to his country. She added that the young men who remained at home were ashamed to even go out in public because they were not doing their duty to the country.<sup>12</sup>

Throughout the antebellum era women had consistently relied on their religious beliefs to sort through their personal identity and to cope with complex or vexing circumstances. It was only natural that women would continue to turn to their belief that God controlled everything and had a plan for their lives as the antebellum world they knew crumbled around them. Throughout the war women continued to put their faith in God as they wrote things such as “I feel confident” that “with the help of Him who ruleth all things Our Cause must triumph.”<sup>13</sup> As women sought to situate themselves within the newly created Confederacy and cope with the conflict and loss caused by the Civil War, they naturally relied on the one thing in their lives that remained stable and a constant. Thus, for many women, faith would become the center of the Confederate identity as secession and war transformed them into Confederate women.<sup>14</sup>

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<sup>12</sup> M. E. Thompson to her son, Marion, September 2, 1861, Benson-Thompson Family Papers; Elodie to Dawson, Selma, December 22, 1861, Dawson Papers.

<sup>13</sup> Sarah Lowe Davis Diary, February 26, 1862, SPR113, Alabama Department of Archives and History.

<sup>14</sup> Although, historians who examine religion often mention women, and scholars of women such as Faust and Rable include a discussion of the centrality of religion to the lives of southern women, none provide an in depth examination women’s wartime experiences in light of their religious beliefs. As Catherine Brekus pointed out, “more than thirty years after the rise of women’s history alongside the feminist movement, it is still difficult to ‘find’ women in many books and articles about American religious history.” Yet even her book completely overlooked the American Civil War. Catherine A. Brekus, ed., Introduction to *The Religious History of American Women: Reimagining the Past* (Chapel Hill: University of North Carolina Press, 2007), 1. See also Eugene D. Genovese, *A Consuming Fire: The Fall of the Confederacy in the Mind of the White Christian South* (Athens: University of Georgia Press, 1998); Mitchell Snay, *Gospel of Disunion: Religious Separatism in the Antebellum South* (Cambridge: Cambridge University Press, 1993); Faust, *Mothers of Invention*; Rable, *Civil Wars*; Miller, Stout, and Wilson eds., *Religion and the American Civil War*; Harry S. Stout, *Upon the Altar of the Nation: A Moral History of the Civil War* (New York: Penguin Books, 2006). Although several authors have focused on the role of religion in the soldiers’ lives and a few war journals have been published, generally speaking, women in relation to religion have been neglected. For examples of recent work on religion in the Civil War see Kenneth W. Noe, “The Fighting Chaplain of Shiloh: Isaac Tichenor’s Civil War and the Roles of Confederate Ministers,” in *Politics and Culture of the Civil War Era: Essays in Honor of Robert W. Johannsen*, edited by Kenneth W. Noe and Daniel J. McDonough (Selingsgrove, Pa., 2006): 240-64; Bruce Gourley, “‘These Days are Fraught with Many Blessings’: The Clashing Worlds of Julia A. Stanford, Georgian Baptist, 1861” (Unpublished, 2004); Bruce Gourley, “Responses to Confederate Nationalism Among Baptists in Middle Georgia, 1861-1865” (Unpublished, 2004); Jennifer Newman, “God is on Our Side: The Religious Views of a Civil War Woman” (Unpublished, 2003); Jennifer Newman Treviño, “Elizabeth Rhodes: An Alabama Woman’s Religious Beliefs During the Civil War,” *Alabama Review* (October, 2009); Sidney J. Romero, *Religion in the Rebel Ranks* (New York: University Press of America, 1983); Joseph T. Durkin, ed., *Confederate Chaplain: A War Journal of Rev. James B. Sheeran, c.ss.r. 14<sup>th</sup> Louisiana, C.S.A.* (Milwaukee: The Bruce Publishing Company, 1960); Charles Reagan Wilson, *Baptized in Blood: The Religion of the Lost Cause 1865-1920* (Athens: University of Georgia Press, 1980); Walter Sullivan, ed., *The War the Women Lived: Female Voices from the Confederate South* (Nashville: J.S.Sanders & Company, 1995); Mark A. Noll, *The Civil War as a Theological Crisis* (Chapel Hill: University of North Carolina Press, 2006). Scholars such as Catherine Clinton, Drew Gilpin Faust, Elizabeth Fox-Genovese, George Rable, and Sally McMillen related the centrality of religion in the everyday lives of women in the antebellum and Civil War South. Catherine Clinton, *The Plantation Mistress: Woman’s World in the Old South* (New York: Pantheon Books, 1982), 95; Drew Gilpin Faust, *The Creation of Confederate Nationalism: Ideology and Identity in the Civil War South* (Baton Rouge: Louisiana State University Press, 1988); Faust, *Mothers of Invention*; Elizabeth Fox-Genovese, *Within the Plantation Household: Black and White Women of the Old South* (North Carolina: University of North Carolina Press, 1988); Rable, *Civil Wars*; Sally G. McMillen, *Motherhood in the Old South: Pregnancy, Childbirth, and Infant Rearing* (Baton Rouge: Louisiana State University Press, 1990); Laura F. Edwards, *Scarlet Doesn’t Live Here Anymore:*

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*Southern Women in the Civil War Era* (Urbana: University of Illinois Press, 2000), 1, 5; Kimberly Harrison, ed., *A Maryland Bride in the Deep South* (Baton Rouge: Louisiana State University Press, 2006), 20; Kathryn Carlisle Schwartz, *Baptist Faith in Action: The Private Writings of Maria Baker Taylor, 1813-1895* (Columbia: University of South Carolina Press, 2003).