

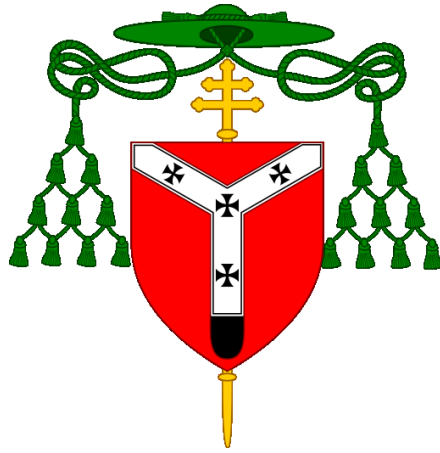
SAINT PAUL'S HAREFIELD

A Monthly Miscellany



Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Romans 8:31-35



St Paul's Harefield

His eminence John Carmel, Cardinal Heenan, Archbishop of Westminster, has this day canonically erected the above parish of Harefield, and dedicated it to Saint Paul, Apostle of the nations.

5th April 1967

Parish Priest: Father James Mulligan

2 Merle Avenue, Harefield

UB9 6DG

07809 398171 01895 822365

Email: harefield@rcdow.org.uk

Mass daily at 9.15am ... Sunday Vigil Mass: Saturday 6.30pm

Sunday Masses: ... 9.00am and 11.00am

Holy Hour Monday: ... 9.45am - 10.45am

Exposition of the Blessed Sacrament: ... Friday 8.30am, Saturday 8.30am

Rosary each weekday morning after Mass

Confessions: 6.00pm Saturday – or indeed any time that a priest is available

Online Morning Prayer: 8.00am

Online Night Prayer: 9.00pm

Please note: St Paul's church is live-streamed 24 hours per day

SAINT PAUL'S HAREFIELD

A Monthly Miscellany

July 2023

Feast Days and Saints' Days in July 2023

Saturday, July 1, 2023

Daily Reading for [07/01/2023](#)

Prayer of the Day: [Prayer of the Chalice](#)

Saint of the Day: [St. Junipero Serra, more...](#)

Sunday, July 2, 2023

Daily Reading for [07/02/2023](#)

Prayer of the Day: [Prayer for Employment](#)

Saint of the Day: [St. Bernardino Realino, more...](#)

Monday, July 3, 2023

Daily Reading for [07/03/2023](#)

Prayer of the Day: [A Prayer of Gratitude for God's Blessings - Acts of Thomas](#)

Saint of the Day: [St. Thomas, more...](#)

Tuesday, July 4, 2023

Daily Reading for [07/04/2023](#)

Prayer of the Day: [Consecration of America](#)

Saint of the Day: [St. Elizabeth of Portugal, more...](#)

Wednesday, July 5, 2023

Daily Reading for [07/05/2023](#)

Prayer of the Day: [A Prayer for those who are preparing Children for their First Holy Communion](#)

Saint of the Day: [St. Anthony Mary Zaccaria, more...](#)

Thursday, July 6, 2023

Daily Reading for [07/06/2023](#)

Prayer of the Day: [Prayer to the Holy Trinity](#)

Saint of the Day: [St. Maria Goretti, more...](#)

Friday, July 7, 2023

Daily Reading for [07/07/2023](#)

Prayer of the Day: [Prayer to God the Father](#)

Saint of the Day: [Bl. Ralph Milner, more...](#)

Saturday, July 8, 2023

Daily Reading for [07/08/2023](#)

Prayer of the Day: [Look over me lord](#)

Saint of the Day: [St. Grimbald, more...](#)

Sunday, July 9, 2023

[Homily](#)

Daily Reading for [07/09/2023](#)

Prayer of the Day: [Prayer for a Happy Death](#)

Saint of the Day: [St. Veronica Giuliani, more...](#)

Monday, July 10, 2023

Daily Reading for [07/10/2023](#)

Prayer of the Day: [Prayer to Our Lady of the Sacred Heart](#)

Saint of the Day: [Bl. Emmanuel Ruiz, more...](#)

Tuesday, July 11, 2023

Daily Reading for [07/11/2023](#)

Prayer of the Day: [Infant Jesus of Prague Novena Prayer](#)

Saint of the Day: [St. Benedict of Nursia, more...](#)

Wednesday, July 12, 2023

Daily Reading for [07/12/2023](#)

Prayer of the Day: [Make Me an Instrument of Your Peace, Saint Francis Prayer](#)

Saint of the Day: [St. John Gaulbert, Abbot, more...](#)

Thursday, July 13, 2023

Daily Reading for [07/13/2023](#)

Prayer of the Day: [Prayer to the Sacred Heart of Jesus](#)

Saint of the Day: [St. Henry, more...](#)

Friday, July 14, 2023

Daily Reading for [07/14/2023](#)

Prayer of the Day: [St. Michael, For Personal Protection](#)

Saint of the Day: [St. Kateri Tekakwitha, more...](#)

Saturday, July 15, 2023

Daily Reading for [07/15/2023](#)

Prayer of the Day: [Act of Charity](#)

Saint of the Day: [St. Bonaventure](#), [more...](#)

Sunday, July 16, 2023

[Homily](#)

Daily Reading for [07/16/2023](#)

Prayer of the Day: [A Parent's Prayer for Their Children](#)

Saint of the Day: [St. Carmen](#), [more...](#)

Monday, July 17, 2023

Daily Reading for [07/17/2023](#)

Prayer of the Day: [Prayer to St. Raphael, Angel of Happy Meetings](#)

Saint of the Day: [Carmelite Nuns of Compiegne](#), [more...](#)

Tuesday, July 18, 2023

Daily Reading for [07/18/2023](#)

Prayer of the Day: [Act of Faith](#)

Saint of the Day: [St. Frederick](#), [more...](#)

Wednesday, July 19, 2023

Daily Reading for [07/19/2023](#)

Prayer of the Day: [A Prayer for Peace of Mind \(by Saint Francis Xavier Cabrini\)](#)

Saint of the Day: [St. Arsenius the Great](#), [more...](#)

Thursday, July 20, 2023

Daily Reading for [07/20/2023](#)

Prayer of the Day: [Prayer to the Holy Spirit](#)

Saint of the Day: [St. Margaret of Antioch](#), [more...](#)

Friday, July 21, 2023

Daily Reading for [07/21/2023](#)

Prayer of the Day: [A Student's Prayer \(by St. Thomas Aquinas\)](#)

Saint of the Day: [St. Lawrence of Brindisi](#), [more...](#)

Saturday, July 22, 2023

Daily Reading for [07/22/2023](#)

Prayer of the Day: [Prayer for the Dying #1](#)

Saint of the Day: [St. Mary Magdalene](#), [more...](#)

Sunday, July 23, 2023

[Homily](#)

Daily Reading for [07/23/2023](#)

Prayer of the Day: [A Child's Prayer to Mary](#)
Saint of the Day: [St. Bridget of Sweden, more...](#)

Monday, July 24, 2023

Daily Reading for [07/24/2023](#)
Prayer of the Day: [Prayer for Travelers](#)
Saint of the Day: [St. John Boste, more...](#)

Tuesday, July 25, 2023

Daily Reading for [07/25/2023](#)
Prayer of the Day: [Each New Day](#)
Saint of the Day: [St. James the Greater, more...](#)

Wednesday, July 26, 2023

Daily Reading for [07/26/2023](#)
Prayer of the Day: [Family Blessing at a Gathering](#)
Saint of the Day: [Sts. Joachim and Anne, more...](#)

Thursday, July 27, 2023

Daily Reading for [07/27/2023](#)
Prayer of the Day: [Hail Mary](#)
Saint of the Day: [St. Pantaleon, more...](#)

Friday, July 28, 2023

Daily Reading for [07/28/2023](#)
Prayer of the Day: [Prayer for Parents #1](#)
Saint of the Day: [St. Innocent I, more...](#)

Saturday, July 29, 2023

Daily Reading for [07/29/2023](#)
Prayer of the Day: [Prayer for Doctors and Nurses](#)
Saint of the Day: [St. Martha, more...](#)

Sunday, July 30, 2023

[Homily](#)
Daily Reading for [07/30/2023](#)
Prayer of the Day: [Family Blessing at Bedtime](#)
Saint of the Day: [St. Peter Chrysologus, more...](#)

Monday, July 31, 2023

Daily Reading for [07/31/2023](#)
Prayer of the Day: [Prayer of St. Ignatius Loyola](#)
Saint of the Day: [St. Ignatius Loyola, more...](#)

SAINT PAUL'S HAREFIELD WELCOMES YOU

We extend a special welcome to those who are single, thinking of marriage, married, divorced, widowed, well-heeled or down at heel or down and out.

We especially welcome wailing babies and excited toddlers or bored teenagers.

We welcome you whether you can sing like Pavarotti or Maria Callas or Roy Orbison - or just mime (lip synch) or hum quietly to yourself.

You're welcome here if you're 'just browsing,' just woken up or just got out of bed the wrong side or just got out of prison. Whether a high flyer or a plodder.

You'll fit in here if you are a classical music aficionado or a punk rocker. You're welcome whether you are a cool dude or not, if you are an Elvis fan, a Johnny Cash fan, a Heavy Metal fan or (God forbid) a fan of Barclay James Harvest.

We don't care if you're more Christian than Pope Francis or Saint Mother Teresa, or haven't been to church since Christmas twenty-five years ago.

We extend a special welcome to those who have come only to scoff.

We welcome keep-fit mums, golf widows, football dads, joggers, bikers, starving artists, tree-huggers, line dancers, latte sippers, vegetarians, vegans, bumper sticker philosophers, existentialists, logical positivists and junk-food eaters.

We welcome those who are in recovery or still addicted.

We welcome you if you're having problems, are down in the dumps or don't like 'organised religion' or have anger management issues.

We offer a welcome to those who believe in the Loch Ness Monster.

We welcome those who are tattooed, pierced, both or neither.

We offer a special welcome to those who took the wrong turning and wound up at Saint Paul's by mistake.

We welcome pilgrims, tourists, seekers, day-dreamers, doubters ... and you.

A Warm Welcome to you from Saint Paul's Harefield

THE ONE LEPER OUT OF TEN WHO RETURNED TO GIVE THANKS



The story of ten lepers being healed is found only in Luke's Gospel and represents an event that takes place as Jesus and his apostles are travelling toward Jerusalem.

Though short, the account is full of salvific meaning. Numerous scholars have pointed to the geographical difficulty in the description of Jesus "going through the region between Samaria and Galilee," since no such geographical region exists, but Joseph Fitzmyer, S.J., must be correct when he says the geographical reference, whatever its difficulties on a map, "alerts the reader once again...to the evangelist's theological concern to move Jesus to the city of destiny, where salvation is to be definitively achieved for human beings" (Luke, Vol. 2).

This unique account also alerts us once again that the salvation that Jesus is traveling toward Jerusalem to accomplish is intended for all people.

The 10 lepers, after all, comprise a group of people excluded from community life because of their medical condition, and one leper was considered to have been doubly excluded because of his ethnicity. He was a Samaritan.

The lepers, "keeping their distance," call out to Jesus, not specifically to heal them but to "have mercy on us!" Their call for mercy, though, must indicate a desire to be healed of

their afflictions. And since the lepers call out to Jesus by name, they seem to have some previous knowledge of him.

They also call him “Master” (epistata), a word that occurs only in Luke’s Gospel and, except for this passage, is used only by Jesus’ disciples. This calling after Jesus already indicates a modicum of faith.

When Jesus sees them, he sends them to the priests, who will determine according to the law of Moses, specifically Leviticus 14, whether they have been healed of leprosy. The lepers immediately demonstrate their faith by following Jesus’ instruction even though they still have their disease.

Only as they are on their way, do we find out that “they were made clean.” Jesus responds to their cries for mercy by drawing from them an act of faith that results in their physical healing.

But only the Samaritan turns back to praise God and (literally translated) “fell before his feet” and thanks Jesus. Jesus asks rhetorically, “Were not 10 made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?”

This questioning is designed not for the missing nine or the Samaritan, but for the consideration of Jesus’ disciples and curious onlookers. What does it mean that only “this foreigner” returned to thank God?

Jesus then addresses the healed Samaritan: “Get up and go on your way; your faith has made you well.”

But was not the Samaritan already well even before he came back praising God and giving thanks to Jesus? Jesus had healed him as well as the nine others who had leprosy.

It was only the Samaritan who returned to thank Jesus for his healing.

But how is that evidence of faithfulness instead of thankfulness? Faithfulness is demonstrated in two ways. One, the Samaritan recognizes that mercy has come from Jesus, and returning to thank Jesus is a form of faithfulness to the mercy of God that has been made manifest; and two, the Samaritan’s thankfulness for his physical healing shows evidence of deeper, spiritual healing, which is our true salvation.

It is here that the odd geographical phrase “between Samaria and Galilee” makes sense. The boundary lines between who might be saved, leper or clean, Samaritan or Jew, have been breached. The Samaritan’s return allows Jesus to demonstrate that no one, not a leper, nor a Samaritan, is beyond God’s mercy.

Anyone can experience God’s salvation, shout with joy for it, praise God for it and walk along the same road Jesus is travelling. Between Samaria and Galilee, there is only the kingdom of God, in which salvation is available to all who call out for mercy and respond to God’s call with thankfulness and praise.

John W. Martens

This article appeared in AMERICA The Jesuit Review

on 22nd September 2016



The Pleading Leper ... Mark 1:40-45

TAKE ACTION

Ask your MP to stop abortion up to birth being introduced

As has been covered in the media extensively this week, there has been a [tragic case](#) of a woman being sent abortion pills by the abortion provider, BPAS, who had not accurately established the gestation of her baby, Lily, who was then aborted at between 32 and 34 weeks, which is around 8 months gestation.

The case would not have happened had the gestation of baby Lily been accurately identified by ultrasound or a physical examination during an in-person appointment. If this appointment had taken place, the gestation of the baby would have been accurately identified and the abortion could not have taken place.

As you are likely aware, in-person appointments had previously been required ahead of a medical abortion taking place, but abortion provider BPAS [successfully lobbied](#) the Government to have them removed during the pandemic.

It then [became clear](#) that women were not accurately estimating their gestation at home, along with a number of other safeguarding issues arising with at-home abortion schemes.

Over [600 medical professionals](#), [70% of respondents](#) to a Government consultation and a large number of MPs, including Miriam Cates who [specifically mentioned](#) risks around inaccurate gestational estimates, called for a reinstatement of in-person appointments. The Government then decided to reinstate in-person appointments. Abortion provider BPAS [then](#) joined prominent pro-abortion MPs to support an amendment to the Health and Care Bill that passed by a narrow [margin of 27 votes](#) to overturn the Government's decision to reinstate these appointments. Rather than take responsibility for sending out abortion pills 22 weeks beyond the legal limit for at-home abortions and risking the health of the mother as well as her unborn child, this same abortion provider, BPAS, is now cynically using this woman's tragic experience of using its abortion service to lobby the Government and MPs to fully 'decriminalise' abortion.

In England and Wales, this would involve repealing [sections 58 and 59 of the Offences Against the Person Act](#) along with the [Infant Life Preservation Act](#).

As the Abortion Act 1967 was passed to create exemptions to 58 and 59 of the Offences Against the Person Act along with the Infant Life Preservation Act, repealing this legislation would make the Abortion Act 1967 redundant in England and Wales. This change in law would scrap the current 24-week time limit for abortion, and abortion would be available on demand, for any reason, up to birth. The upper time limit would be completely abolished.

Abortion provider BPAS, which has been campaigning for this law change, has [made it explicit](#) that it is campaigning to remove all gestational time limits for abortion. This position was affirmed by its then CEO, Ann Furedi, who at the launch of the campaign to 'decriminalise' abortion [stated](#), "I want to be very, very clear and blunt ... there should be no legal upper limit".

This proposal is completely out of line with where women stand on the issue. [Polling](#) from Savanta ComRes on whether time limits for abortion should be increased showed that only 1% of women in Great Britain wanted the time limit to be extended to more than 24 weeks and 1% wanted it to be increased right through to birth, in contrast to 70% of women who favoured a reduction in time limits.

Please enter your postcode in the box above to write to your MP asking them to oppose introducing abortion up to birth and instead ask the Government to reinstate in-person appointments to ensure babies like Lily are protected in the future.

**Ask your MP to stop
abortion up to birth being introduced**

TAKE ACTION

Bishop Hudson reflects on Blessed Carlo Acutis



Tree celebrations took place recently for Blessed Carlo Acutis. On 31 May, Bishop Nicholas Hudson, Auxiliary Bishop for the Diocese of Westminster, led Adoration of the Blessed Sacrament for young people at Farm Street Church, after Blessed Carlo's mother, Antonia Salzano, spoke. On 1 June, Corpus Christi Church, Covent Garden, hosted Mass and Adoration of the Blessed Sacrament. Finally, on 2 June there was Mass with veneration of his relics at Our Lady of Dolours Servite Church where Blessed Carlo was baptised. Antonia Salzano talked at each of these celebrations about her son's life, faith and passion for the Church.

Bishop Hudson gave us his reflections on the event at Farm Street.

Bishop Hudson Reflection

"Not I but God." Those were the first words from Blessed Carlo Acutis that we heard uttered in Farm Street on Wednesday 31 May. Alongside us was Blessed Carlo's mother, Antonia Salzano. We had invited Antonia to come and share with this great gathering of young people the experience of raising Carlo and seeing the love of Christ take root in him.

The evening had been organised by the Westminster Diocesan Youth Ministry. Carlo is patron of the Diocese's 'Looking to Lisbon' group, the group of young adults who will be going to World Youth Day in August. This World Youth Day group have committed to a year's formation in youth ministry; and helping with the Farm Street event had been part of their training.

The Jesuit church was packed: more than five hundred people had filled the nave and side-chapels. All eyes were on Antonia as she began to speak to us of her son. She drew from what she had seen grow in him during his fifteen-year life – to encourage every one of us to deepen our own faith and practice. She described the way he would take a short piece of Scripture every day and pray with it, so he could “reason like Jesus”; how he set up a ‘domestic Caritas’ with containers full of clothes for the poor; how he stood up for anyone being bullied at school; how essential he regarded prayer before the Blessed Sacrament; his conviction that “the Eucharist is (our) highway to heaven”, that “the more we receive Jesus the more we become like Him”; the need for regular Confession, because venial sins are like sandbags which prevent the soul from being like a hot-air balloon rising to God; that the Rosary is the shortest ladder to heaven, never failing to keep his daily “appointment” with Our Lady; how he would say, “to be united with Jesus, this is my programme of life”, urging us to make it our programme too.

Most moving was to hear how just five days had passed between Carlo’s entry to hospital and his death from leukaemia. Still, his mother told us, he never lost his smile. He offered his suffering spontaneously for Jesus, the Church and the Pope. He promised his mother he would be sending signs that he was with God: the sight of Farm Street church filled with youth seemed like a sign itself of how many people Carlo is calling into relationship with God.

“Not I but God” we could imagine him saying as we settled down, en masse, to worship Jesus present and exposed in the Most Holy Sacrament of the Altar, urging us to believe that “without Him I can do nothing.” It was easy to imagine him praying alongside us, encouraging us to believe that “the Eucharist is truly the heart of Jesus”, urging every one of us to say in our own way to the Lord, as he used to say, “Jesus, come right in, make yourself at home!”

As I walked home I found myself recalling the faces of the many young people who had told me, that evening, that they felt Carlo had mysteriously “found” them. My fervent prayer was that Carlo would indeed stay with each us who had been a part of this event, helping us make our home in Jesus and lead others into relationship with Christ.

Background

Blessed Carlo Acutis, the Italian teenager who used the internet to spread his faith, is on the path of becoming the first millennial saint of the Catholic Church.

Blessed Acutis was born May 8, 1991, in London. A few months after his birth, his parents, Andrea Acutis and Antonia Salzano moved to Milan. He died aged 15 of leukaemia in 2006.

Blessed Acutis’ cause for canonisation began in 2013. He was designated “Venerable” in 2018 and “Blessed” in 2020.

JUST HOW DID THAT EXPRESSION COME ABOUT?

By Nicholas Bullock

Etymology ... it's an engaging and informative subject

I've always been interested in the English language and particularly in some of the phrases we use and where they have come from.

As you may know Cecilia and I have been teaching English to some of the Ukrainian women at the Catholic Worker Farm and this has given me a renewed fascination of our language. Trying to explain for example how some words we use have many different meanings is quite a challenge.

Take the word port as an example, it can mean a town or city with a harbour, a strong fortified wine, the left side of a ship, an opening in the side of a ship, or transferring software from one computing system to another!

Having spent some time researching the history of some of the words and phrases we use, it has become clear to me that sometimes there is more than one version of where the word or phrase originated. So if the following explanations don't match what you know please don't shoot the messenger!

Don't Shoot the Messenger

Shooting the messenger means blaming the bearer of bad news for being responsible for that bad news. In ancient times, messengers were sent to impart official news, and these messengers sometimes incurred the wrath of the one receiving the bad news.

Dead As a Doornail

This expression can be traced back to 1350 but could be even older. In the days before screws were commonly used in carpentry, nails secured one piece of wood to another. Unlike screws however, nails could often loosen over a period of time. To prevent this, it became common practice, particularly on large medieval doors, that when a nail was hammered through the wood it would be flattened or clinched on the inside. The process of flattening the nail would mean that the nail would be 'dead' as it couldn't be used again.

Hat trick

Though this term is most commonly used in reference to three goals made by one team in a soccer match, a "hat trick" can actually refer to three of anything. The term originally came from the game of cricket, in which a bowler has taken three wickets with three consecutive balls. When this happened, the bowler was traditionally presented with a hat.

Posh

Posh is a word to describe someone or something from the upper classes. Though the origins of the word are disputed, many believe that "posh" is an acronym of the phrase "Port Out, Starboard Home." This phrase refers to the best sides of the ship chosen by rich passengers (portside on the initial journey and starboard on the return trip).

Good night, sleep tight

In Shakespeare's time, mattresses were secured on bed frames by ropes. When you pulled on the ropes, the mattress tightened, making the bed firmer to sleep on. That's where the phrase 'goodnight, sleep tight' came from.

A Wake

Many people were buried alive in times past because it was not recognized that they might simply be in a coma. This was especially true of people who drank.

Thus, a body was usually left out for a while, and a party thrown around it – just to make sure the corpse didn't 'wake' up!

Freelance

In the Middle Ages, freelances were soldiers who fought for anyone who would hire them. They were literally free lances.

Humble Pie

The expression to eat humble pie was once to eat umble pie. The umbles were the intestines or less appetizing parts of an animal and servants and other lower-class people ate them. So if a deer was killed the rich ate venison and those of low status ate umble pie. In time it became corrupted to eat humble pie and came to mean to debase yourself or act with humility.

On Tenterhooks

After it was woven, wool was pounded in a mixture of clay and water to clean and thicken it. This was called fulling. Afterward, the wool was stretched on a frame called a tenter to dry. It was hung on tenterhooks. So if you were very tense, like stretched cloth, you were on tenterhooks.

Blood Is Thicker Than Water

Even though many might think this saying means that we should put family ahead of friends, it actually meant the complete opposite. The full phrase actually was "The blood of the covenant is thicker than the water of the womb," and it referred to warriors who shared the blood they shed in battles together. These 'blood brothers' were said to have stronger bonds than biological brothers.

Deadline

First recorded in 1864, the word 'deadline' has its origins in the American Civil War. During time of conflict, a 'do not cross' line was circled around prisons. Guards were told to shoot and kill any prisoner who might touch, fall upon, pass over, under or across the said 'dead line'.

Tree Hugger

Means a person putting their arms around a tree to stop it being destroyed and is often used in derogatory way. The phrase dates back to 1730 when in a woodland area of Northern India a Maharaja decided to cut down a sacred forest. He ordered his soldiers move in to cut down the trees and a villager ran to the first tree and threw her arms around it so that the soldiers wouldn't be able to chop it down. The soldiers decapitated her! The woman's daughters did the same and they too were decapitated. This carried on until 362 villagers had been killed. The Maharaja heard about it, and he stopped the taking down of the trees and the forest is still there today.



I saw a woman walking
alone
in the morning
on New Year's Day.
Sludging through mud
uphill.
Smiling.
"Good morning,
Happy New Year"
we said to each other.
She stopped by a
huge oak tree
and hugged it.
I smiled.
She smiled.
And we both
continued on our way.



ANNIE RIDOUT

THE JOSHUA TREE TALKS



30th June 2023 Marjorie Ward delivers her talk:

THE ROLE OF WOMEN IN THE AMERICAN CIVIL WAR

WOMEN OF THE AMERICAN CIVIL WAR

MARJORIE WARD

When we think of the American Civil War, we automatically think about the battles and the men that fought them. We tend to forget about the huge contribution that the women made.

Opportunities for women were abundant during this turbulent time in a variety of vocations never before offered to them. They fought a war of gender and social reform on both sides of the Mason-Dixon Line. Nursing, spying, factory work, employment in government offices, teaching and even soldiering promised to be wonderful opportunities for adventure. But at the other end of the spectrum, were women carrying on the task of working the farm or overseeing the running of the plantation while their men were away fighting.

Many of the women adapted well to this new responsibility, but other women found it very hard to undertake the life-styles they had never dreamed of in order to survive. The record of accomplishment and fortitude left by these women can be a source of pride for all women. They would no longer be viewed by men as the mild debutantes and belles that society had depicted them to be. They were generation ahead in the struggle for sexual equality and laid the foundation for the suffrage movement which would follow.

Soldiers

I would like to talk about the women soldiers first.

Most of the women who disguised themselves as men to enter the armies were soon discovered and sent home. At least 2 Confederate ladies, Mrs L.M. Blalock and Mrs Amy Clarke saw considerable action alongside their husbands. However, the "Sandusky Ohio Register" of December 12th. 1864 reported:

"One day last week one of the Rebel officers imprisoned on Johnson's Island gave birth to a bouncing boy. This is the first instance of a father giving birth to a child that we have heard of.....it is also the first case of a woman in Rebel service that we have heard of....though they are noted for goading their men into the army and for using every artifice to befog and befuddle some of our men."

Obviously, someone saw through her disguise!

Scholars have estimated that over 400 women served as men in combat regiments during the Civil War, although actual figures could be much higher, as many took their secret to the grave. They fought on the battlefields for many reasons - patriotism, the love of a man, a quest for adventure and their hope for a different sort of paying job which would not be available to them as women.

The following are some of these brave women:



Marie Tebe

Marie was known as "French Mary" and enlisted in Company 1, 27th Pennsylvania Volunteers, with her husband, on April 16th 1861. Along with her duties as vivandier, Marie also operated an unofficial sutler shop for the regiment, selling tobacco, cigars,

hams and various other luxuries not provided by the government. She did a thriving trade in contraband whiskey. She not only drew a regular soldier's pay, but was also given an extra 25 cents a day for hospital and headquarters services, bringing her total monthly pay to \$21.25. From 1st Bull Run to the Peninsula Campaign, she was under fire with the regiment on 13 different occasions. During the latter campaign, her work came to the attention of Colonel Charles H.T. Collis and he persuaded her to join his regiment when the campaign ended. He was Commander of the 114th Pennsylvania Volunteers, known as Collis' Zouaves d'Afrique. Marie was wounded in the left ankle by a mini ball while serving with this regiment. Her performance on the field of battle was called to the attention of 3rd Corps Commander, General Phil Kearny, who awarded her the "Kearny Cross", a medal presented to the members of the 3rd Corps for bravery and heroism. She continued to serve with the 114th through Grant's overland campaign of 1864. She survived the battles of Gettysburg, the Wilderness, Spotsylvania Courthouse and Cold Harbor.



Frances Hook

She was orphaned at the age of 3 and sent to live with her older brother, her only living relative, in Chicago. When war broke out, they both enlisted in the 65th Illinois "Home Guards" Frances enlisted under the name Frank Miller. After a 3month enlistment, she enlisted in the 90th Illinois and was subsequently taken prisoner in a battle near Chattanooga. Trying to escape, she was shot through her calf and her gender was discovered by the Confederates, when they searched her for papers. Still treated as military combatant, she was confined in an Atlanta prison camp, although she was given a separate room. When Jefferson Davis heard about her, he wrote and offered her a commission of lieutenant if she would enlist in the Confederate Army. She declined, saying she would rather fight as a private soldier for the stars and stripes, than be honoured with a commission by the Rebels. Later, she was exchanged and before she left for the Union Lines, her captors tried to persuade her to go home and not enter the service again. Her reply was: "Go home. My only brother was killed at Pittsburg Landing and I have no home - no friends!"



Kady Brownell

Robert S. Brownell was an orderly sergeant in the 1st Rhode Island Infantry. When he went away to war, his wife, Kady, went along as a colour bearer for the regiment's company of sharpshooters. Not content with being just a parade ground soldier, she took rifle practice with the men until she became one of the quickest and the best shots in the regiment. She also enjoyed swordplay and her level of proficiency with a sabre equalled that of her marksmanship. Her first encounter with battle was at 1st Bull Run. She was acting as colour bearer for the sharpshooters, who were posted as skirmishers on the left of the Union line. When this part of the line came under fire, Kady stood her post, protecting the colours and providing a rallying point for the men, As the battle progressed and the Union right began to crumble, confusion worked its way down the line until it reached where the 1st Rhode Island were, The men of the 1st panicked and fled without rallying to the colours which Kady waved defiantly until the Confederates advanced to a point only a few hundred yards from where she stood. The 1st was only a 3-month regiment and so it was disbanded shortly after.

Kady and her husband decided to join up with the 5th Rhode Island, part of General Burnside's force, which was to take part in an expedition against coastal North Carolina. In the 5th, Kady was denied the privilege of being a colour bearer and had to serve as a nurse and daughter of the regiment. When the army was preparing to storm the Confederate Works at New Bern she dressed in full military uniform and begged to be allowed to carry the regiment's colours into battle. Her request was granted. As the regiment advanced, it was mistaken for a Confederate force by another Union regiment and only Kady's quick thinking and cool head averted disaster. Sizing up the situation, she ran forward waving the colours until she was finally recognised as a friend. The battle now began in earnest. Although she begged to be able to continue carrying the colours, her commanding officer had a change of heart and sent her to the rear to tend to the wounded. Her husband soon became one of the wounded men in her care, with a terrible leg wound. When it had healed, he was pronounced unfit for further duty and both were discharged.



Sue Munday

Sue adopted the alias of Lieutenant Flowers so that she could enlist in the military. She saw considerable fighting during the war in a band of irregular rangers, or guerrillas. The band she was part of was made up of some remnants of General John Morgan's old command and was under the leadership of Captain Berry, also a former Morgan man. Sue was 2nd in command of this unit and she dressed to fit her role, wearing full Confederate uniform, complete with plumed hat. They operated mainly in Kentucky and harassed Federal outposts and loyal citizens, plundering to the fullest. Sue could usually be counted on to relieve captives of any jewellery they were carrying and she became widely known in the region. Before joining Berry's command, she had served with Captain Alexander's guerrilla band in southern Kentucky. As she

was serving with the irregulars, her commission was not bestowed or recognised by the Confederate government.

“Frank” (Union)

Known only as Frank, she was a young girl from Pittsburg, Pennsylvania, who was sent to a convent in Wheeling, West Virginia by her parents when war broke out. She left the convent and tried to enlist in the army. She accomplished this in July 1862 in Louisville. She joined the 2nd East Tennessee Cavalry. Her regiment was involved in the thick of the fight at Murfreesborough that winter. She sustained a severe wound in the shoulder, but continued to gallantly fight. When her wound was dressed, she found that General Rosecrans had been informed of the situation. Despite her passionate pleas to be allowed to remain in the army, Rosecrans had her removed and personally oversaw the details of having her sent back to her parents in Pittsburg. Frank, however, had other plans and when she arrived in Bowling Green on the first leg of her journey, she enlisted once more. This time in 8th Michigan Volunteers, which was the first regiment she came across. She gained an enviable reputation as a scout with this regiment and her service was so outstanding that she was bestowed the honour of being made the regimental bugler. In the spring of 1863, she accompanied a captain from the regiment to Louisville, with a group of Confederate prisoners. While in the city she visited a headquarters where she made a favourable impression on Colonel Mundy. He detailed her to work in Barracks No. 1. A few days later her cover was blown when she was recognised by a man from her hometown. Once more she begged to be allowed to remain in the service in her present capacity, stating that she had already served for 10 months and would like to serve for the duration of the war. This time her request was granted and she remained at her post in the Barracks until the end of the war.



Lizzie Compton

Lizzie served in a number of regiments during the war, having to keep changing units when her gender was discovered. In tours of duty with the Army of the Potomac and the Army of the Cumberland, she received 2 serious wounds. The first occurred at the Battle of Fredericksburg and the second at the Battle of Green River Bridge In Kentucky. 7 or 8 times her deception was discovered and she was mustered out of the regiment. Towards the end of the war, she presented herself to be mustered out of her final regiment, the 11th Kentucky Cavalry. She had gone undetected in this

regiment for several months and at the time of her discharge had only attained the ripe old age of 16!!



Albert Cashier

This was the alias of a woman who served in the 95th Illinois Voluntary Infantry. She enlisted as a private in August 1862 and served until the end of the war. She survived front line service in the Vicksburg, Red River and Nashville Campaigns and was mustered out of the army with no-one knowing her true identity or gender. She carried on posing as a man for the next 46 years. It was not until 1911 that her true gender was discovered after she was involved in an automobile accident. After being taken to hospital after the crash, it was discovered that "he" was a "she". Up until that time she had qualified for a soldier's pension but when the pension office heard the news they decided to review the claim for fraud. The findings of the review board were that the woman who had been injured in the car accident was indeed the Albert Cashier who had served in the war. Because her service as a soldier had previously been attested to by many of her comrades, the board found no reason to discontinue her pension. She continued to draw it until her death in 1915.



Sarah Rosetta Wakeman

Sarah was a 5 foot tall simple young farm girl from central New York State. She was born on January 16th 1843, the eldest daughter of Harvey Anable and Emily Hale Wakeman, who had 7 daughters and 2 sons. The family struggled financially and Sarah knew that she could help her family more by dressing as a man and joining the army. In this way, she was able to send her family substantial amounts of money, far more than she could ever have earned as a woman. She decided to leave her home in Afton, New York in early August 1862 and disguise herself as a man.*She got a

position as a coal handler on a canal boat, but at the end of her first trip up the Chenango Canal, she met recruiters for the 153rd New York State Volunteers. She enlisted under the name of Lyons Wakeman for 3 years or the duration of the war. For the next 2 years she served as a private in the Union army. She did not survive the war, but wrote many letters to her family, detailing a record of her military service. Although her family considered her the black sheep of the family, they kept her letters. These provide a detailed account of what army life was like and first hand accounts of the battles. The letters of Sarah Wakeman are valuable as they represent the only unvarnished, contemporary account of a woman's experience as a soldier during the civil war to come to light.

She mainly served in Washington on guard duty and garrison duty, but in late February 1864, her regiment was transferred to the field to take part in the Red River Campaign in Louisiana. She finally met the enemy on the battlefield on April 9th 1864 at Pleasant Hill, the 2nd major engagement during the Red River Campaign. Towards the end of the campaign, she developed chronic diarrhoea, along with many of her comrades, due to drinking contaminated river water. Private Wakeman reported to the regimental hospital in Alexandria on May 3rd and was transferred to Marine U.S.A. General Hospital in New Orleans, where she arrived on May 22nd after an inordinately long and punishing overland journey. Her condition was acute by this time and after a month of hospitalisation she died on June 19th 1864, leaving no record of her true identity being discovered. Her letters reveal her personality - her bluntness, bravado, independence, pride, faith and occasional reflectiveness.

She was given a soldier's burial in Chalmette Cemetery in New Orleans. On her headstone is her enlisted name, Lyons Wakeman.

Though there are no records of officer's wives serving on the front line, many of them had a firm grasp on the art of war and gave some sound advice to their husbands. Confederate General Braxton Bragg's wife showed considerable military knowledge and foresight in a letter she wrote to him in October 1862, just after the Battle of Perryville. She writes:

"You have, it is true, made a very rapid march, but without defeating your wary foe...It will be very hard for you to have to fall back when so much was expected of your army... I hope you would have cleared Tennessee as you advanced"

This is what she had to say after the Battle of Chickamauga:

"I fear our victory is like all we are ever permitted to gain, indecisive and with a fearful loss of men... Rosecrans still holds the points he aimed at Chattanooga, East Tennessee and Cumberland Gap."

Spies



The most sensational of the Southern spies is Belle Boyd.

Maria Isabella (Belle) Boyd was born near Martinsburg, Virginia (now West Virginia) in 1843. By 1861 this childhood tomboy had grown into a beautiful, compelling young woman, making the most of her charms to win the hearts and confidences of men. The family were well-connected to the Confederate leadership, but not wealthy. She was quoted as being "insanely devoted to the rebel cause" and dedicated herself to doing what she could on the Confederacy's behalf. On July 3rd 1861 Federal troops occupied Martinsburg and they heard a rumour that Belle had Confederate flags all over her bedroom walls. A group of drunken Union soldiers decided to check this out and demanded entry into the house. They threatened to burn down the house if they found Confederate flags inside. Belle and her mother denied them entry while a quick thinking servant pulled down all the Confederate banners and hid them. The soldiers were outraged and profanely threatened Belle and her mother. One of the soldiers insulted Belle's mother when she refused to allow them to raise the Stars and Stripes over her home. Belle took out a pistol and shot him, which nearly provoked a riot. It's not clear whether the soldier was killed, but the commanding officer of the Union forces demanded that she come before him. However, throughout the war, it was considered unchivalrous to take "resolute measures towards those of the weaker sex" regardless of their activities, so the officer failed to find her guilty of any punishable offence. A guard was posted at her home to prevent any similar occurrences in the future. The posting of this guard gave Belle her first opportunity to gather information for the Confederacy by flirting and talking to the guards. She was not very discreet and at first wrote her messages to Confederate Headquarters in longhand and signed her own name. Luckily, the servant who delivered the messages was not searched. Her most famous exploit was during Jackson's Valley Campaign in the spring of 1862. While visiting relatives in Front Royal, she learned that a large portion of General Banks' army was being ordered to help General McClellan on the Peninsula. Only a small force would be left in the town to guard the railroad and bridges across the Shenandoah. That night, Belle started on a 15 mile ride to Jackson's headquarters to give him this information. Twice she was stopped by Union sentries, but was able to satisfy them with passes she had obtained from paroled Confederate soldiers. She eventually arrived at the home occupied by Jackson's chief of the cavalry, Colonel Turner Asby, to whom she delivered the message before starting back home. Before dawn, she was back in her own bed, not having been missed. Stonewall Jackson planned his assault on Front Royal based on the information that Belle's message had confirmed. On May 23rd 1862 he attacked the town in the opening battle of the Valley Campaign. A few miles south of the town, Jackson paused to check that the conditions hadn't changed. Belle guessed he would do this and begged several men in the town to take word to Jackson that the force was still the same, but the Union forces planned to burn the bridges as they retreated. All refused to go so she ran like the wind across the open ground between the 2 forces. The Federals were firing at the Confederates and her clothes were pierced by several mini balls. She was knocked down by an artillery shell that exploded near her, but she arrived before Jackson, unharmed, to give him her report. She told Stonewall and his officer to act as if they did not know her if they saw her in the town after the battle. She then repeated her daring run back to the town. Jackson overran the Union forces and captured the bridges before they could be burned. Jackson made Belle an honorary captain in the Confederate Army and an aide on his staff in light of her service and courage. Belle was very careless and was reported 30 times, arrested 6 times and imprisoned twice. The second time she was imprisoned, she was caught aboard the blockade runner "Greyhound", where she was en route to London taking important dispatches from Jefferson Davis. She fell in love with her guard, Lieutenant Sam Hardinge while she was in prison. While accompanying her to Boston for trial, he allowed her to escape to Canada. She set sail again for London and was soon joined by Lieutenant Hardinge and they were married. When Sam returned to the United States, he was arrested for treason and imprisoned. Eventually he was released, but his health had suffered while in prison and he died shortly after the war.

Belle became an actress in London and continued when she returned to America after the war, portraying her wartime activities. In later years she faced controversy and was accused of exaggerating her deeds. The verdict is still out on that!



Rose Greenhow

Rose worked for the South in Washington and provided Confederate leaders with important information on the movements of the Union forces. Due to the information she passed on, she was greatly responsible for the South's victory at 1st Manassas. She sent a ciphered message to General Beauregard the day McDowell was to march his Union legions southward. The message read "Order issued for McDowell was to march upon Manassas tonight". Between 8 and 9 o'clock that night, July 16 1861, the message was in Beauregard's hands, so he was able to pull in his outposts to their defensive position. The wheels were set in motion for General Joe Johnstone to give the Union commander, General Patterson, the slip and to come to the aid of Beauregard and turn the tide of the battle in the Confederates favour. The Federal government learned of Rose's activities and she was eventually arrested for spying. She was kept in the Old Capitol Prison before being sent South. In 1864, she drowned while trying to run the blockade off Wilmington with money for the Confederacy that she had collected in Europe.



Miss Elizabeth Van Lew

Elizabeth was the daughter of a northern-born hardware merchant and spied for the Union from her home in Richmond. Locally she was known as "Crazy Bet" and she used this reputation to her advantage. She had been an outspoken opponent of the Confederacy from the start, but this was viewed as proof of her eccentricity at first.

But as time went on, the Rebel government began to take note of the comings and goings of many known Union sympathisers to her home. By this time "Crazy Bet" had created an intricate network of agents who gathered information and passed it on. Elizabeth Bowser, a former slave, was one of her agents and she managed to place her in the executive mansion as a servant. This meant that she had a direct pipeline to the actions of Jefferson Davis. Elizabeth Bower was extremely proficient as Miss Van Lew had sent her to Pennsylvania to be educated before the war. "Crazy Bet" would put the information she received into a cipher with a code book sheet that she hid in her watch case and wrote the message in invisible ink. She would place the message in the hollow head of one of her large carved animals to await pickup. One of her regular couriers was an elderly black man who had a cavity in the heel of his shoe. She used to joke that she was more dependable than the Confederate postal service. The Federals would read the message by applying heat or acid to them. Her information was very valuable to the Union as she detailed the size, position and movement of the Confederate troops in the Richmond area. She also knew the locations of the mines in the roads leading into the city and the identities of the Confederate spies working within Union lines. The accuracy of her information was far superior to that of the paid agents of the Federal Secret Service. Although she was under constant suspicion and investigation, she was never caught or arrested. When Colonel Ulric Dahlgren led the ill-fated raid against Richmond in 1864, which cost him his life, Elizabeth and a group of fellow conspirators stole his body from its grave and hid it to avoid its possible desecration. This was very embarrassing for the Confederate government because Jefferson Davis had agreed to ship the body north to the boy's grieving father, Admiral Dahlgren, but the grave was empty. When Colonel Abel Streight led an escape from Liberty Prison with about 100 fellow Union officers, she provided aid and shelter to some of them. She hid several of them in a secret room in her attic and organised safe houses for others. Although her house was searched, the secret room was never discovered.

Elizabeth hung a large United States flag from her roof when Union forces captured Richmond. General Grant ordered a guard to protect her and her home.

Many women in the South did undercover work by smuggling supplies across the lines, mainly medical supplies, which were in great need by Rebel forces. They would mainly conceal the goods underneath their petticoats and hope that the examining guard was too much of a gentleman to look there. Later in the war this way became obsolete and one woman was found to have men's boots hidden under her petticoat, but they found other ways. One young woman who was caught by a Union sentry was not concealing anything under her petticoat. The contraband was the petticoat itself! It was made up of layer upon layer of silk - fifty pounds worth. It was so heavy that she had to have shoulder straps attached to it to support the weight. The silk was being smuggled south to be made into an observation balloon for the Confederate army.

Nurses

During the Civil War, nursing had always been a man's job as it was thought to be far too stressful for the delicate nature of women. This attitude continued throughout the war despite the fact that women were needed to care for the huge numbers of casualties. Female nurses were often treated badly or ignored by the male nurses and their superiors when they offered to help. They gradually became accepted and sometimes honoured, but it was always an uphill struggle against the idea that they were invading a man's world and doing work not befitting a woman. There were many well-known female nurses in the Civil War: the most famous being Clara Barton.

Clara was working for the government in Washington when war broke out. She was in Baltimore when the 6th Massachusetts passed through and was fired upon by Southern sympathisers. Clara recognised some of the wounded soldiers as many were from North Oxford, Massachusetts, where Clara had taught for 10 years. She asked for permission to help care for them and immediately started binding up their wounds with handkerchiefs. For several months she worked in Washington caring for the wounded who were recuperating and asked for permission to go to the front and treat the wounded. This was granted finally and Clara went to the battlefield. The day

after the Battle of Cedar Mountain, Virginia, she set up a tent and began to treat the wounded and dying of both armies. She followed the Army of the Potomac through all of its campaigns. She risked her life by treating the wounded while the battle raged around her. As one of his last wartime acts, President Lincoln asked Clara to help find the locations of over 60,000 Union soldiers reported as missing. For the next 4 years she searched hospitals, prisons and graveyards across the country. She found information on about 30,000 of them and notified their next of kin. She helped to identify and mark graves at Andersonville Prison.

Her determination and self-sacrifice made her a national figure, making her a popular speaker everywhere. When European representatives of the Red Cross wanted to expand to the United States, they chose Clara Barton to do the job. She helped to shape it into the most respected and best-managed emergency relief agency in the country. She was known as “the Angel of the Battlefield”.

Phoebe Yates Pember

1823 - 1913

From December 1862 - April 1865 Phoebe worked in the Richmond area at “Hospital No. 2”, one of the 5 divisions of Chimborazo Hospital. She was a young Jewish widow from one of Savannah’s leading families. When she offered her services to the Confederacy she was accepted for the Chimborazo Hospital and faced the usual prejudices like other female nurses. Through sheer hard work, fierce determination and an ability for organisational management, she advanced to the position of chief matron and gained the respect of her superiors as well as her patients. This was the largest single military hospital in history and treated 76,000 soldiers during the war. She published her hospital journal after the war entitled “A Southern Woman’s Story” in which she criticised poor care in hospitals.



Dorothea Dix

Dorothea had already become well known for her work to improve conditions for the mentally insane. She volunteered her services to the Federal government 5 days after the fall of Fort Sumter. She was placed in charge of all female nurses employed by the armies. She was 59 years old and tireless in performing her duties. She was nicknamed “Dragon Dix” by the nurses who worked for her as she was inflexible and rigid. Approximately 3,000 nurses were accepted by her and placed under her control. Because of her efforts, conditions for the wounded were greatly improved. She was very particular about the kind of women she accepted as nurses and many

were turned away as being unsuitable. Anyone who thought it was a romantic adventure was turned away and all who did not meet the following criteria were turned away:

1. No woman under 30 need apply to work in government hospitals.
2. All nurses should be plain looking.
3. Nurses dresses must be brown or black, with no bows, curls or jewellery and no hooped skirts.

She remained at her post throughout the war despite her poor relationship with male colleagues.



Salley L. Tompkins

Salley was a hospital matron in Richmond. She recognised the shortage of care facilities after the Battle of First Manassas and was given permission to open her own hospital in an old mansion. She cared for the wounded throughout the war and treated approximately 1300 soldiers. In gratitude of her service, President Jefferson Davis conferred on her an officer's commission. She was the only woman to receive an official commission in the Confederate Army during the war.



Mary Walker

Mary was the only woman in the Civil War to receive the Congressional Medal of Honour. She started as a volunteer nurse with the Army of the Potomac and followed it through all of its campaigns. In autumn 1863 she travelled to Chattanooga to help care for the wounded from the Battle of Chickamauga. She came to the attention of General George "Pap" Thomas while working with the western army. When an assistant surgeon of the 52nd Ohio Volunteer Infantry died, Thomas ordered Mary to report to the commanding officer of the regiment as his replacement. Although she carried out her duties competently, she was relegated to an unofficial capacity due to her gender. In January 1864, she wrote a letter of complaint to President Lincoln. He took action and in October, Mary was notified by the War Department that she would be given a contract as acting assistant surgeon at \$100 a month. On January 24th 1866 President Andrew Johnson bestowed on her the Congressional Medal of Honour.

A military review board challenged this decision in January 1917. This board had been set up to examine the substance of previous Medal of Honour claims. 911 Medal of Honour recipients were stricken from the roll for failing to meet the criteria of the award, Mary being one of them. However, she refused to accept this decision and continued to wear her medal proudly until her death on February 21st. 1919. On June 10th.1977 another military review board restored Mary to the official list of medal recipients, as they found her service and conduct were in the finest tradition of the military. She would have been commissioned as a surgeon in 1861 if she had not been a woman.



Mary Bickerdyke

She was affectionally known as “Mother Bickerdyke” to the troops of the Union’s western armies. Mary was appointed superintendent of the Union Hospital in Cairo, Illinois and travelled frequently with the armies in the field for the 4 years of war. She was present for 19 battles and helped in any way she could - she brewed coffee by the barrels, scrounged for chickens, eggs and beef. She tried everything to relieve the monotonous diet of the troops. She also washed clothes and assisted in the operating room with amputations. When a hostile surgeon questioned her right to be in the operating room, she replied “I am present on the authority of Lord God Almighty - have you anything that outranks that?” He never replied.

She was the only woman that General William T.Sherman would allow in his camps. When he was asked why he made an exception in Mary’s case, he simply said “she ranks me.”

At night, after a battle, she would walk the fields, holding a lantern, searching for any wounded soldiers who may have been overlooked during the day. In her role as a nurse, Mary was the only woman present during the Battles of Lookout Mountain and Missionary Ridge.



Louisa May Alcott

Louisa was an author, famous for her book “Little Women”, the story of 3 northern sisters living at the time of the American Civil War. She also contributed to the war

effort. She began by helping to make clothes for the Union soldiers and ended up by becoming a nurse. Her book "Hospital Sketches" drew on her experiences on the battlefields.

Various orders of Catholic nuns treated wounded soldiers in the South. The Sisters of Charity attended sick and wounded soldiers at Harpers Ferry, Richmond, Lynchburg, Gettysburg and elsewhere. The Sisters of Mercy served Vicksburg and other Mississippi towns. The Sisters of St Dominic worked at the Memphis City Hospital. The Sisters of Charity of Nazareth established a chain of hospitals in Kentucky. The Sisters of Our Lady of Mercy tended the wounded in Charleston, South Carolina. Altogether the nuns of various orders numbered less than 200, but their training in nursing and devotion to their work made an unbelievable accomplishment of service and an enviable record for a group many times their size.

Less famous women who nursed the sick and wounded during the war never received the praise due to them such as:



Almira Fales of Washington, who claimed to be the first woman on either side to help alleviate the suffering of soldiers.

Mrs John Harris, a doctor's wife from Philadelphia, who accompanied the Army of the Potomac and other armies. She also worked in various hospitals.

Mary Morris Husband of Philadelphia, who went to nurse her wounded soldier son and stayed to nurse others. She was respected by many, including President Lincoln.



Mary Safford is credited with being the first woman in the western theatre to engage in nursing. The hardships she suffered in the course of her work caused her to develop a disease of the spine which eventually wore her down after a year and a half of service. She was then sent to Europe for treatment.

Of course the real unsung heroes were the large body of nurses who never considered themselves as such. These were the relatives and friends of individual soldiers who were called upon to nurse them back to health in their own homes because the medical corps of both sides were greatly insufficient and under supplied to deal with the vast number of men requiring treatment. This band of nurses received no honours or glory, but on their shoulders lay the responsibility of caring for their own wounded, while trying to keep some kind of normality in their every day lives.

Homefront

There were also many more women left at home. They did what they could to help the cause, both in the South and the North. The biggest change on the Homefront was the realignment of the workload from the typical male and female jobs that existed before the war. Women had to fill the vacancies that were left when the men went to war, on the farms and in the factories. They realised that they now had vocational opportunities that were unheard of before. They were able to work in ordnance plants, textile mills and garment factories, as well as in the Post Office and Government departments. They could also enter the world of teaching, which had always been male dominated. In the South there were specially prepared text books with questions such as: "If 1 soldier kills 90 Yankees, how many Yankees can 10 Confederate soldiers kill?"

Q1." What is the present drawback in our trade?"

A. "An unlawful blockade by the miserable Yankee Nation"

In almost all cases, women received less money than men for the same job and the wages could not keep pace with the rampant inflation brought about by the war. One Northern woman who worked for the Treasury complained that her wages of \$250 a month did not cover her expenses as her rent was \$150 a month and her shoes cost \$100!

Conditions were worse for Southern workers, as inflation of Confederate currency far outpaced the North and their money was virtually worthless.

Many women worked in munitions factories filling cartridges. In Memphis women earned \$4.50 a week, but girls only earned \$3.00. These women became valued employees at munition plants and arsenals building the machinery of war as they were conscientious workers, paying great attention to detail and a natural fastidious that lent itself to working with dangerous and unstable gunpowder. To add an air of respectability to this work outside the home, employment at arsenals often became a family affair, with sisters, cousins or neighbours working together. However, this did increase the tragedy if there was an accident in these places.

On September 17th 1862 - the same day as the Battle of Antietam - a massive explosion rocked the Allegheny Arsenal, near Pittsburg, Pennsylvania. The cause of the blast is uncertain, but many witnesses reported seeing barrels leaking gunpowder as they were moved around the complex. 78 workers were killed; 54 were never positively identified and were buried in a mass grave. Many of the victims were young women who died in horrific ways - limbs severed in the blast and bodies riddled with munitions.

A similar disaster occurred at the Washington D.C. Arsenal in June 1864 when 20 workers died in a fire caused by fireworks negligently left in the sun outside the cartridge room (this had originally been a firework factory). The resulting explosion started a massive fire, sending workers rushing from the building - and in some cases, into the Potomac River to extinguish their burning dresses. In both these, and other, arsenal explosions, the community moved quickly to find closure. In Washington, a coroner's inquest began the next day and the War Department paid all fees for the funerals, which were held 2 days later, including ornate coffin linings and silver plated name plaques. A grand monument was placed in Congressional Cemetery a year later.

A plaque listing all the Allegheny victims was dedicated on the former arsenal site in 1913 and since the 1930s it has been displayed in Arsenal Middle School, which, with Arsenal Park, now occupies the ground.

The Underground Railroad

The Underground Railroad was a network of secret routes and safe houses used to help slaves escape to freedom. Despite it being illegal, people of all races, class and gender participated to help the slaves escape to Canada, Mexico, Spanish Florida, Indian Territory, the West, the Caribbean Islands and even Europe. Escaped slaves were called “fugitives”, “escapees” or “runaways”. The routes followed natural and man-made modes of transportation - rivers, canals, bays, the Atlantic coast, ferries and river crossings, roads and trails. It was shrouded in secrecy and the “conductors”, as the people who ran the safe houses were called, only knew the next stop on the route. Although we do not know the identities of most of these conductors, many were women who hid the slaves in secret places in their homes until nightfall, when it was safe to travel.

However, we do know the most famous of these women:

Harriet Tubman

Harriet Ross Tubman was born a slave in Maryland in 1821. Her's is an exceptional tale of courage and sacrifice. She was a fugitive slave who fled to freedom in 1849. She risked her life by going back to the South, time after time, to help other slaves escape. Some needed to be persuaded to leave as they were frightened of the repercussions if they were caught. She was finally able to help her parents escape in 1857. As “Moses of her people” she led over 300 slaves North via the Underground Railroad.

When war broke out, she went South with the Union armies, working as a nurse, cook and laundress in South Carolina. She was illiterate, but a great planner and would sometimes go behind Confederate Lines to spy and scout. She is quoted as saying in 1896 “I was a conductor of the Underground Railroad for 8 years and I can say what most conductors can't say - I never ran my train off the track and I never lost a passenger”.

After the war, she lived in Auburn, New York, where she worked to help children and the elderly. She financed her charitable work with the Royalties she received from the publication of her autobiography. A truly remarkable woman!

The Diaries

We owe a lot of our information about the American Civil War from the women who kept diaries and wrote letters. These are true accounts of events as they were happening.

The most famous of these were:

- Mary Boykin Chesnut, the wife of a Confederate congressman and general
- Belle Edmondson, who spied for the Confederacy
- Cornelia Peake McDonald, who was a refugee when her home became a battlefield
- Sarah Morgan, from one of the best families in Baton Rouge

But there were many more, such as:

- Esher Alden, from Charleston
- Mary Ann Loughborough, who lived through the Siege of Vicksburg
- Mrs G.Griffin Wilcox, from Natchez
- Mary Ann Harris Gay, author of “Life in Dixie”
- Mary Rawson, who wrote her war diaries
- Rebecca C. Ridley, continued her daughter's war diary after her death.
- Mary Ellen Arnold, who wrote her war diary
- Malvina Black Gist, she worked in the Treasury Note Department
- Emma Florence LeConte, wrote her journal 1864-5

- Charlotte St Julien Ravenal, journal
- Mary D. Waring, wrote her war diary
- Eliza Frances Andrews, author and teacher who wrote her war diary
- Emma Holmes, diary
- Betty Herndon Maury, diary
- Alice Ready, diary
- Julia LeGrand, author and wrote diary
- Sarah L. Wadley, diary
- Augusta Jane Evans, author of “Macaria” propaganda
- Emma Harrison Balfour, diary about siege of Vicksburg
- Susie King Taylor, freed slave, her memoirs of life in camp
- Bernard Sisters, “Gay Mont” Plantation, who had to adjust to a change of lifestyle

Conclusion

So why did these women do it? Why did women serve the armies of the Union and the Confederacy as spies, resistance activists, army women, daughters of the regiment and even full-fledged soldiers?

For women in espionage and resistance, the traditional explanation is patriotism, as they were devoted to their respective national causes and expected nothing but their country’s gratitude. Rose Greenhow wrote in her memoir “I only performed my duty”. When she was asked why she didn’t go into hiding once the Federals had started to close in on her operations, she replied “I could have escaped the snare set for me, but I should thereby have done great injury to our cause..I felt it to be my post of duty whatever danger threatened...[so] that every woman’s heart, throughout the South, would make my cause their own; and that, so far from intimidating, the knowledge that one of their own was suffering for the same faith, in the prisons of the tyrant, would nerve the most timid to deeds of daring.”

But there were some who were formally employed as spies and scouts, who were paid for their services.

Why did women leave their homes, change their names and dress as men to undertake the tedious, often brutal and potentially fatal work of soldiering? It was difficult to maintain the disguise and if discovered they would face embarrassment and public humiliation. Some went to avoid being separated from a loved one, others from a pure love of romance and adventure and some from the idea that victory would come only by the sacrifice of their lives. It also provided more money than they could earn as women.

Whatever their motives, their strength and courage paved the way for future generations of women.

Acknowledgements

Daughters of the Cause by Robert P. Broadwater

A Separate Battle: Women and the Civil War by Ina Chang

All the Daring of the Soldier by Elizabeth D. Leonard

An Uncommon Soldier edited by Lauren Cook Burgess

THE POWER OF THE WRITTEN WORD

Something I have read, appreciated and remembered

In this month's edition of *Monthly Miscellany* we introduce a new feature. Parishioners are invited to submit for publication a favourite piece of writing, fiction or nonfiction. Submissions should be in electronic form only. Please send your contribution to harefield@rcdow.org.uk

This month we feature Lemn Sissay.

This article was submitted by Theresa Anderson

Lemn Sissay

Gold from the Stone

It's the 21st of May. Facebook and Twitter are overflowing with birthday wishes. I am sat in a café away from home, at the Bradford Literature Festival. My mother has sent me wishes from her apartment in New York. But that's the end of the story.

Family is a set of memories disputed between one group of people over a lifetime. Due to a near-lethal dose of racism delivered by The Institution I didn't know my mother until I was twenty-one. She approached social services to have me fostered for a short time while she studied. The social worker gave me to foster parents and said, 'Treat this as an adoption, He's yours forever. His name is Norman.'

The foster parents gave up their experiment after twelve years and put me in a children's home and vowed never to contact me. I thought my name was Norman Greenwood.

I thought the world constantly smiled. I didn't realise that it was me smiling at the world smiling back at me. I was a popular kid and did a good side-line in poems for all occasions. My first commission and public reading was at the assembly hall at Leigh C of E, where I performed a poem to celebrate our year group on its last day. I still get Facebook messages about it from ex-pupils. But The institution was determined to wipe the smile from my face.

At eighteen, the legal age of adulthood in England, I was officially uncoupled from the institution and left to float into space. An administrative obligation was to give my birth certificate to a responsible adult - a parent or aunt or uncle. But I had none. They had to give the birth certificate to me. And there it was. My name, my

true name, Lemn Sissay. And my mother's name, Yemarshet Sissay. From that moment onwards I took my name.

The only proof of my existence was in the poetry I had written since the age of twelve. The social wanted to show that someone loved me and so he gave me a letter from my files. It was from my mother just a few months after I was born.

She said, *'How can I get Lemn back? I want him to be with his own people in his own country. I don't want him to face discrimination.'*

She was writing to a social worker whose name was Norman. He had named me after himself.

This is a poem that he wrote when he was travelling to meet his mother for the first time.

Mother, what will I say to you?

Will I tell you about what I've been through?

Mother, will you criticise?

Mother, will you see it through my eyes?

Mother, what will you say to me?

It's through your eyes I'd like to see.

Mother, will you criticise?

Mother, will you see it through my eyes?

Mother, what will you say to me?

Mother, will you read my poetry?

Am I just what you want me to be?

Mother, will you see it through my eyes?

Mother, what will you say to me?

Am I just what you want me to be,

Or, mother, will you criticise?

Mother, will you see it through my eyes?



Lemn Sissay OBE FRSL is a British author and broadcaster. Sissay was the official poet of the 2012 London Olympics, has been chancellor of the University of Manchester since 2015, and joined the Foundling Museum's board of trustees two years later, having previously been appointed one of the museum's fellows.

He was awarded the 2019 PEN Pinter Prize. He has written a number of books and plays.

ON THE LIGHTER SIDE

HOLY HOWLERS

Typos, misprints, inadvertent double entendre and all manner of infelicitous error published in church notices, bulletins and newsletters

The Rev. Adams spoke briefly,
much to the delight of his audience.

Let us join David and Lisa in the celebration of their wedding
and bring their happiness to a conclusion.

There is a sign-up sheet for anyone wishing
to be baptized on the table in the foyer.

