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History 499

WITH ASH ON THEIR BOOTS

Fairfield County, South Carolina as a
Case Study for the Affect of
Mentalities on Memory

Sherman's army entered ...Fairfield, sweeping over it like a hurricane or tornado, carrying destruction in its progress, leaving behind it smoking ruins, an insulted, robbed people, many impoverished families and desolated homes. Long will the inhabitants remember the last ten days of February, 1865.¹

Union General William T. Sherman put the country back together the only way it could be, by breaking it completely apart. He used brutal tactics to sever and destroy the Confederacy and their understanding of the world around them. In doing so, Sherman cemented himself as the Civil War's greatest villain in the minds of Southerners, especially after Reconstruction. This paper will use the overlooked events which took place in Fairfield County, South Carolina late in the war as a case study to support that the controversial legacy of General Sherman, the man behind Billy the Torch², was forged in post-Reconstruction mythology and has evolved over time.

Human memory studies have shown that different factors can lead to an altered recollection of events over time. As an example, the Works Progress Administration (WPA) published narratives during the 1930s covering a variety of topics but primarily focused on the preservation of the history associated with the mid and late 19th century.³ These WPA studies showed that factors such as age, amount of time since the event, and the socio-economic factors of the interviewer can all affect the answers given. The fact that Sherman's largest rewrite came after Reconstruction suggested some parallel to the above mentioned factors.

The evolution of General Sherman's legacy correlates with the mentality of the Southern United States as demonstrated in three specific points in history. Primarily, his campaign in South Carolina was a conflict of mentalities between independent secessionists and hardened

¹ *Winnsboro News*. (Winnsboro, S.C.) April 18, 1865. Recounted in *The News and Herald*. "Memorial Edition". May 25, 1910. Found in the Fairfield County Historical Museum.

² A nickname given to General Sherman in reference to his association with the burning and pillaging of the South.

³ The WPA recorded history through interviews as part of Franklin D. Roosevelt's New Deal Legislation. Interviews were conducted through the federal government, by the 1930s survivors from the Civil War era had aged to be upwards of 70 years old.

soldiers who blamed South Carolina for the war. Secondly, the reconciled Union entered the period of Reconstruction where the North inflicted strict policies across the South in order to rebuild the country. However, as soon as these programs ended in 1877, the outlook of the Southerners reverted back to that of the antebellum period and focused on Sherman as a bully, victimizing honorable Southerners. The mentality did not reach a new transition until the earliest twenty-first century. In more modern times the way Southerners remember General Sherman's visit is studied by period sources rather than post-Reconstruction rhetoric. To further validate this claim about mentalities, this paper will use period specific musical works to demonstrate the mindsets and further support the evolution of how the southern states chose to remember General Sherman.

The first step in understanding the correlation of mentality and memory is to understand how the situation in South Carolina, 1865, was a conflict of mindsets as much as it was a military campaign. Major-General Judson Kilpatrick of the Union Cavalry exchanged correspondences with Major-General Wheeler of the Confederacy that summed up the mental difference being experienced in Fairfield County,

I am alive to the fact that I am surrounded by citizens as well as soldiers, whose bitter hatred to the men I have the honor to command did not originate with the war.⁴

The South revolved around a specific hierarchical structure with planters at the top, poor free people in the middle, and slaves at the bottom. Beyond this structure, Southern culture had an honor/shame system that allowed a person's value to be dictated by others. Specifically, if a man of a higher class questioned one's honor, then that had societal impacts until precise steps were taken to remedy the situation. Predominantly, the wealthy planter class, abundant in Fairfield

⁴ Major-General J. Kilpatrick to Major-General Wheeler. HEADQUARTERS CAVALRY COMMAND, ARMY OF INVASION, IN THE FIELD, SOUTH CAROLINA, Feb. 23, 1865. Printed in *New York Times*. May 14, 1865.

County, believed they deserved more than they received towards the end of the war. Their belief in supremacy focused on the destruction as a direct insult to their honor; whereas, Sherman believed it was necessary to the end of the war. When Sherman marched across the South unstopped, it directly contrasted the way Southerners lived. Due to the fact that Confederate society operated in a system that allowed others to deem what was honorable, having an entire army come through and question their ideals was insulting without the inclusion of the pillaging that Sherman saw as a means of supplying his army.

No source demonstrated the mentality of the United States during the war quite like the battlefield songs developed during the war. The first pro-secession anthem was *The Bonnie Blue Flag*, the chorus of:

Hurrah!
Hurrah!
For Southern rights hurrah!
Hurrah for The Bonnie Blue Flag
That bears a single star.⁵

The Bonnie Blue Flag outlined the Southern Secession and emphasized the Southern love for state over country that came into conflict during the Civil War. This paper argues that the conflicting mentalities and subsequent development in the southern United States directly influenced the memory of the Civil War, and of Sherman himself. In February of 1865, as Sherman was completing his campaigns through the Carolinas, this ardent states' rights advocacies came into direct conflict with the northern attitudes.

In the North, the *Battle Cry of Freedom*, stood out as one of the anthem of unity against the traitors in the south. Specifically, the chorus mentions,

The Union forever,
Hurrah! Boys, hoorah!
Down With the traitors,

⁵ Harry Macarthy. *Bonnie Blue Flag*. New Orleans Publishing Company. 1861.
<http://www.civilwar.org/education/history/on-the-homefront/culture/music/bonnie-blue-flag/bonnie-blue-flag.html>

Up with the stars.⁶

This is a single example of one of the war chants that would have been sung around the fires of Union camps. By extension, the soldiers General Sherman chose to take through on the infamous March to the Sea, and successive campaigns were hardened soldiers that had volunteered early on in the war, would have known this song well and be defensive of the part that said down with the traitors and up with the stars. These soldiers that moved through Fairfield County in 1865 would have seen firsthand the rebellious attitude and held a sentiment for the restoration of the Union and the end of the bloodshed.

Furthermore, the stark difference between the *The Battle Cry of Freedom* and *I am a Rebel Soldier* demonstrated these varying attitudes, as they existed, in 1865. *I am a Rebel Soldier* showed the distress that many soldiers felt, this stress was experienced across the south as civilians would have been writing back and forth with their loved ones. Additionally, even though mail was few and far between Southerners dealt with a close proximity to battlefields and experienced the death and destruction first hand.

There's many a mangled body,
Left on the fields alone,
I am a Rebel soldier,
And far from my home.⁷

Southern culture held strict beliefs on death and dying that made this song a powerful reminder that these aspects were ignored during war time due to an inability to care for each individual with the rampant death during the war. This played into the claim that Southerners believed they deserved more than they got particularly, in the late war.

After capturing Atlanta, Sherman proposed a plan to cross the Confederacy, and this proposal led to his most quoted phrase, "War is cruelty and you cannot refine it, and those who

⁶ George F. Root. *Battle Cry of Freedom*. 1862. <http://www.civilwar.org/education/history/on-the-homefront/culture/music/battle-cry-of-freedom/battle-cry-of-freedom.html>

⁷ A Confederate Soldier. *I am a Rebel Soldier*. 1860-1865.

brought war into our country deserve all the curses and maledictions a people can pour out.”⁸

However, at the end of this proposal came a demonstration of the true intentions of the March to the Sea,

When that peace does come, you may call on me for anything. Then will I share with you the last cracker, and watch with you to shield your homes and families against danger from every quarter.⁹

This quote, although never mentioned when Southerners remember Sherman, demonstrated the intentions as he began his infamous campaigns. General Sherman only took veteran soldiers who volunteered at the beginning of the war. These soldiers specifically blamed South Carolina as the leader of secession and cause of the war. Additionally, this blame developed into a specific opinion amongst soldiers prior to the march. Beyond this, the terrain and weather conditions in South Carolina were drastically different from the pleasant setting during the March to the Sea, adding fuel to the ensuing conflict.¹⁰ Union soldiers were also dealing with branches of the Confederate Army destroying crossings. This only served to further agitate soldiers who were trying to do their duty.

Fairfield County, South Carolina sits immediately North of the capital, Columbia. During the campaign, Sherman’s army divided into four corps that each had specific military objectives. Outside of Columbia, the corps once again consolidated into a confined area. Fairfield County makes a good case study for the correlation of mentality and memory because by the time the corps make it to town, they had not branched back out, and so each corp presented some sort of presence within the county boundaries. If any area felt the impact of Sherman enough to feel

⁸ General Sherman to the Atlanta City Council. HDQRS. Military Division of the Mississippi, In the Field, Atlanta, Ga., September 12, 1864.

⁹ Ibid.

¹⁰ Jacqueline Campbell. *When Sherman Marched North from the Sea: Resistance on the Confederate Home Front*. Chapel Hill: The University of North Carolina Press, 2003.

insulted and develop an attitude and myth after Reconstruction, it is Fairfield County. One newspaper wrote in April of 1865,

In proportion to its size, Winnsboro has suffered severely, 22 houses being burnt. Were not our enemies lenient? Their raid was but an insurrection of wicked doers, encouraging themselves [unknown] mischief.¹¹

Specific events just prior to Sherman's arrival had devastating effects on the people and their perceptions.

In the weeks and months prior to General Sherman's Carolina Campaign, rumors swirled across the South. From the time the Union Army left Atlanta, many questioned what his intentions were and what his trajectory would be. This uncertainty added another level to the complicated mentality of South Carolinians in 1865. Newspapers were increasing the severity of the rumors by printing stories such as,

The vastness of this scheme is such as to lead timid people to doubt its feasibility; but in view of what Sherman has already accomplished, and in light of his remark recently made at Savannah, that his "army can now march anywhere over the south and do anything" we see no reason to doubt that the work can and will be done.¹²

Another example, on the day before General Sherman entered Fairfield County, after announcing the tragic destruction of Columbia, the *Winnsboro News* printed a story that said, "A word out of place may cause some very unpleasant suffering. Be calm, be quiet, be not excited, lest in your excitement you cause yourself and others to suffer."¹³

¹¹ Yankee Lenity-Yankee Sympathy. *Winnsboro News*. (Winnsboro, S.C.) April 6, 1865. Recounted in "The Memorial Edition." *News and Herald*. May 25, 1910.

¹² Tri-Weekly Journal. (Camden, S.C.) February 1, 1865. As seen on Chronicling America.

¹³ "Fall of Columbia". *Winnsboro News*. (Winnsboro, SC.) February 18, 1865. Recounted in *The News and Herald*. "Memorial Edition". May 25, 1910.

Of the legacy of the Union Army's actions inside Fairfield County, the "Old Brick Church"¹⁴ event remains the most prevalent over the past 150 years. Part of the infrastructure previously destroyed by retreating Confederates was a small bridge over what is known as Little River. Union soldiers desecrated a church, removing the pulpit, floors, pews, and any other wood they could find to construct a makeshift bridge. While Union attitudes towards South Carolinians were that they needed to pay for starting the war, an unknown soldier still felt the need to apologize in a note inscribed on the wall of the church¹⁵. He even went so far as to say the destruction was, "Absolutely necessary to effect a crossing over the creek."¹⁶ This painted a very different picture from other articles that discussed "the devil's tunes" being played on the church organ as the Episcopal Church was burned.¹⁷

With all of the events that took place in Fairfield County and the swath of destruction, some sources still recorded anecdotal stories rather than the desperate situation for themselves and the entire Confederacy. In one story, after Sherman's troops left Fairfield, an "ancient negro" was found cooking bacon in a "silver frying pan of great value and quality."¹⁸ This depicted the heart of southern mentality, even if other newspapers, such as ads, were requesting aid for areas in South Carolina. The desire for order and dominion, regardless of the situation around them, took precedence. This mentality will be mirrored in the Jim Crow South when the legends of Sherman take root and it is therefore an imperative piece to the memory puzzle.

Less than two months after Sherman crossed Fairfield County, General Robert E. Lee surrendered at Appomattox Court House, symbolically ending the war. As the reunited Union

¹⁴ Also called Ebenezer Meeting Place.

¹⁵ The inscription is still visible to date.

¹⁶ Anonymous Soldier. Inscription left on the wall of the Old Brick Church. (Winnsboro, S.C.) February 1865.

¹⁷ John G. Barrett. *Sherman's March through the Carolinas*. Chapel Hill: The University of North Carolina Press, 1983. 95-99

¹⁸ Journal and Confederate. (Camden, S.C.) April 3, 1865. As found on Chronicling America.

worked on moving forward, many programs were started to ensure that the South embraced the laws of the Union, specifically, the Thirteenth Amendment.¹⁹ From 1865 through 1877, in what became known as Reconstruction, Southerners dealt with the overbearing force of the Union Army making sure federal laws were being enforced. Beyond these soldiers, carpetbaggers and other opportunistic people from the North were coming south to take advantage of the war-ravaged Southern States. For twelve long years, Southern society was essentially inside of a power vacuum with their identities being stifled in favor of a more equal worldview. Unfortunately, the mindset of Southerners did not accept the changes made by the Federal Government during Reconstruction. As a result, when troops were removed in 1877, the Southern United States returned to the hierarchical society they knew, and they needed a villain to place all of their woes upon. Since William Sherman's campaigns introduced the South to the ideas that the war was over and that they had lost, he met the requirements to be the greatest villain in Southern culture. While demonizing General William T. Sherman, the South simultaneously immortalized the heroics of General Robert E. Lee.

Moving forward through the Reconstruction period, angry rebels held out their mindsets moving towards the attitude of glorious rebel and the lost cause.

I hates the Constitution,
This Great Republic too,
I hates the Freedman's Buro,
In uniforms of blue;...

Three hundred thousand Yankees
Is stiff in Southern dust;
We got three hundred thousand
Before they conquered us;

They died of Southern fever
And Southern steel and shot,

¹⁹ The Thirteenth Amendment abolished slavery in the United States. It was ratified in early 1865, prior to the end of the Civil War and was therefore included in the Southern States as part of their re-entry into the Union.

I wish they was three million
Instead of what we got. ...

And I don't want no pardon
For what I was and am,
I won't be reconstructed
And I don't care a damn.²⁰

Unreconstructed Soldier, also known as *I'm a Good ol Rebel*, described the sentiment across the post-Reconstruction Southern States. This song in particular demonstrated the claim that after Reconstruction, the southern mindset reverted to that of the antebellum period. Specifically, that this man would, “not be reconstructed” and, “want no pardon”. These old rebels saw nothing wrong with the actions that led to the Civil War, going so far as to wish that Northern “Yankees” had been totally obliterated in the process. This pro-secessionist attitude developed the idea that the late war suffering should not be blamed on the actions of secessionists but rather on the General that brought war to the homestead and southern civilians.

In the years following the removal of Union troops, a post-Reconstruction mentality reshaped the memory of both General Sherman’s campaign and the Civil War in general. This history served as the foundation for the defense of Southern honor presented by Richard H. McMaster. This is a key piece of the historiography of Sherman since this study comes from a man who was molded by the society that was forged in the heat of post-Reconstruction racism. Southerners were the only people who formed a distinct opinion of William T. Sherman.

McMaster used a variety of correspondences from throughout the Civil War. He argued like a lawyer to make his point which demonstrated a portion of the historiography of General Sherman related to the early twentieth century. In the introduction to the pamphlet, he openly denounced the work of B.H. Liddell Hart, a prominent British historian and military man who

²⁰ Major Innes Randolph. *Unreconstructed Rebel*. Collier’s Weekly: An Illustrated Journal: 1914.

has suggested that Sherman's actions were being blown out of proportion. McMaster chose provocative letters such as this one from General Hampton to Sherman that stated,

You laid the whole city in ashes, leaving amidst the ruins thousands of old men and helpless women and children, who are likely to perish of starvation and exposure.²¹

And General Sherman saying, "Of course you can not question my right to 'Forage on the Country'."²² This is one of several surviving accounts from the Jim Crow South that demonstrated the idea that Confederate civilians were honorable people who faced unjustified hardships at the hands of Sherman. This represented that the revitalization of antebellum concentrations had a role in creating the demonology of General Sherman that became an accepted "truth" which Southerners believed.

During the early twentieth century, as the world stood on the precipice of World War I, patriotism swirled across the United States. At this point, families began to focus on their past with an emphasis on the patriotism of their ancestors, Rebel or Yankee. Mix this with the highly honorable ideology of the Jim Crow South, and the results are similar to the recollections in the 1910 Memorial Edition of the *News and Herald* in Winnsboro, South Carolina. As civilians looked back on history, the focus shifted towards the demoralization of Sherman and inflation of family honor. General W. T. Sherman and his army became known as completely disproportionate scoundrels.

One such account retold the heroism of Ms. Ladd, who ran a girls school in downtown Winnsboro prior to the war. During the Civil War, she shut down her school in order to contribute to the war effort. Upon Sherman's advance into Fairfield County and particularly

²¹General Hampton to General Sherman. Correspondence dated February 27, 1865. As seen in Richard H. McMaster. "The Feasterville Incident." Washington D.C. 1955.

²²Sherman to Hampton. Correspondence dated Feb. 24. As seen in Richard H. McMaster. "The Feasterville Incident." Washington D.C. 1955.

Winnsboro, Ladd watched the burning of the Masonic Lodge and rushed in to save whatever artifacts she could. Her daughter later remembered the event stating:

She anxiously and frantically sought the charter, but was prevented from securing it by the smoke and flames, knowing as she did that leaving her own home for only these few moments meant the loss of all her own property, including the literary works of thirty years. We can but say it was only one instance of her entire unselfishness.²³

Different accounts of heroism swirled through this issue of the newspaper. One such was an anonymous article which began with,

My father was an ardent State Rights advocate, and from him I inherit my reverence for my Revolutionary ancestors and glory in the name of Rebel, whether attached to the patriots of 1776 or 1860 against King George III or Northern Abolitionists ... began to be shocked at the sin of slavery.²⁴

Later, the same article discussed the story of Major Thomas Lyles, who, when threatened to be burned alive by Union troops, was reported as saying, "I haven't many years to live anyway, so burn and be damned."²⁵ Another article discussed Mr. F. B. Lumpkin, a veteran who was, "Hung by Yankee troops until nearly dead, for his money and gold and silver plates."²⁶

By far one of the most devastating events in Fairfield County was the burning of the Episcopal Church, and in the same edition of the *News and Herald*, a writer discussed the publication of Dr. Lord's "thanksgiving sermons" stating this left, "No room to doubt the premeditancy of the sacrilegious act."²⁷ Each of these articles demonstrates the post-

²³ Mrs. K.L. Cureton. "How Mrs. Ladd Saved the Masonic Jewels." *The News and Herald*. (Winnsboro, S.C.) May 25, 1910. The Memorial Edition. Found in Fairfield County Historical Museum.

²⁴ "Glances of Retrospection: An Account of the Yankees Pillaging in the Buckhead Station." *The News and Herald*. (Winnsboro, S.C.) May 25, 1910. The Memorial Edition. Found in the Fairfield County Historical Museum.

²⁵ Ibid.

²⁶ "Sherman at Rocky Mount." *The News and Herald*. (Winnsboro, S.C.) May 25, 1910. The Memorial Edition. Found in the Fairfield County Historical Museum.

²⁷ "Burning of Episcopal Church." *The News and Herald*. (Winnsboro, S.C.) May 25, 1910. The Memorial Edition. Found in the Fairfield County Historical Museum.

Reconstruction attitude towards Sherman. The overlapping theme of this newspaper was the emphasis on the Confederates' perfect morality, honor, and patriotism while consistently demonizing the "Yankees" and so permanently establishing the mythology of "Billy the Torch" rather than William Sherman U.S. Army General.

Inside post-Reconstruction popular culture, the pro-secessionist attitude bled into the mass media by way of powerful Southern Rock / Country anthems; plainly, inside the works of Charlie Daniels and Hank Williams Jr. For example, *If the South Woulda Won* points out specific grievances from the post-Reconstruction south:

I'd make my Supreme Court down in Texas
And we wouldn't have no killers getting off free
If they were proven guilty, then they would swing quickly
Instead of writin' books and smilin' on tv.²⁸

This piece goes through and discussed in depth the specific changes Hank Williams Jr. wanted to have happened if the South had won the Civil War. Williams further demonstrated the belief held by Southerners that their worldview was more effective and that of the Northern counter parts. The belief that American icons were from the South and therefore, made the southern contribution more impressive than the North. Had the South been fully influenced by reconstruction and continued to develop throughout the Jim Crow period songs like this may have only developed as facetious satire. Perhaps Charlie Daniels said it best when he wrote,

Well you can be proud here,
Be proud you're a rebel
'Cause the South's gonna do it again.²⁹

Understanding that the public opinion of Southerners developed over the last 150 years has a profound impact on the memory of specific events such as the Carolina Campaign. This allows for an understanding of the implications of modern memory. Beginning approximately in

²⁸ Hank Williams Jr. *If the South Woulda Won*. Warner Bros. July 1988.

²⁹ Charlie Daniels. *The South's Gonna Do It*. Sony. January 1975.

2010, a revisionist history developed, whereby the historiography of General Sherman began to shift back towards the milder stories from before Reconstruction. By discussing Sherman in terms of the original accounts, the reaction of the public speaks to the current mentality of Southerners. Reactions from the public have not been completely accepting. The negative view of Sherman has been deeply ingrained in Southern Society for so long that disrupting the recognized understanding of events has been challenging.

Most notably, in November of 2014, *New York Times* newspaper ran a story entitled “General Sherman gets a rewrite: Historical reassessment or ‘whitewash’?” which discussed the very idea at the heart of this paper. The article claimed that the new opinion of Sherman comes from a time where the young generation has not been as emotionally invested in the “mythology of their ancestors.”³⁰ The article also discussed the importance of the grieving process in the South and how the memory of Sherman stemmed from the rebuilding process. The New South emerged as an integrated cohesive unit; however, the opinion of Sherman maintained a hold in Southern Society. Interestingly, this article contains a quote from Jack Birdwell, leader of a Georgia chapter of the Sons of Confederate Veterans, that demonstrated that deep rooted judgement is far from being eradicated: “How they can justify saying anything other than that he’s Billy the Torch, I don’t know.”³¹ Although this article refers to Atlanta, Georgia. and the starting point of the March to the Sea, these attitudes seem to be concurrent with the overall mentality of the current South, including Fairfield County.

The discussion of Fairfield County in modern Civil War history is limited due to the fact that the events have been overlooked by recent historians. The event that mirrors the scenarios and have been recorded was the burning of Columbia. The incident inside Columbia took place

³⁰ Alan Blinder. “General Sherman gets a rewrite: Historical reassessment or ‘whitewash’?” *New York Times*. (New York, N.Y.) Nov. 15, 2014.

³¹ Ibid.

less than a week before the devastations in Fairfield County, and this provided similar outlooks between soldiers and civilians. The key difference being that community members in Fairfield County knew about the burning of Columbia. Due to the limited modern scholarship for the sake of this paper, focus will shift to the events inside the state capital.

The burning of Columbia cemented the controversial views of Sherman, especially in South Carolina, along with other events from the late war campaigns. Even today, 150 years later, the events that transpired in Columbia in February 1865 remain a topic for debate. On March 9, 2015, the *New York Times* ran an article that discussed the status of the burning of Columbia as a war crime. This argument has been widely accepted across the South for generations. According to the article, and other scholarship on the topic, the multitude of extenuating circumstances inside Columbia during mid-February 1865 make determining fault difficult. The vast availability of cotton, alcohol, and blowing winds mixed to create a city remembered as being "...illuminated with burning cotton."³² Regardless of whose hands lit the flames, rumors flooded the state, and with ash on their boots, the Union Army marched towards Fairfield County.³³

In 2014, Anne S. Rubin produced a work called "Sherman's March and American Memory". She discussed the devastating events in the Carolina Campaign, even quoting, "If Sherman's men were ever out of control, it might have been on their movement north through South Carolina."³⁴ Outside of Columbia, many historians make citations like this and in many

³² Confederate Officer. As seen in Thom Bassett, "Was the Burning of Columbia, S.C. a War Crime?" *New York Times* (New York, NY) March 9, 2015.

³³ For more information on the Burning of Columbia see: Jacqueline Campbell "The Most Diabolical Act of all the Barbarous War": Soldiers, Civilians and the Burning of Columbia, February 1865." *American Nineteenth Century History*. Vol. 3, No. 3. (Fall 2002). Pp. 53-72. Or Michael C. Garber Jr., "Reminiscences of the Burning of Columbia, South Carolina." *Indiana Magazine of History*. Vol. 11, No. 4. (December, 1915). Pp.285-300.

³⁴ Rubin, Anne S. *Through the Heart of Dixie: Sherman's March and American Memory*. Chapel Hill: The University of North Carolina Press, 2014. Pg. 36.

cases quote about the involvement in Winnsboro in a single line or two at the most. Rubin also goes into talking about the comment “Death to all Foragers” along with the bodies,³⁵ mentioned in the earlier statements regarding the Feasterville Incident.

Taking this thesis forward and expanding into other demonstrations of mindsets and memory, the specific area that needs further research and inclusion is the issue of race in America. It can be argued that the entire antebellum period was a conflict of attitudes, just as the Civil War and specific campaigns were. By including the racial attitudes into the paper, this thesis would further defend that the conviction of the Southern States has been evolving over time and has affected the memory of events.

This paper has used the overlooked events of Fairfield County, South Carolina as a case study depicting that the memory of General William T. Sherman is deeply rooted in the mentality of the Southern United States. To provide further sustenance, this paper examined trends in music from each of the time periods mentioned in the development of Southern attitudes. By using the sources from 1865, the desire for control by white planters showed up in reports of burning, pillaging, and rumors. Considerate of a post-Reconstruction view, comparisons showed that the Jim Crow South echoed the mentality of superiority and dominion. This led to Sherman being remembered as the tormenter who brought change to an entire society. Lastly, this paper discussed how, in modern times, with revisionist attitudes and a progressive outlook, the South has attempted to move past baseless exaggerations; however, there is work to be done. Historiography and memory are returning to the idea that Sherman was simply a military leader effectively ending a war. These ideas have sparked mass debate, since General Sherman has been viewed for so many years as an overbearing, insensitive oppressor.

³⁵ Ibid.

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Historical Marker at the Century House. Ridgeway, South Carolina.